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Vol. 26.

No. 1.

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# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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JANUARY, 1904.



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# The Gospel Messenger.

JANUARY, 1904.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 26.      WILLIAMSTON, N. C., JANUARY, 1904.      No. 1.

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## GOD'S THRONE AND TEMPLE.

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Since o'er Thy footstool here below  
Such radiant gems are strown,  
Oh what magnificence must glow,  
My God, about Thy throne!  
So brilliant here those drops of light,  
Where the full ocean rolls, how bright!

If night's blue curtain of the sky,  
With thousand stars inwrought,  
Hung like a royal canopy  
With glittering diamonds fraught,  
Be, Lord, Thy temple's outer veil,  
What splendor at the shrine must dwell!

The dazzling sun, at noontide hour,  
Forth from his flaming vase  
Flinging o'er earth the golden shower  
Till vale and mountain blaze,  
But shows, O Lord, one beam of Thine;  
What, then, the day where Thou dost shine!

Ah, how shall these dim eyes endure  
That noon of living rays?  
Or how my spirit, so impure,  
Upon Thy glory gaze?  
Anoint, O Lord, anoint my sight,  
And robe me for that world of light.

—W. A. Muhlenberg (1822).

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Luray, Va., Nov. 4, 1903.

*Elder S. Hassell—*

DEAR BROTHER:—I beg leave to say a few words through the MESSENGER about the most delightful visit of my life.

On Tuesday, the 1st ult., I had the pleasure of being present at the 138th meeting of the Kehukee Association, held with Sandy Grove church, Nash County, N. C. It was without exception the old Kehukee Association, no change being made in the order of conducting the business of the Association, or in the doctrine preached during the meeting. Elder Hassell preached the introductory sermon, which was indeed the introductory to every sermon preached during the meeting.

There were twenty-five ministers present, only five or six of whom I had ever met. Their greetings were cordial, and as they proclaimed the glad tidings of salvation, our hearts were knit together in love and good fellowship. Their preaching was what Christ and His Apostles have left on record for us to believe and teach, and what the Primitive Baptists have always proclaimed and believed. There was no drumming up for recruits, no camp meeting doings, nor was there a hint of the "*absolute predestination of all things.*"

I did not keep a note of the names of the ministers present, and my treacherous memory can not recall them; besides I do not want to discriminate between them—they are my brethren.

The Association adjourned on Friday, October 2d. That evening I went home with Elder G. Roberson, in the town of Robersonville, Martin County, N. C. Saturday and Sunday I attended his regular church meeting at Flat Swamp, in Martin County, N. C., and at night tried to fill an appointment in the town of Robersonville, after which, in company with Elders Meade and Burch, made my way to the meeting to be held by the Contentnea Association with Sandy Grove church, Beaufort County, N. C. We had a very pleasant boat ride of twenty-two miles, on the Tar and Pamlico Rivers and South Creek. At the landing we were met by conveyances to take us to places assigned us. I, with oth-



ers, was met by Bro. Thomas B. Ross, and taken to his hospitable home, where we were most pleasantly entertained and visited by many brethren and sisters, to whom I tried several times to tell the story of redeeming love.

The Contentnea Association convened on Saturday and met each succeeding day until Monday evening. The theme of redeeming love was taught by every sermon, and our hearts seemed to be inseparably drawn together in fellowship.

On the following Saturday the White Oak Association convened with the Newport church, in Carteret County, N. C. Here there were thirteen ministers in attendance and we had another love feast, which lasted until Monday noon.

Tuesday morning I started for home.

Never can I forget those delightful meetings while I live; nor the many precious brethren and sisters I met. I arrived at home on Wednesday night and found my wife in better health than when we parted.

While we live may this delightful visit be as sweetly remembered by all with whom I had such fellowship, until it is renewed where parting is no more, is the prayer of one who rejoices in the meetings we have had.

J. K. BOOTON.

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San Antonio, Texas, 1717 N. Pine St.,  
October 20th, 1903.

*Elder Sylvester Hassell—*

MOST ESTEEMED BROTHER IN CHRIST:—I recently returned from attending the Southwest Texas Association of Primitive Baptist churches, held with Good Hope church in Gonzales County, Texas.

Peace, love, and harmony pervaded all their deliberations. Good reports from all the churches. There were fourteen sermons preached at the meeting-house, and about the same number of nights at residences too remote to attend the night meetings at church. Ten ministers were in attendance at the Association. All of the preaching seemed to be in love, and was pronounced by the Moderator to be of one accord, in demonstration of the Spirit, giving all the glory to the Son of God,

whose blood cleanseth from all sin, and to the upbuilding of the Church of Christ and the establishing of the saints in the most holy faith.

ELK JOHNSON.

Hiram, Ga., Nov. 5, 1903.

*Elder Hassell—*

DEAR BROTHER:—We feel to hope that we can witness with the Psalmist—Behold how good and how pleasant it is for brethren to dwell together in unity! While the cavil and strife about words to no profit have grown to extreme proportions among the brethren of certain sections, it has been the pleasure of the Lord to keep us in the unity of the Spirit and in the bond of peace. Surely the blessings of the Lord that descended upon the mountains of Zion have distilled upon our little church at New Harmony. During the past five months seven have been baptized by our much esteemed pastor, Elder W. T. Walden, whose labors have been wonderfully blessed at West Atlanta church, where eight have been recently baptized and several received by letter.

Among those that joined at New Harmony was a daughter of the unworthy writer, who said, "I once thought I would never belong to the Primitive Baptists, and could hardly bear to own that my parents had a name among them. But after I was made to love the things I once hated I prayed the Lord to direct me aright in this matter, and it soon became my chief desire, and I deemed it my highest privilege to join them, but was debarred for several years by a sense of unworthiness."

How comforting the thought that the Lord will make His people a willing people in the day of His power! "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

My dear brother, to see our children come home to the house of their kindred, telling of a rich hope in that God that doeth all things well, is above all the feeble fading joys this world can afford.

O that the household of faith would go on to know and serve the Lord, counting all things but loss for the



excellency of the knowledge of Christ Jesus our Lord, for with the Lord there is mercy, and with Him there is plenteous redemption. And He has said that, "if we hearken to His commandments, then shall our peace be as a river, and our righteousness as the waves of the sea."

To Him that knoweth my downsittings and my uprisings be all adoration and praise for His wonderful works toward the children of men.

Yours in hope,

W. A. HARRIS.

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Pelham, Ga., Nov. 5, 1903.

DEAR BROTHER HASSELL:—I am glad to inform you that I am still improving. I am still very feeble, but can walk around the house a little. While I have been so very low and my physician and others despaired of my life, I felt resigned to my lot and felt that all was well. The Scriptures treating upon the subject of the resurrection came to me with sweetness, and I felt that these promises were all mine. I had many seasons of joy, and shed many tears of gratitude to God for His goodness and mercies to me, a poor sinner. The thought was continually in my mind: "It is so sweet to trust in Jesus." I had prayed to the Lord for humility, but I did not think He would answer my prayer that way; yet I know it was all right. I so much desired to accompany you through our country and make your visit pleasant, but the Lord ordered differently. I am glad you came to my humble home. I felt unworthy to have you, but it was such a privilege to have you bow in humble fervent prayer for poor me and my family.

Your visit was indeed appreciated in our country. No man has ever given the universal satisfaction to our brethren that you have given. They all love you, and we will gladly welcome you again at any time. May the Lord bless your labors of love among His children, and, if His will, send you this way again. Pray for me and mine.

In gospel bonds,

LEE HANCKS.

Crawfordsville, Ind., Nov. 15, 1903.

*Elder Sylvester Hassell—*

MY EVER DEAR BROTHER:—Your extremely interesting letter of the 10th inst. came the 13th, and I assure you it was good news from a far country.

We rejoice with you at the many delightful things you met in Georgia, and that you may long look back upon with thanksgiving and satisfaction. It was "marching through Georgia" in a way we love to hear of—not with guns and drums and cruelty, but with the great silver trumpet of the gospel. "Peace hath her victories no less renowned than war"—not the peace the world giveth, but peace which the world can neither give nor take away. Not one of you that were permitted to meet under the shadow of the Lord and eat of His fruit dreamed of your joy extending so far; but one of the circles, as from a stone cast into the water, has come this way and gave us delight. Tears that did me good came freely from my eyes as I read how the Lord blessed you and you imparted the blessing to others.

It is in this way the Lord often sends His distilling dew and small rain upon the mown meadow and the tender herb. I love to read over the names of all you mention, as they were as kindred I had never seen. We were glad to have a word—and so good one—concerning our dear Sister Phillips, who has been so long blessed with an appreciation of the truth. She has written to us of the dear, good home she has at Brother McGee's, near Macon. It seems almost astonishing to hear of dear Brother Cleveland journeying so far to meet you. A rough country and many beating years can not dampen the ardor of a true soldier of Immanuel.

Dear, dear brother, this long campaign of ours is drawing near its Yorktown of victory, when the veterans will lay down their arms and their armor and be crowned with that token of God's love that the Apostle said was laid up for all them that love His appearing. For one, dear brother, I believe "the Lord will come again." I trust we know something of being on the watch-tower waiting His happy showing in our midst.

In the best of bonds,

Your brother,

S. B. LUCKETT.

Culloden, Ga., Nov. 12, 1903.

DEAR BRO. HASSELL:—Your card to hand, and in reply I would say that we are glad you were blessed to reach home safely, and also that we had the privilege of your presence in our country. Though feeble in health, it was no tax to me to meet you in Forsyth—it was a precious day to me. If my health improves (D. V.) I will visit you next summer.

Yours in love,

W. C. CLEVELAND.

[From the Crawfordsville (Ind.) Daily Review.]

### GOLDEN ANNIVERSARY.

#### A VENERABLE AND NOBLE PAIR THE VICTIMS OF A HAPPY SURPRISE.

Yesterday the golden wedding of Mr. and Mrs. S. B. Luckett was celebrated at the home of their son, Bruce Luckett, on South Walnut street. The day was an ideal one, and the pleasure of the happy event corresponded with the beautiful weather. The rooms were full to overflowing, while kindly greetings and conversation, together with music and songs and after-dinner speeches, enlivened the day. Many presents were received by the aged pair, consisting of tableware, flowers, and golden coins. The skill and taste of Mrs. Carrie Luckett, aided by her sisters, Mrs. Emma Caster and Mrs. Ione Trout, were responsible for the arrangements of the decorations and sumptuous wedding feast. It was a happy day and one long to be remembered. We conclude with the little address of Mr. Luckett, which was happily responded to by Eld. M. M. Canine and others, and was as follows:

DEAR FRIENDS AND KINDRED:—Some quaint, wise man has said that it is always the unexpected that happens. I am sure it was unexpected by us that we should live to be the chief participants in a golden wedding. Human life is so uncertain it is no wonder the poet says of it: "Strange that harp of a thousand strings should keep in tune so long." But no prolonged life is strange to Him in whose hands is the breath of all living. To Him we owe this privilege and we may call it the event of a lifetime. That it has been planned to be so pleasant and interesting we owe to the kindest of hearts and hands, and to you, dear friends, we owe much for helping to make it a day long to be remembered by us. Passing by this present reunion, I believe that the commemoration of our birthday and wedding day is a salutary lesson as well as a social pleasure. In his prayer the Psalmist said: "So teach us to number our days that we may apply our hearts unto wisdom." In what way can we number our days more impressively than to turn from business pursuits and give a day to the contemplation of our fast passing years. We apply our hearts unto wisdom when we impress our minds with the swiftness of our days and the transient nature of life. There is no journey of man comparable to the race we are



running as travellers to another world. Why should we not take thought of its progress and responsibility? Some of you have travelled to all points of the compass and some are present who have journeyed more than once to the far-off Pacific coast. With what interest does the traveller count off the mile-posts along the way! This interest increases as the distance shortens until the traveller almost forgets the object of his journey, the home he has left and the stations by the way, so absorbed is his mind in the closing of his journey and scenes he shall witness in the city he is about to enter; and so, when the pilgrim of life reaches three-score or four-score, the great world in which he has so long played a part almost passes from his memory. But there is a difference. He who journeys to some distant shore may repeat his voyage, but he whose destination is the spiritual world will pass this way but once. They who have had a silver or a golden wedding will not have another. The journey is ever onward and onward. Again those who visit some great metropolis will meet returning travellers who can tell them what they shall find, but life's pilgrims make their way to "an undiscovered country from whose bourne no traveller has ever yet returned." The literal traveller finds health and strength and an increasing capacity to enjoy life and its blessings; the other experiences the reverse. He must part with youth and strength and the capacity of being any longer useful to his fellow-men. But let me not discourage those who are younger than we are. I would not picture advancing age as being without compensation. It is the time of thought and calm review rather than action. It was near the close of his journey—the time of age—when Bunyan's pilgrim entered the Beulah land and where from its high places he had at least a dim view of the Celestial City. We who are old do not ask the pity of the young, though we do crave their kind offices. They should not think of us as entering some dark, gloomy forest. The outward man we know is perishing, but we are assured that the inward man is renewed day by day. It was this that enabled the suffering Paul to count his afflictions light and but for a moment, and to say with confidence: "If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," and to say calmly at last "I have fought a good fight, I have finished my course, henceforth there is a crown laid up for me." Lay up your treasures in heaven, said the Saviour, and this we have long been doing; with many of us our fathers and mothers are in the better land and our little ones have been gathered as lilies for the heavenly garden, where neither moth nor rust will corrupt, nor thieves break through and steal. We who are having golden weddings look out upon a thrilling panorama. The material world has all but passed down the way to the setting sun, but there breaks upon us from the glowing east a brighter scene—a fairer land—a land where there is no night, no old age, no death. There are those who think death the time to wrap about us the drapery of our couch and lie down to dreams. But heaven is not a dream. We ask no returning traveller, but know in our hearts that it is a place of rest, where God is its light and the rainbow about His throne, its glorious ornament. Farther than this we do not ask, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things that God has prepared for them that love Him."

"There those long parted meet again,  
And those who meet shall part no more."

Washington, Beaufort Co., N. C., Nov. 25, 1903.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER:—If not deceived I feel impressed to write a few lines for the MESSENGER. It is "Thanksgiving Eve." The snow is falling thick and fast, and my heart feels sad. I wonder if amid the homes of luxury and comfort—among our people, the Primitive Baptists—how many are thinking of the poor among us who know not hardly what comfort means. Yet there you find the most cheerful, humble, and thankful hearts, thankful that they have a shelter to cover their heads and a fire to warm them—and health—that they may still continue to labor for their daily bread. I have been often to the homes of the poorest of the flock, and my heart would be melted at their kindness, humbleness, and hospitality. Those who are prosperous, generally speaking, are the coldest, hardest, and most unthankful. Many hearts and homes are full of glee this evening because they have all that heart could wish; but there are many who are sad because they have nothing to eat, and no money to buy with, and no wood to burn; but in such a case the Lord often manifests Himself by showing such that He is a present help in every time of need. "The Lord God is a sun and shield; He will give grace and glory; and no good thing will He withhold from them that walk uprightly." So, dear tired saint, wherever you are, look up; trust in God; pray to Him. He is the living God. He will regard the prayer of the destitute and not despise their prayer." He knows all about our every need. He lets us go down that He may teach us how to be thankful. I know this by experience. I desire to thank the Lord at all times. I often go mourning, but as often my mourning is turned into rejoicing, feeling that the Lord has delivered, in whom I trust He will still deliver.

Oh, may we through divine power be enabled to lift up our voices in prayer and thanksgiving that God has spared our lives—that we are yet on this side of the grave—while thousands have been called from time to eternity.

"Even so, Father, because it seemed good in Thy sight."

Affectionately,

BETTIE Z. WHITLEY.

## NOTES ON PSALM I—(CONTINUED).

BY ELDER H. ARCHER.

Verse 4. "The ungodly are not so, but are like the chaff which the wind driveth away."

The ungodly man is the very opposite of all that the blessed or godly man is in principle. Like the godly man he makes a profession; but, being a hypocrite, his profession is a lie, and he bears the image of his lying father, the Devil. The world with its lying vanities is not renounced in heart, as in the case of the godly man. The winds of false doctrine and ungodliness that blow from his associates will drive him from all steadfastness in his profession. Their scorn, contempt, and persecutions he can not stand, but he will unite with them to pervert the Christian profession to please an ungodly world, and persecute all the true Christians who will not go with them. But often his conscience is too tender not to be religious, and his heart too ungodly to make his life one of purity and holiness. He is not like the evergreen which remains verdant all the year round, but like the fading vegetation that sheds its leaves and goes to sleep in the winter; there is no sincerity, holiness, nor spiritual beauty about him. He is only a stony-ground hearer, and receives the word only in a stony heart, and when tribulation or persecution arises because of the word that sifts him out of self, by and by he is offended. How can it be otherwise, when he is nothing but chaff with no solid weighty substance about him? The various winds of doctrine, the perversions of gospel truths waft him away from the company of God's people.

The chaff or husk is useful to the young and tender grains of wheat before it ripens and hardens. It protects the wheat from the burning rays of the summer's sun. The young Christian professor before he realizes the dreadful conflict of the battle that awaits him, and in which he must be ground into bread for the husbandman's (God's) use between the upper mill-stone of persecution and the lower mill-stone of inward temptation, is often protected by the godless professor from the slander of tongues that young Christians are not



always prepared to stand. "O!" says the godless professor, "you must bear with him, for he is young. When he gets as old as you and I, he will learn not to be so strictly moral and exacting in his religion. When he is in Rome he must do as Rome does, go with the current and float with the tide." "You must remember," says this godless church member, "that in all young professors there is a kind of morbid sensibility of perfection that must be got rid of, but it is best not to disgust them with too much laxity at the start, but rather humor their whims, or we will fall off in our church membership." This, for a time, shields the young professor, but if purifying grace is reigning in his soul, he can no more mix up with these ungodly and immoral professors than oil can mix with water. He will reprove both by tongue and conduct, and this will draw down upon him the scourge of tongues. When the wheat is ripe the chaff loses its protecting power, and the winds of doctrine soon bring about a separation. "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her cries have reached unto heaven, and God hath remembered her iniquities."—Rev. xviii. 4, 5.

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A letter which Lord Salisbury wrote to Sir Henry Ackland in 1874 has been published. In it he says of the much-vaunted spirit of the age: "I can not put off my deep distrust of the changes which are succeeding each other so rapidly. The spirit that bred them is essentially a pagan spirit, discarding the supernatural and worshipping not God but man. It is creeping over Europe rapidly; and I can not put off the conviction that it is dissolving every cement that holds society together."—*Selected*.

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"Cast thy burden upon the Lord, and He will sustain thee"—burden and all. "Thee" is the greatest burden that thou hast! All other burdens are but slight, but this is a crushing burden. But when we come to the Lord with our burden, He just lifts up His child, burden and all, and bears him all the way home.—*Selected*.

## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala. }

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Parties desiring to communicate with either of the editors of **THE MESSENGER** personally, have their addresses as above. All remittances and communications for **THE GOSPEL MESSENGER** should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Eld. Jas. J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## BEGINNING OF VOLUME XXVI.

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The twenty-sixth volume of **THE GOSPEL MESSENGER** begins with the present number. For a quarter of a century **THE MESSENGER** has been conducted with the leading purpose on the part of all the editors, I believe, to glorify God and to benefit His people by the dissemination of pure, scriptural, eternal truth—the most useful service in which any creature can be engaged. We have carefully endeavored not to pander to human ignorance or prejudice or tradition or wealth, but to publish only divine truth and to speak it in love. The world is flooded with false and corrupting literature. **THE GOSPEL MESSENGER** has earnestly labored to oppose these abounding and ruinous errors with the sword of the Spirit, which is the word of God; and, by the grace of God, it will continue thus to contend fearlessly for His cause and people, and endeavor to instruct, comfort, and build up the body of Christ in love. Perilous times are upon us, and the trumpet of the watchman should give no uncertain sound. We would desire to thank the Lord for the increasing favor and support of His people, and to request our dear brethren and sisters to aid us in a still further extension of our circulation, and to continue to pray for us and to prepare and send us short, timely, and loving communications.

S. H.



## UNSCRIPTURALNESS AND FAILURE OF MODERN ROMAN CATHOLIC MONEY-BASED MISSIONS.

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Abundant proof of the unscripturalness and failure of Modern Money-Based Missions derived by the Protestants and Baptists from the Roman Catholics, and not from the Bible, is given in the 9th, 10th, and 22d chapters of my Church History; but I have just received, from the publisher, J. A. Scarboro, Fulton, Ky., another proof of the unscripturalness and consequent failure of Modern Missions, in a book of 160 pages, written by T. P. Crawford, and entitled "Evolution in My Mission Views; or Growth of Gospel Mission Principles in My Own Mind" (price by mail, postpaid, 75 cents—sold not by me but by Mr. Scarboro). Mr. Crawford was born near Bowling Green, Ky., May 8, 1821, and died at Dawson, Ga., April 7, 1902. For fifty years, from 1852 to 1902, he and his wife were Missionary Baptist missionaries in Northern China. In 1885 and 1900 they re-visited the United States. After Mr. Crawford's death, his widow returned to China. The longer Mr. Crawford lived, and the more he searched the New Testament, and noticed the workings of the Modern, Money-Based, Board System of Missions, the more he became satisfied that they were not only unscriptural, un-apostolic, but corrupt and corrupting in their operations and results, so that, although he knew that the despotic, all-ruling BOARD would do their utmost to refrigerate and exterminate him, he, after thirty-seven years' employment by them, utterly renounced all connection with them and their corrupt and corrupting methods which substituted the love of gold for the love of God, and he became satisfied that the churches of Christ, either alone or in groups, should do their own mission work without the intervention of any kind of outside Convention, Association, or Board. He thus lacked only one step of reaching the basis of apostolic missions—that the ministers of God are to go into all the world and preach the gospel as they are directed by the Spirit of God, and as the way is opened to them by

the providence of God, and, working with their own hands, as they have opportunity, to look for support to the Lord, who will open the hearts of His people to receive them, and to believe the truth they preach, and to help them on their way after a godly sort. Thus was the gospel of Christ proclaimed in the apostolic age, and thus is it proclaimed to-day. It is not scriptural or apostolic to hire men for money, either in so-called Christian or so-called heathen lands, to preach another gospel than the true gospel of Christ, a legal gospel which is not a gospel, or to hire people for money to attend upon such preaching or to join so-called churches established under such preaching. Mr. Crawford repeatedly and earnestly protests, in his book, against making Baptist churches caudal appendages to Roman Catholic and other Pedobaptist denominations in their gold-based missionary operations.

The following editorial in a recent number of the Norfolk *Virginian-Pilot* shows something of the stupendous failure of modern money-based foreign missions:

“One of the most significant developments in the church to-day is the movement in several denominations to divert the energy, effort, and money hitherto expended in foreign mission work to the home field, particularly with a view to improving the status of the Southern negro. From the point of view of the church, of course, foreign missions have not been a failure, for a single soul saved is regarded by the orthodox churchman as a sufficient reward for all that has been done. But the fact remains that from the secular point of view the results achieved by missionaries in foreign fields are by no means commensurate with the effort put forth. Indeed, nothing but a sublime faith that tremendous results will come from scarcely appreciable beginnings can account for the continuance of mission stations in many fields. Years of the most zealous effort have only resulted in small isolated congregations, maintaining a more or less precarious existence. The habits of thought and of life of the great mass of the people have been no way affected, to all appearances. This is, we say, the consensus of opinion among secular observers touching many fields where the greatest effort has been put forth. There is, of course, the case of Japan, but even there



the drift is now toward the old beliefs or frank agnosticism. The movement to which we have referred would seem to indicate that in some of the denominations, at least, the secular point of view is coming measurably to prevail. There is apparently a feeling that the results achieved in the foreign field are too meagre a return for the outlay in money and in consecrated effort, and there is in consequence a disposition to turn to the home field, where the demands are greater than the church can meet with all its resources, and where the stone wall of prejudice, tradition, and alien habits of thought and life will not have to be battered down before practical results can be accomplished."

If men, by their missions, either foreign or domestic, or by any other efforts, have ever saved or can ever save a single human being of any color from eternal perdition, we have the wrong Bible, Christ died in vain, and He was mistaken when He said: "All that the Father giveth Me shall come to Me, and him that cometh to Me I will in nowise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day" (John vi. 37-39). And again: "I lay down My life for the sheep"; "and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand" (John x. 15, 28). And again: "Father, the hour is come, glorify Thy Son, that Thy Son also may glorify Thee, as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent" (John xvii. 1-3). The whole system of modern Roman Catholic money-based missions seems to me founded upon a point-blank denial of the truth of these words of the incarnate Son of God. Many Theological Seminaries in Europe and America, and many modern missionaries in heathen lands, are poisoning their pupils and hearers with that form of infidelity, falsely and pharisaically calling itself "Higher Criticism," which denies the divine inspiration and infallibility of the Holy Scriptures.

S. H.

MY RECENT TOUR IN GEORGIA.

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Having been long urged by the Primitive Baptists of Georgia to visit them again, I left home for that purpose October 14th and returned November 6th. During my three weeks' absence, I spoke twenty times at the following places—at the Union Association at Adel, the Ochlochnee Association near Moultrie, and the Flint River Association at Hartsfield, and at Valdosta, Pava, Moultrie, Doerun, Pelham, Sumter, Macon, Forsyth, Griffin, and Atlanta. I met with 27 Elders—A. V. Simms, R. H. Barwick, T. J. Bazemore, S. H. Whatley, J. B. Luke, J. T. Gardner, T. J. Head, C. W. Stallings, Aaron Parrish, J. R. King, R. H. Jennings, I. P. Porter, W. E. Williams, B. R. Wingate, Lee Hancks, Wm. Hollingsworth, E. S. Ward, J. M. Murray, A. A. Garrett, W. J. Greene, Wilde C. Cleveland, D. G. McCowen, Morgan Brown, Frank Fuller, W. T. Godard, D. H. Hess, and D. M. Matthews, and one Licentiate, Brother J. A. Adams. The preaching that I heard was able and scriptural; the audiences were most reverent and attentive and appreciative; and the proceedings of our brethren in their conferences were peaceful and loving. In Southern Georgia there has been some division in churches and Associations, immediately *occasioned*, it seems, by the righteous exclusion of a member who would not let his church have any peace or communion for four years, and a part of his church and other churches taking sides with him, but really *caused* by the excessive attachment of members now identified with the excluded faction to modern traditions, not found in the Scriptures, Associational rulings over the churches, a long formal annual letter correspondence, ministerial starvation, and opposition to all religious periodicals, Primitive Baptist Hymn and Tune Books, and the decent dressing of ministers. The mists of human tradition, now partially darkening a few square miles of territory, will, of course, vanish before the advancing light of the Scriptures, as it shines, in the hearts of God's dear people, more and more unto the perfect day. Human darkness is too weak to withstand the power of divine light.

I was received and treated with the greatest kindness and esteem and abounding liberality by the dear brethren and sisters whom I met, and I was entertained in the most hospitable manner at the houses of several of them, including Elders Simms, Barwick, Head, Hancks, Brown and Bazemore. I would thank all of them for their great kindness, of which I felt unworthy. I was sick and much depressed with fever when I started on my tour, but the Lord mercifully healed me, added fifteen pounds to my weight during the three weeks, made me stronger than I had been in years, and gave me abundant and precious assurance that He blessed my poor labors to the comfort, union, and edification of His beloved people, for which His holy name alone be praised. Before leaving home, I tried, like Moses (in Exod. xxviii. 15), knowing my own nothingness and insufficiency, to beg the Lord for His indispensable, enlightening, and strengthening presence; and while sick and lonely on the cars, during my journey of six hundred miles, near Waycross, Ga., I was melted down into tears at the manifestation of His loving presence; and I was greatly refreshed by my rest of nearly two days at the comfortable home of dear Brother and Sister E. L. Moore, of Valdosta, Ga. The remarks and prayer of our dear afflicted Brother, Elder Charles W. Stallings, as he sat in his chair, at the close of the Union Association, were wonderfully full of divine unction and power; he has had spinal paralysis sixteen years, and has not been able to walk in four years. Our highly-esteemed Sister, Mrs. R. Anna Phillips, met me with a horse and buggy at the depot in Macon, Ga., and took me to the pleasant country home of Brother Joseph S. McGee, where she resides; and she took me in the same way to our church-house in Macon that night. Her conversation was, as always, intelligent, spiritual, and agreeable. Elder Wilde C. Cleveland rode sixteen miles in his buggy to be with me at my appointment with his church at Forsyth. I greatly enjoyed the short intercourse that I had with him. Elder Wm. Hollingsworth rode twenty miles in his buggy to be with me at one of my appointments in Pelham, and he warmly endorsed



my remarks. Elder Lee Hancks, of Pelham, was very sick with gastritis and malaria, so that he could not attend any of our meetings, but he said it was all right; he had made my appointments for me. The brethren at the Ochlochnee Association, held with his church near Moultrie, contributed fifteen dollars for his relief, and I took pleasure in bearing it to him, as was the loving custom in apostolic churches (Acts xi. 27-30; Rom. xv. 25-28; 1 Cor. xv. 1-5). Brethren rode twenty-five miles to be at my appointments in Griffin. I feel sure that my journey was of the Lord, and that He has many dear people in Georgia, and that He will bless and keep and save them in His heavenly and eternal kingdom.

S. H.

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## WINTER.

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Winter is the cold season of the year, and it comes just as the Lord God hath said, and will not cease to come while the earth remains; but we are not informed as to how long that will be; nevertheless, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. viii. 22. These seasons revolve in their regular order and have their different effects upon the kingdoms of the earth, and bring their varied and legitimate results and pass on; and come again every year to repeat their work. This is God's covenant with Noah, and it can not be revoked nor altered. Noah was not consulted as to whether he would accept this holy mandate or not; yet he was perfectly willing, no doubt, that it should be so, and that another deluge should not come upon the world.

So, then, winter comes because the great Creator of all things hath ordained it and declared it; and so cometh the warmer season by the same law and decree of the Almighty; and by the same cometh cold and heat, and day and night, and seed-time and harvest. We need not worry ourselves about summer, for it will come in spite of all we can do; winter likewise comes according to God's decree, and none can stay its chilling blasts;

day and night will as certainly be exchanged as the rising and setting of the sun; seed-time comes and passes on, and the harvests of the fields succeed in their time. God said it should be so, and He has power to sustain His word; He hath wisely provided for the fulfilment of every jot and tittle of His counsel.

But let us suppose that seed-time comes around, according to God's decree, and the people neglect to sow the seed, would there then be a harvest? No; but such event has never occurred, and why? Because God has also provided against a failure of this sort. He has given the people knowledge and reason to understand that they must sow the seed in order to reap a harvest, and therefore they do sow, and they reap, and thus this part of the covenant is as sure as any other part. When planting time comes on we see the farmers ready and anxious to plant the seeds in due time, knowing that the season is passing, and ere long it will be too late to plant, and they would miss a harvest. All these things work in the harmony of nature to accomplish the fulfillment of God's promise to Noah. The day and the night are the Lord's; He hath set the borders of the earth, and made summer and winter. *Psa. lxxiv. 16, 17.*

So all these things belong to the physical kingdom and operate according to physical laws which God has ordained, and therefore bring their legitimate results. But when we come to consider man in his relation to these things we are bound to regard him as a moral being, belonging to the moral kingdom, a subject of moral law, and accountable to the Creator and Law-giver for his conduct; and even after his fall by transgression he was sent forth to till the earth, and subdue it. And although his condition was changed by sin, yet his obligation remained the same, to fear God and keep His commandments.

But we trace the descendants of this noble creature to a period when holy prophets wept bitterly over their lost opportunities, seasons for active obedience to God's counsels had come and gone, and the prophet was moved to proclaim the sad result of their neglect, saying, "The harvest is past, the summer is ended, and we are not

saved." Jer. viii. 20. They had neglected their duties when the summer sun of God's providence shone bright and warm; but now a sad, chilling reverse was upon them, and their garners were empty, they had sowed to the wind, and had reaped the whirlwind. Hos. viii. 7. Such winters they brought upon themselves by disobedience, and were not saved from their enemies; but the opportunity was past, and they met the judgment of God as a recompense; they were not saved from temporal calamities which they had brought upon themselves.

It was winter when our Saviour was betrayed, mocked, reviled, and crucified; it was then that Peter followed Jesus afar off, and stopped outside the judgment hall and warmed himself among his Master's enemies. A cold, ungenerous, treacherous heart when left to itself engenders a winter season with the child of God which endangers his temporal happiness. It was in the winter house that Jehoiakim, the king, cut and burned the roll that contained God's threatening judgments upon the guilty land. Jere. xxxvi. 22, 23.

The children of God have their summer and winter seasons, their cold and heat, their day and night, their darkness and light, in their experiences; they have their seed-time and harvests, and reap what they sow. Gal. vi. 7. There are times when the Lord's people can sing with the sentiment of Solomon, "The winter is past, the rain is over and gone"; and Zachariah gives great encouragement concerning the "living waters" that shall go out from Jerusalem, saying: "In summer and in winter shall it be." So the great fountain of Divine grace shall not cease—nothing can impede its course, nor defeat its objects. The power of God's grace is never weakened by the contingencies of time, nor shall the great fountain cease to flow until all Israel shall be saved to sin no more.

Dear reader, I am writing this article on the 20th day of October, but when you read it, it will be in the January MESSENGER, and it will be winter, possibly, in a two-fold sense. I have to tell you that it is a cold time with me now, spiritually, and not only winter in this sense, but night—darkness assails me when I try to



preach, or pray, or write for the papers. I feel the force of the words, "How tedious and tasteless the hours, when Jesus no longer I see!" And, "But when I am happy in Him, December is pleasant as May."

My natural strength is rapidly declining, and I often wonder, while writing for the GOSPEL MESSENGER, if this is not my last effort. For aught I know this may be the last, and before it is printed the writer may be sleeping the sleep of death.

J. E. W. H.

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### PEACE AGAIN.

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Peace is a boon worth talking about, and why not keep on writing about peace? Peace based upon the right principle is priceless; but if otherwise founded, it is not permanent nor lasting. We read in Scripture of one example of peace which should serve as a warning rather than encouragement. A certain man had good land, and, as we commonly say, made a big crop. His soul was happy over his abundant success, and he was joyful in his abundant stores of goods, and was at rest; and peace of mind, crowned with anticipation of many days of comfort, filled his foolish heart with covetous pleasure, soon to end in his exit from time to eternity. Not another day was allotted him for the enjoyment of his wealth. His peace was founded upon his ignorance of the near approach of death, and there are many instances of this kind in the world.

There is not a carnal, dead sinner on this earth who could be in peace for a moment were he not ignorant of his character as a guilty culprit before God. Ignorance, therefore, is the foundation of all the peace enjoyed by millions of vile sinners, if peace it be. The earth yields her increase and men gather its products, and subsist upon them; the world in nature bestows gifts upon the people, but whatever the effect produced thereby it will be of short duration; the night of death will end it all, and then what? Here we pause and take a peep into the darkness of the tomb, and turn away—the moment is not yet come when, as a noted infidel

said on his death-bed, "I am about to take a leap in the dark." This carnal peace deserts us at the crisis when we need the most help; the awful fact that we must die asserts itself, and the foundation of our peace is removed. All the peace that nature and the world can give is of this nature, and will fail us at the gate of exit from time to eternity.

This carnal peace may rest also upon self-righteousness; for no doubt the Pharisee who prayed with himself was at peace with himself when he stood and declared his good works to God. Such peace is worse than no peace at all; one had better be like the Publican, who was at war with himself, and had no peace because of his consciousness of personal sin, and of its awful consequences.

But there is a peace given from heaven that will endure unto heaven again and endure forever. Jesus is the peace of God's dear people, and He gave Himself for them, and said, "Peace I give unto you; My peace I leave with you; not as the world giveth, give I unto you." He made peace between Jews and Gentiles, who alike are brought into His kingdom; breaking down the middle wall of partition between them, "and of twain made one new man, so making peace." He also reconciled His people to God by His death, and thus secured eternal peace and redemption for them. This is the peace that is worth thinking and talking and writing about; it is enjoyed by all who know the truth as it is in Jesus, and is founded upon the revelation of Jesus Christ as the wisdom, righteousness, sanctification, and redemption of the elect people of God, made so according to the purpose of Him who worketh all things after the counsel of His own will.

We find this peace in Jesus as often as He is pleased to come to us by the sweet and gracious communion of His Spirit; and we find it in obeying His holy commandments; for He has said, "In the world you shall have tribulation, but in Me you shall have peace." The admonition of the holy apostle is not out of place here, "Endeavor to keep the unity of the Spirit in the bond of peace," and "Live in peace, and the God of peace shall

be with you." This is all necessary to our social peace and happiness in this world, as subjects of the social kingdom. But though all the world be at war against us, and we have no social happiness among our fellow creatures, yet if we are found faithful and steadfast in the service of God, and free from idolatry, we will have that sweet spirit of peace with God in our individual capacity, like Daniel and the Hebrew children, and thousands of others, who enjoyed this peace which expels all fear of death and the mysterious beyond.

God's people, however, should not undertake to rest upon His immutability by neglecting their duties, for such course will certainly bring the chastening rod upon them. Our obedience can not serve to atone for the guilt of past offences, but in the path of duty and obedience we escape the judgments of God which threaten the disobedient and negligent children of God. And may we all be led to practice the things that make for peace, for Jesus' sake. Amen. J. E. W. H.

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### QUESTIONS AND ANSWERS.

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1 Q. Is it true to say that God conditionally caused Adam to fall, Joseph's brethren to sell him, or Judas to betray Christ, or any other sin? A. The Scriptures use no such expression, nor have I ever before met with such an expression; and, to my mind, such an expression is inconsistent with the Scriptures, which declare that God is holy in all His ways and righteous in all His works—that He is the Sun of righteousness—that He is light, and in Him is no darkness at all—that He is of purer eyes than to behold iniquity—that He can not be tempted to evil, neither tempted He any other man—and that He hates, forbids, threatens, and punishes sin with everlasting banishment from His holy and blissful presence.

2 Q. Does God cause everything that He predestinates? A. Even our most absolute brethren say that He does not cause the sin which they say He predestinates, but that He allows or lets or leaves His crea-



tures to sin, while He is the efficient cause, by His Son and Spirit, of all salvation from sin—of the holiness of all whom He chose in Christ before the foundation of the world, and whom He predestinated or ordained to eternal life.

3 Q. Is God the cause of all our obedience of His commandments? A. Prophets and apostles thankfully acknowledge that He is by His indwelling Spirit of grace the cause of all our obedience, so that all the glory of our services and sacrifices belongs alone to Him, and the precious rewards which He bestows upon us are gracious ones; while, as the Holy Spirit teaches us both in the Scriptures and in our own hearts, all the blame for our disobedience is ours alone.

4 Q. As the great majority of Primitive Baptists are opposed to the use of musical instruments in church service, how do you explain Psalm cl. 3-5? A. Musical instruments were used in the tabernacle and temple during the Old Testament dispensation; but no mention is made of their use by Christ and His apostles in the churches during the New Testament dispensation. The Apostle Paul says to the Ephesians (v. 18, 19): "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord"; and he says to the Colossians (iii. 16): "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." The Hebrew word rendered "organ" in Psalm cl. 4 should be rendered "pipe" (as it is rendered in the Revised Version). The modern organ was invented by the Greeks of Alexandria, Egypt, in the second century of the Christian Era, and is said to have been introduced into the Catholic "church" by Pope Vitalian in the seventh century after Christ. There may be more, but I do not know of only six Primitive Baptist churches in the United States that have or use organs in their public worship.

5 Q. What are your views of the parable of the unjust steward in Luke xvi. 1-13? What is "the mammon of

unrighteousness," and what are the "everlasting habitations"? A. In this parable Christ condemns the dishonesty and unfaithfulness of the unjust steward, who wasted his lord's or employer's property, even though the steward's lord or employer commended his wisdom or prudence in reducing the amounts owed by the debtors to the employer so as to make those debtors friends of the steward after the latter had lost the stewardship; but Christ tells His own disciples to be as thoughtful of the eternal future as this steward was of his temporal future, and so to use the earthly riches which God had given them as to relieve the needs of the suffering poor, the Lazaruses of earth, the destitute and afflicted children of God, that when these ministering disciples failed or died (or when their earthly riches failed them at death, as the most of the oldest manuscripts read), these people of God to whom they had ministered on earth and who had preceded them to heaven might welcome them into the eternal mansions. That this is the meaning of Christ is shown by the fourteenth verse ("The Pharisees also, who were covetous, or lovers of money," as the Revised Version renders the language literally, "heard all these things, and they derided Him"); and this explanation is in exact accordance with Christ's teachings in Matt. vi. 19-34; xix. 16-26; xxv. 31-46; John xiv. 2, 3; and with Paul's teachings in 1 Tim. vi. 6-19; Heb. xiii. 5, 16. Every subject of grace is, more or less, an unjust or unfaithful steward of what the Lord has given or entrusted to him both naturally and spiritually; all authorities show that "the mammon of unrighteousness" is money, or earthly possessions, which men often obtain unrighteously, and use unrighteously, for their own selfish gratification and not for the good of others and the glory of God; and the "everlasting habitations" can be nothing but the heavenly mansions of everlasting light and love and peace and joy. It was not the heavenly-minded Lord Jesus Christ, but the worldly-minded lord or employer of the steward who commended the latter for his worldly cunning in compromising the debts due his employer so as to make future friends for himself in this world. Christ com-

mands His disciples to lay not up for themselves treasures upon earth, but to lay up for themselves treasures in heaven (Matt. vi. 19-21); and He said to the rich young man who said that he had kept the law from his youth up, and asked what yet he lacked: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven, and come and follow Me." And when he went away sorrowful, having great possessions, Jesus said to His disciples, "Verily I say unto you, that a rich man shall hardly enter the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" (Matt. xix. 16-26). The right use of our time, money, talents, and opportunities in the humble and loving service of God and His dear people is not the *cause*, but it is the divinely-given *evidence* of our preparedness to enter into the heaven of immortal glory (Matt. iii. 8; vii. 20; xxv. 34-40; Rom. iii. 23; vi. 22; viii. 1-9; Gal. v. 6; 1 Cor. vi. 9-11).

6 Q. What are your views of the "war in heaven" mentioned in Rev. xii. 7, 8? A. I believe that by "heaven" here is meant the kingdom of heaven on earth, the militant church of God, in which Michael (the chief Prince of Israel, the Archangel or Leader of the angels, that is Christ) and His angels fight against the Dragon, the Devil, or Satan, and his angels; and that this "holy war" (as Bunyan calls it) continues from the time of our regeneration to the end of our earthly pilgrimage, our spirits, under the quickening, enlightening and strengthening of Christ's Spirit, contending against the world, the flesh, and the Devil and all his angels, until at last we overcome all these enemies by the blood of the Lamb, that blood being "the basis of our peace, the antidote of our sin, and the inspiration of our love," and leading us to bear our testimony to His salvation, even though this confession costs us our natural lives (Rev. xii. 7-11). When the Devil has been utterly cast out of the church, just before Christ's second personal coming, he will rage worse than ever in the world, and stir up all the ungodly to the last persecution of the church, and he and his followers will then be forever



destroyed by the righteous indignation and almighty power of Christ (Rev. xx. 7-10; 2 Thess. ii. 3-12). The visions of the Book of Revelation are of course symbolical of spiritual truths. The first rebellion of the Devil and his angels against God, and God's subjugation and reservation of them, under chains of darkness, to the final judgment of the great day, seem to have occurred before the Devil's temptation of Adam through Eve in the garden of Eden (Matt. xxv. 41; John viii. 44; 2 Peter ii. 4; Jude 6). He and his evil angels or spirits seem to have had access into the immediate presence of God as the enemies of men and the accusers of the children of God until Christ by His death and resurrection gained the victory over the Devil (1 Kings xxii. 19-23; Job i. 6-12; ii. 1-8; Zech. iii. 1-5; Colos. ii. 14, 15; Heb. ii. 14, 15; Rev. xii. 10), and became our Advocate with the Father (Rom. viii. 34; 1 John ii. 1). Satan is "the god of this world"; he deceives and tempts and afflicts mankind, and does all he can to make all human beings as sinful and miserable as himself; but God is infinitely above him, and will give all His people final and everlasting victory over him, and will at last hurl him, with his two chief emissaries, the Beast and the False Prophet, into the lake of fire and brimstone, where they will be tormented for ever and ever (Rev. xix. 20; xx. 10).

7 Q. What is the mark of the beast (Rev. xiii. 16)?

A. It is the same as the name of the beast or the number of his name, that is, the number denoting his name, as shown by comparing Rev. xiii. 16-18 with xiv. 11 and xv. 2. In ancient times, before the invention of the Arabic digits or figures, numbers were generally represented by letters, so that every name, by the addition of the value of its letters, had an exact numerical value. According to nearly all writers, both Catholic and Protestant, *the First Beast*, in Rev. xiii. 1-10, or the Sea-Beast, the Beast rising up out of the sea (out of popular commotions and wars), having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy, was *the Pagan Roman Empire*, which worshipped the Dragon (the Devil), deified its emperors, and murdered two hundred thousand

Christians in the first three centuries of the Christian Era. There can be no doubt of the truth of this interpretation, for John plainly says that the seat of this persecuting power was the city of Rome ("the great city which reigneth over the kings of the earth," Rev. xvii. 18—the city that reigned over the civilized world at the time when John wrote). The *Second Beast*, in Rev. xiii. 11-18, or the Earth-Beast, the Beast coming up out of the earth (out of society in a state of peace), having two horns like a lamb, and speaking like a dragon, exercising all the power of the First Beast, and causing men to worship the First Beast, and doing pretended miracles, and having men make an image of the First Beast and then giving that image life to speak and cause those who would not worship the image to be killed, or to receive a mark in their right hand or in their foreheads, or else not to be allowed to buy or sell, is said by Roman Catholics to be the pagan priesthood, but is believed by nearly all Protestants and Baptists to be *Papal Rome*, which, in the person of the Emperor Constantine, ascended, A. D. 312, the throne of the Roman Empire, and revived Pagan Rome's persecution of the true followers of Christ, pretended to do miracles, deceived the unregenerate world, issued edicts, fulminated anathemas, curses, excommunications, and interdicts, murdered fifty millions of the faithful worshippers of God, confiscated and appropriated their property, would not at certain times and places allow non-Catholics to either buy or sell, and made the world in the Dark Ages almost a hell. These are the most unquestionable historical facts. From the middle of the second century to the present time, according to the belief of the ablest scholars of all nations, the name denoted by the number 666 is *Lateinos* (*Latin*), or *Romiith* (in Hebrew meaning *Roman*), the letters of each of these words adding up 666. I believe that this is the mark or name or number of the Second or Earth-Beast (which is the same as the False Prophet of Rev. xvi. 13, xix. 20, and xx. 10; and the same as the Rich, Murderous Whore, drunken with the blood of the saints, and called "Mystery, Babylon the Great, the Mother of Harlots and

Abominations of the Earth" described in Rev. xvii.). Even in the present century Rome may regain her power, revive the persecutions of the Dark Ages, deluge the world in blood, and then—thanks be unto an All-Holy, All-Wise, and All-Powerful God—she may then be destroyed forever, as He has purposed and promised. Mr. Abraham Lincoln said that, after Rome had descended in the greatest of cyclonic revolutions upon the United States, she would then be annihilated. The marks of trade unions (mostly Catholics) upon goods may be a small present fulfillment of the prophecy in Rev. xiii. 11-18. The only two nouns in the Greek New Testament whose numerical value is 666 are *Paradosis* (Tradition) and *Euporia* (Wealth); and it is by *Tradition* that doctrine is corrupted, and by *Wealth* that practice is corrupted by Rome and her daughters, and by members and ministers poisoned with the Romish spirit in Primitive Baptist churches. As God seals His people with His name in their foreheads (Rev. vii. 3; xiv. 1; xxii. 4)—a divinely written, invisible, and ineffaceable mark upon their most conspicuous, noble, and vital part, showing that He has made them His forever, to worship, serve, and glorify Him during endless ages, so the Earth-Beast, the False-Prophet, puts his name or mark either in the right hand (indicating service) or in the forehead (indicating open profession) of his worshippers—of course, in accordance with the symbolic character of the most of the Book of Revelation, the seal or mark is not literal and seen, but typical and unseen only in the characters and lives of those sealed or marked.

S. H.

## REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."—Psalm cvii. 8, 43.

## THE SCRIPTURE QUILT.

In one of the boxes sent to a Southern Army Hospital, during the war between the States, was "a patch-work quilt of unusual softness and lightness, and with it the following note pinned to it: 'I have



made this Scripture quilt for one of the hospital beds, for I thought that while it would be a comfort to the poor body, it might speak a good word to the precious soul, the words are so beautiful and blessed and full of balm and healing. May it be blessed to the dear boys in the army, among whom I have a son.' The quilt was made of square blocks of calico and white cotton intermingled, and on every white block was written a verse from the Bible or a couplet from one of our best hymns. On the central block, in letters so large as to catch the careless eye, were the words, 'Christ Jesus came into the world to save sinners.' Below this verse was the prayer of all prayers, 'God be merciful to me a sinner.' The head border, which would be nearest to the sick man's eye, and oftenest read, had the sweetest texts of promise and love and comfort, among which were the following: 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish.' 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' 'Ho, every one that thirsteth, come ye to the water!' 'I sought the Lord, and He heard me, and delivered me from all my fears.' It was not long before a man sick with pneumonia was brought in, and the new quilt was put on his bed. He noticed nothing at first, he was too sick; but when he grew better, I saw him intent on the texts. 'Handy to have 'em here,' he said, pointing to them as I stood near him. 'You know how to value them, then,' I said. 'I do,' he answered heartily. After that I saw many studying the quilt—almost all who lay beneath it. One poor fellow, who had tossed in pain and feverishness for several days, caught sight of the words, 'And I will give you rest.' He beckoned to me. 'Rest! Where can I get it? Rest both for body and mind! Tell me how to get rest!' I told him of Jesus, and His love and suffering and death for poor lost sinners, and I pointed out to him three couplets on the quilt:

" 'None but Jesus, none but Jesus  
Can do helpless sinners good.'

" 'I'll go to Jesus though my sins  
Have like a mountain rose.'

" 'Here, Lord, I give myself away,  
'Tis all that I can do.'

"It was not long after that before he found rest of body and soul, peace in believing in Jesus, and when he left the hospital he was happier than he had ever been before.

"An Irishman, who could not read, lay for a while under the quilt. When he was recovering, he put his finger on a text and asked if that was reading. I answered yes, and I read him the text, 'And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.' And the inspired language was a comfort to him.

"At last came the boy who had the best right to the comfort of the quilt—the 'son' of whom the kind woman who made it spoke in the note attached. It seemed a strange and remarkable providence that he should come to lie beneath it. He had lain there nearly senseless for more than a week, when I saw him kiss the patchwork. The place that he kissed had no text on it, but it was a calico block, the pattern a little crimson leaf on a dark ground. He kept looking at it with tears in his eyes, and kissed it again. It was a

bit of the dress which he had often seen his mother wear, and it carried back his thoughts to her. I approached him. He looked up and smiled through his tears, and asked if I knew where the quilt came from. I told him that it came to the hospital in a box with other things, and that it had a note pinned to it. He asked me for the note and read it, and said that it was his mother's writing. I wondered if he had noticed any of his mother's texts, and when I asked him he pointed out this one, 'Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.' 'I am no more worthy,' he whispered. I put my finger on the next white block and read aloud, 'When he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him.' I looked and saw that there were tears upon his cheeks, and his lips were trembling. He covered his eyes, and I left him. A few days afterwards, when he had grown much stronger, he held up to me the last-mentioned text, and said, 'I was a great way off, but He has met me and had compassion on me, and I feel a Saviour's love, and it fills me with peace.' And I had the great pleasure of writing to his mother that her son who had been dead was alive—who had been lost was found."

S. H.

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#### NOT AN ANTI-FOOTWASHER.

In the December number of one of our Texas periodicals one of the editors calls me an "Anti-Footwasher." This is a mistake. Like my father, I have always engaged in feet-washing when I have been present at its observance by any of our churches, and I always expect to do so; but, like him, I have never made, and never expect to make feet-washing a test of fellowship. S. H.

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#### PLEASE REMEMBER US.

As many of our subscribers are in arrears, and as the amount due by each is small and easily neglected, and the entire sum is large and very much needed by us to pay the expenses of printing and mailing THE GOSPEL MESSENGER, we are reluctantly obliged to beg our subscribers not to forget us, but to send us the small amounts they owe us and to renew their subscriptions for another year as soon as convenient. No right-minded reader can put himself in our place and object to this gentle reminder. S. H.

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#### HELP GREATLY NEEDED.

Mrs. Mamie Moore, Hampton, Bradford County, Florida, is a Primitive Baptist, and is very poor and afflicted, having been for years a helpless, bed-ridden sufferer. I have long corresponded with her, and, at her request, sent her the MESSENGER and also several religious books to read. She did not have sufficient bed-clothing last winter to protect her from the cold, and her health is worse now, and the coming winter is likely to be severe. She says that sometimes she does not see a woman for a month at a time. Her husband has to do all the house work and out-of-door work, and has not made half a crop this year, and has to work off from home a good deal, and the man who furnished him has a mortgage on his cows, and threatens to take them, though milk is almost her whole living. She has to lie in her bed as her husband places her all day while he is off at work. The "Adventist" and "Sanctified People"

in that section seem to care nothing for our poor, suffering sister. No Primitive Baptists live near her. I would be glad if some of the readers of THE GOSPEL MESSENGER would try to alleviate the sufferings of our solitary, destitute, and afflicted sister.

S. H.

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#### ERRATUM.

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In THE GOSPEL MESSENGER for December, 1903, on page 387, the beginning of my "Remarks" should be as follows: "I am sorry to learn that some Primitive Baptists in Brother Counts' section make no distinction between God's predestination in reference to sin and His predestination in reference to holiness. The ablest of our absolute predestinarian brethren in the United States admit that there is an infinite difference between God's attitude to sin and His attitude to holiness," etc.

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#### EXTRACTS.

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Cades Cove, Tenn., Nov. 11, 1903.

*Eld. Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—As I lay to-day in bed, with my old back trouble, not able to be out, reading THE GOSPEL MESSENGER, in which I see the statement that Eld. Henderson's eight children out of nine belong to the Primitive Baptists, also Eld. John R. Dail's blessed with the same blessing, and two daughters-in-law more, and you ask the question as to how many more are blessed with such like blessings, I feel like saying that we had ten children born to us (the baby died in infancy), nine living, one helpless and never could talk. Seven lively members of the Primitive Baptist church, only our baby girl (Hassell) not a member; one licensed to preach, and the other boy a public praying member; one daughter-in-law and one son-in-law, besides myself and wife, all members of the same church here at home, and I have strong reasons to believe the other daughter-in-law will soon be a member with us. And now, my dear and precious Brother Hassell, I feel like that I can't live a great while, or it looks so to me, and I want to say that the Lord's good promise that says, "To you and your children," I believe, has been fulfilled to me, and I can't praise Him enough for it. I am too weak. I am writing this in bed, and hope you can read it, and publish it, if you desire.

Hoping to be remembered by all at a throne of grace, I am,

Yours in affliction,

W. H. OLIVER.

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Lafayette, Ala., Nov. 20, 1903.

*Elder Hassell—*

DEAR BROTHER:—I see Brother Henderson and others writing about the members of their families being Primitive Baptists, and enjoyed it so much. It don't seem like they are dying out, as I have heard from my earliest recollection until now. I thought I would write a sketch of my father's family. My parents were Primitive Baptists, and raised seven children to be grown and married; five of them joined the Primitive church. I have heard my oldest sister say often that she fully believed the Primitive Baptist church was the only true church, and she regretted so much on her death



bed that she had never joined the church. I think I can safely say six of the seven were Primitive Baptists. All have passed away except one sister and myself. Though being a member of the true church doesn't make you a Christian; if your heart is not right, you had better stay with the world. Our church is in peace and we have our beloved Brother Satterwhite pastor, and have had for twenty years. I trust he will be as long as I live. I can't tell you how much I appreciate the dear MESSENGER. I have been reading it ever since its first publication. My mother took it till 1884, and I read hers. Since her death I have continued taking it. I am sorry so many are in arrears. I would that God would stir them up to their duty. The amount is so small to one, but all would be such a help to you. May the Lord spare you long in your noble work of unity, peace, and love. Remember me at a throne of grace.

A little sister, if one at all,

M. I. BURTON.

Daisy, Ark., Oct. 7, 1903.

*Eld. S. Hassell—*

DEAR BROTHER:—I enjoy reading THE GOSPEL MESSENGER so much that I don't like to miss a single number. It is all the preaching I hear now.

Your sister in hope,

N. A. ADAMS.

Corydon, Ind., Nov. 15, 1903.

*Eld. Hassell—*

MY DEAR BROTHER:—I file all the MESSENGERS away at the close of each year. It is a great comfort to me to have all the back numbers to read anew. Dear Brother Respass is gone, and dear Brother Mitchell. It will not be long until each one of us will be called home. The short time I remain here I wish to find and be identified with those dear people who love my dear Saviour and His truth, who are born of the Spirit of Christ; those loved ones who hunger and thirst after spiritual meat and drink; long for a crumb that falls from the Master's table. My beloved Brother, I feel sure that you are one among this peculiar people who hunger and thirst after this spiritual meat and drink; and your preaching and your writings have a tendency to unite the living children of God together, and not drive them apart. The Great, the Good Shepherd is watching over all those the Father gave Him. No power can pluck one of those loved ones out of the Father's hand.

MRS. KATE BATTLEY.

Barge, Ga., Nov. 5, 1903.

*Eld. S. Hassell—*

DEAR BROTHER IN CHRIST:—Enclosed find money order for one dollar, for which please send THE GOSPEL MESSENGER one year to Mr. J. H. Barron Carrollton, Ga. Mr. Barron is Clerk of the Superior Court of our county. He is not a member of the church, but he loves to read the MESSENGER. I hope to be able to send you some more names soon. I am like Judge S. J. Brown said the other day—he said he thought every Baptist ought to take the MESSENGER.

Yours unworthily,

E. PHILLIPS.

Odessadale, Ga., Nov. 3, 1903.

DEAR BROTHER HASSELL:—I send in this registered letter one dollar, which pays for THE GOSPEL MESSENGER up till June, 1904. I like the MESSENGER, as you seem to try to tell the whole truth, and do not try to divide the honors that belong to Christ with some poor human being.

Your unworthy brother,

C. F. HURST.

Whigham, Ga., Nov. 7, 1903.

MY DEAR BROTHER, AS I HOPE, IN CHRIST:—I send you a money order for one dollar, to be placed to my credit on THE GOSPEL MESSENGER. May our good Lord give you great strength in the power of His Spirit to comfort His people in your declining days; for I feel that you are willing to spend and be spent in the service of our Lord.

Yours sincerely,

R. A. CONNELL.

Clover Hill, Tenn., Nov. 2, 1903.

DEAR BROTHER HASSELL:—I am highly pleased with the MESSENGER. I love to read after your pen better than any one I ever read after. I like for a minister to be bold as a lion and yet harmless as a dove. When it goes well with you remember unworthy me.

Your brother, I hope,

ISAAC DENNIS.

Lytle, Tex., Nov. 18, 1903.

*Elder S. Hassell—*

DEAR SIR:—Enclosed you will find money order for one dollar, for THE GOSPEL MESSENGER another year. I wish it could come every week. If you have any spare copies of No. 1, Vol. 25, please send me one, as that number failed to reach me, and I did not get all of Mr. Luckett's piece headed "The Great Commission." I wish he would write some more. I am not a member of any church, but I love the old GOSPEL MESSENGER; it is all I read in the way of a paper. I don't think I could do without it for twice the price.

Yours respectfully,

W. T. JACKS.

Bigfoot, Frio Co., Texas, Oct. 8, 1903.

*Eld. Sylvester Hassell—*

MY VERY DEAR BROTHER:—I see that the time is out that I should renew my subscription for the MESSENGER. Please find one dollar enclosed, for which please extend my subscription to the MESSENGER another year; for it comes filled with so many good pieces written in it that I do appreciate reading it so much that I can't do without it. So when it goes well with you remember a poor old sinner saved by grace, if saved at all.

I. W. WINTERS.

Alexandria, Va., R. F. D. No. 3, Oct. 9, 1903.

DEAR BROTHER HASSELL:—I am in receipt of the October number of THE GOSPEL MESSENGER, which reminds me it is time to send in my remittance for the ensuing year, 1904. I am highly pleased with each number of your valuable paper, and can ill-afford to do without

the MESSENGER. Wishing you great success in the publication of the same, I enclose one dollar. May Heaven's richest blessings rest on you and yours. Remember me and mine.

Our Association (the Ketochton) was largely attended, with good order, good preaching, and fine weather. Also our Union Meeting was precious and long to be remembered. Our Association will convene with Bethel church in 1904, the Lord willing. I hope that you will be with us then.

Unworthily

MRS. R. M. LEWIS.

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## SELECTION.

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### COVETOUSNESS.

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There are many that seek to enter in whilst in this life, and yet are not able; the reason is because they were never enlightened to see the glory, the beauty, the excellency, and the preciousness of that heavenly Saviour; nor were they ever drawn by the Spirit of love to experience the spirituality of things above. And if they are not enlightened to see the preciousness of the Saviour, nor quickened by the influence of the Holy Ghost to know the unutterable joy, the influence of love, the heavenly glory, the sweet enlargement and liberty of soul, the glory and beauty of Christ's righteousness, of the spiritual fullness of grace that there is in Him—I say if they are not influenced by these things, then there is nothing under the sun so charming to them as sin, or else there is something of earthly treasure to outshine in their view the glories of heaven. This you may discover in the young man in the Gospel. This young man bid fair when he came with "Good Master, what shall I do that I may inherit eternal life?" Why, says the Saviour (who came to give life,) if you would have it by working you must go to the law. This young man had plenty of this world's goods, yet he was restless about something future. Christ says to him, What is written in the law? Honor thy father and thy mother; and thou shalt love thy neighbor as thyself, etc. "All these," says he, "have I kept from my youth up, what lack I yet?" Thou lackest one thing yet, "Go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross and follow me;" and you shall enjoy God, Father, Son, and Spirit, as your eternal reward in heaven, and be the companion of angels and all the saints, where you shall bathe in pleasures to all eternity. But this would not do by any means for him, for you see the treasure of this world outshone the treasure of heaven; and he, not knowing the spirituality of the law, said to our Lord, "All these things have I kept from my youth up; what lack I yet?"

By this you may see a man that is spiritually blind, how the Devil leads him by the nose. This man could tell Christ, Himself, that he loved his neighbor as himself, a thing which is not to be found in depraved nature; and I will be bold to say that there were thousands of his neighbors, within the compass of two or three miles, that were suffering with hunger and nakedness; and at the same time he had a sufficiency to maintain and provide for a whole village. If thou hast two coats, says the Scripture, give one to him that hath none; but this man held all his possessions, and yet said he loved his neighbor as himself. The Lord struck at the root; and although he seemed so willing to do something to merit heaven, yet



we find without the grace of God in the heart we can do nothing:—"Without Me ye can do nothing." When the young man found that heaven was to be obtained this way, he went away sorrowful, seeing that he had great possessions. And it was his possessions that made his damnation sure, for "The love of money is the root of all evil;" and a covetous man is, in the sight of God, an idolater. Christ tells us, Where our treasure is, there will our hearts be also. That man's heart and affections, like a great many professors in our day, lay in his property and cash at home; the language of his heart was, I will keep it and hold it, let the consequences be what it may, and yet the thought of everlasting burnings fills me with sorrow: it is said, "He went away sorrowful, for he had great possessions." "It is easier," says our Lord, "for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven; for the love of money is the root of all evil;" and it will be impossible for you to enter this gate with the love of money and the love of the world in your hearts. I know what it is to enter in at this gate, and to enjoy my God, as much as any man in this world; and I tell you that you can not dwell in God and enjoy Him, whilst you hoard up in your affections any thing of this world, for that will keep Him out.

The Scribes and Pharisees could not get in, but why? Because a man that gets in by Christ, he hath access to God by faith in the Son of God. The Scribes and Pharisees went about to establish their own righteousness and did not submit themselves to the righteousness of God; but we are told by the Apostle, that Christ is the end of the law for righteousness to all them that believe.

WM. HUNTINGTON.

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

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### F. M. WHATLEY.

On his memorial card we find,

"FRANCIS MARION WHATLEY,

BORN SEPT. 20, 1839,

DIED APRIL 22, 1903.

AGE 64 YRS., 8 MO., 2 DAYS."

He was a member of Mount Olive church, in Lee County, Ala., baptized by the late Eld. W. M. Mitchell many years ago, and was very faithful in all his Christian duties. Being prosperous in his worldly business he was able, and always ready, to bear a liberal share of all the church expenses, and was good and kind to the needy who came under his care.

He leaves an afflicted wife, three sons, and seven daughters, to mourn the loss of such an one. The church, also many relatives and friends, have him in dear remembrance as one who lived to be useful in every way possible in all the walks of life. No one could be more greatly missed, for great usefulness in his neighborhood, than Brother Whatley. But it has pleased our Heavenly Father to thus bereave us; and as we have "received good" at the hand of the Lord shall we not submissively "receive the evil?" He was buried near his home on the beautiful morning of April 23d—the day following

his death—in the presence of a large congregation, who listened with much interest to a discourse preached by the writer of this sketch from Psalm xvi. 11: "Thou wilt show me the path of life; in Thy presence is fullness of joy, and at Thy right hand there are pleasures for evermore."

May the Lord in His abundant mercy, bless us and sanctify this sad event to our good and His glory. J. T. SATTERWHITE.

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MRS. EPSY S. G. JACKSON.

Sister Jackson, wife of brother J. R. Jackson, daughter of W. L. and M. E. Banks, was born July 28, 1863, and was married to Brother J. R. Jackson December 21, 1879. To this union were born ten children, seven boys and three girls; one boy dead; two girls married; three grandchildren. She joined the Primitive Baptist church at Ramah, September 9, 1899, and was baptized by Eld. D. M. Mathes. She died at her home near Fayetteville, Ga., September 1, 1903. She left a kind husband, nine children, father and mother, two brothers, and four sisters to mourn their loss. Our loss is her eternal gain. She was a kind wife, a good mother, a good and kind daughter. She was kind to all and especially to the sick and the poor. She had a kind word for all. She was afflicted for several years. In January she was taken with lagrip, and continued to grow worse for three months. She could not raise her head nor turn in bed. The doctor said it was catarrh of the stomach and bowels. All was done for her that doctors, a kind husband and good friends could do, but all to no avail. God was her best friend. He said, "Child, come home," and she was ready without a murmur. We think it hard to give up such a good daughter, wife, and mother as she was; but what a blessed thought that we had a good one to give up. It is the Lord that giveth and the Lord that taketh away, and blessed be the name of the Lord. I will say to the children: Remember your kind mother's good advice. She would say, "Live right; be kind to all." I want you all to follow her good example here; and when time is no more on earth, O! may we meet on that happy shore where parting is no more. Her stay on earth was forty years, one month, and four days. Her funeral was preached by Eld. D. M. Mathes to a large congregation of weeping relatives and friends. Then her body was laid away to rest in her grandfather's family cemetery beside that of her dear babe, little Lorrie, there to await the resurrection morn.

HER MOTHER.

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MRS LOUISA CUMMINGS.

Sister Louisa Cummings (maiden name Lansford) was born August 26, 1826, in Oblethorpe County, Ga. Her parents moved to Alabama in her youth. She was married to Flemmond Cummings in her fifteenth year. To them were born ten children. Her husband died in 1888, leaving her a widow for fifteen years. Her children were seven sons and three daughters. One daughter and two sons died before her. Eight of her children married, and have families. She joined the Primitive Baptist church after marrying (date forgotten) at Fish Pond church, Coosa County, Ala. Some time afterwards she moved her membership to Mount Hickory church, Chambers County, Ala., where she lived a faithful and useful member until her death, which occurred October 27, 1903, at the age of 77 years. She was, for some time before her death, deprived of going

very much on account of age and infirmity; but during all her privation she trusted in Jesus. Salvation by grace was her theme. She was a kind friend, affectionate to all, a devoted wife, a tender, loving mother. She leaves a host of relatives, friends, brethren, and sisters to mourn her loss. The burial services were conducted by Elder J. T. Satterwhite and the writer (her pastor). We pray God to enable us to be submissive to His will, and to give us grace that we may obey and trust Him more for Christ's sake. Amen.

ELD. W. B. MORGAN

#### DR. B. J. KAY'S LUNG BALM TABLETS.

These are the cheapest, most convenient and effective remedies for coughs, sore throat and hoarseness that I have ever found. They are sent by mail for twenty-five cents a box. This notice is published without charge to the company, and simply for the benefit of suffering humanity. Send all orders, with the money, to the Dr. B. J. Kay Medical Co., Saratoga Springs, New York. This company has a capital stock of \$400,000, and manufactures several other valuable remedies.

S. H.

#### JOSHUA LAWRENCE'S BOOK.

This book was published in 1829 by the inimitable and gifted Elder Joshua Lawrence of North Carolina, as a defense of the Kehukee Association and of the Bible doctrine and practice, against the inroads of Fullerism and Mission Boardism, stated salaries and a system of tithing as taught by the then rising and fashion-loving clergy. His arguments are certainly unanswerable, and while we might not adopt every expression used, yet withal it sets forth what our people mainly believe and practice. Instead of denying the scriptural truth as to the proper carnal aid to the ministry, he boldly affirms and emphasizes that, and sets forth a most forceful rebuke to those who do not aid their ministers according as the Lord has prospered them. While opposing legalism yet he urges and insists on good works and Bible obedience as God's appointed way to show our faith, and thus bring out those things that shows him not to be an extremist. We are reprinting this book by request. Brother J. H. Rawls, of Gurdon, Ark., agrees to take 100 of the books. After the expenses of printing are paid the books may be further circulated as the brethren may suggest. Ti'l that is done send 25 cents for a copy, or \$2.50 for a dozen. Almost anyone can dispose of a dozen in a community. Send on a postal card and tell us how many you will take when they are out. Will try to get them ready by Christmas.

J. H. FISHER, Graham, Texas.

#### LED BY A WAY I KNEW NOT.

Price Reduced to Fifty Cents.

A new revised and enlarged edition (305 pages) of my Christian Experience, and reasons for leaving the Missionary Baptists, and uniting with the Primitive Baptists, with an expositon of the issues dividing them, and other matters touching the Primitive faith and practice, and supplementary articles on Scriptural subjects. Address,

MRS. R. ANNA PHILLIPS,

Rural Mail Delivery, No. 3, Macon, Ga.



## MY REASONS FOR LEAVING THE NEW-SCHOOL BAPTISTS.

Having received many requests to reprint my book, "My Reasons for Leaving the New-School Baptists," I have decided to get out a new edition. I have published and circulated 5,000, but this seems to have been only an advertisement to create a demand. More requests are now coming in than ever before for them.

All who will send on their orders now, for one or more, at 25 cents each, will help me bear the expense and burden.

I have received many words of encouragement about its benefiting some in seeing the true church. I hope it will do good.

J. H. FISHER,  
Graham, Texas.

Don't send stamps.

## FOOTSTEPS OF THE FLOCK.

This book of 407 pages is a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc. There are copious quotations from John Gill's most sound, learned, and able exposition of the Scriptures, and from Church Histories; and it contains the address of the Old School Baptists at the Convention at Black Rock, Maryland, in 1832, and a history of some of the oldest Primitive Baptist Associations. The book is sound and instructive, and should find a permanent place in the library of every Primitive Baptist family. Price One Dollar, postpaid.

Address, ELDER J. K. BOORON,  
Luray, Va.

## PRICE REDUCED.

Hymn and Tune Book, by Durand & Lester. Price reduced to \$7 per dozen, sent at expense of purchaser. Sample copies, 80 cents, postpaid. Those sending orders will state which kind of notes is desired, round or shape. Send orders to Elder Silas H. Durand, Southampton, Buck County, Pa.

Dear Brother Hassell—

Will you say in THE MESSENGER that I have yet on hand a few copies of "Reminiscences and Letters of Mary Parker," price reduced since her death to 50 cents; and a few copies of "Meditations on Portions of the Word," price \$1. Your brother in hope,

Southampton, Pa., November 18, 1901. SILAS H. DURAND.

## PRICES OF PLAIN BIBLES BY MAIL.

I can furnish by mail plain Bibles at the following prices:

Pica Type,	-	-	-	-	\$2.50
Small Pica Type,	-	-	-	-	1.45
Bourgeois Type,	-	-	-	-	.95
Brevier Type,	-	-	-	-	.85
Nonpareil Type,	-	-	-	-	.65

New Testament and Psalms, according to size of type, \$1.00, 65 cents, 40 cents, 30 cents and 20 cents. New Testament, in agate type, 10 cents. Oxford Bible, in agate type, to cash subscribers, \$1.00.

These prices include postage.

S. HASSELL.

## THE RAMAH COUNCIL.

A pamphlet of forty pages, containing a statement of the rise and progress of the troubles among the Baptists in Southeast Alabama which led to the call and assembling of the Council, prepared by Elder J. E. W. Henderson.

Price, 10 cents; six copies, 50 cents; 12 copies, \$1.00. Send orders to J. E. W. HENDERSON, Troy, Ala.

## THE PRIMITIVE BAPTIST HYMNAL.

A choice collection of words and music, adapted to use in Primitive Baptist churches and homes, preserving the original sentiment of hymns and set to tunes suitable for the sacred worship of God. The work is printed on good paper and sewed so that the books can not come to pieces.

**SAMPLE COPY.** To those who wish to examine the books with a view to introducing it into churches, a sample copy will be sent post-paid for 40 cents.

**PRICE PREPAID.** One copy, 50 cents; 1 dozen, \$5.40. Full cloth, 1 copy, 60 cents; 1 dozen, \$6.00. Address, **WALTER CASH,**  
Marceline, Mo.

## MODERN SECRET SOCIETIES.

The above is the title of a little book of 320 pages just written by Charles A. Blanchard, President of Wheaton College, Wheaton, Illinois, and President of the National Christian Association (opposed to secret societies). It is the latest and one of the best books on this large and growing evil of our country. Those who wish to know the real truth about these heathenish institutions should send seventy five cents to the National Christian Association, 221 West Madison Street, Chicago, Ill., and get a copy of this interesting and valuable book.

## WHITAKERS ACADEMY.

(FOR BOTH SEXES.)

## Whitakers, North Carolina.

The 41st Session will open, the Lord willing, on the First Monday, September 2d, and close the last of May.

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Vol. 26.

No. 2.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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FEBRUARY, 1904.



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# The Gospel Messenger.

FEBRUARY, 1904.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## GRACE.

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The grace that free salvation brings,  
And purges sin and guilt away,  
Is borne on love's triumphant wings,  
And sheds the beams of endless day.

Grace gives the soul a pure desire  
For heavenly peace and righteousness;  
Nor shall the immortal flame expire,  
When kindled by immortal grace.

Grace teaches sinners how to live,  
And all unrighteousness deny,  
Which may the child of grace deceive,  
And lead to sin and misery.

Yet though they may be led astray,  
And wander far away from God,  
The grace that washes guilt away  
Will temper mercy's chastening rod.

Thus may Thy mercy, gracious Lord,  
Attend the penitent's return;  
Let faithful ears attend Thy word,  
And make Thy cause their chief concern.

J. E. W. H.

IDA, PAGE COUNTY, VA., Dec. 19, 1903.

MY DEAR BROTHER HASSELL:—Our precious and venerable old brother in the Lord, Elder John K. Booton, of Luray, Page County, Va., fell asleep in Jesus to-night, 19th December, 1903, at 8:20. He was born in this county, August 19, 1823, making his stay on earth 80 years and 4 months. I spent several days with him this week. Old age, a general giving away, seemed to be the cause of his decline. He did not seem to suffer, only from weakness and nervousness; part of his time he could not talk, and very little, I think, during his illness of about two weeks. He would make the effort, but could not be understood, as a general thing. "Johnnie," his youngest child, telegraphed for the other children last Monday morning, viz., Mrs. Mattie Grayson, of Philadelphia; Mrs. Mariella Benson, of Montgomery County, Md., and Dr. Theodore L. Booton, of Flint Hill, Va. Dear Brother John recognized each child as he or she arrived. The scene was deeply affecting. He was always so loving and indulgent.

Faithful and true to his churches, he turned not out of the way for bad weather. Neither can any one bring *one truthful charge against him for preaching unsound doctrine*. He sought not to take honor to himself due to God, but gloried only in the cross of our Lord and Saviour, Jesus Christ. I received the telephone message, and in my grief I feel that I must write you at once, for he loved you, and you loved him. God be praised for giving His churches such bright lights. When the tide of life is spent, the labors of love, the fruits of righteousness, *live on* in the hearts of all who loved them in life, and honor them in death. How his family and churches will miss him! My heart aches for his noble wife, *my* sister Emma.

Brother John enjoyed his tour in your State. Your notices of his excellent book have been appreciated by him and all the family. God bless you now and forever.

In affliction, your unworthy sister, I hope,

LUCY G. BRUMBACH.

---

LURAY, VA., Jan. 1, 1904.

DEAR BROTHER HASSELL:—I suppose you have ere this heard of the death of my dear husband, Jno. K.



Booton. You knew him, but not as I did. If he had lived until the 26th February, we would have been married 52 years; and as in religion, he was faithful in every respect, and it is hard for me to realize my loss.

Mr. Booton was much pleased with his visit to North Carolina, and talked about it with much animation and pleasure. But after some days he would complain that he could not read with any pleasure; his mind would not lay hold of what he was reading. He had spoken of getting a fall while in North Carolina; but, not seeing any results from it, we did not notice anything wrong until his last illness. The doctors now think his rapid giving away came from the fall. Saturday before the fourth Sunday in November, he came in from outdoors very cold, and could not articulate what he wanted to say. Our son Johnnie ran for a physician, and when two came they made a thorough examination. His heart, lungs and stomach seemed all right. After getting him thoroughly warmed, he seemed all right; but in a few days he could not control his steps, and would fall. We tried to keep him in bed or quiet in his chair, but he would make attempts to walk when I was out of the room, and would fall. This continued until a complete breakdown. During the whole time he did not complain of a pain, but passed away as calmly and sweetly as going to sleep. Dear brother, I feel to say, "Thy will be done!" What more in my great trouble could I ask than to have a long life with a good husband, and, as the Lord's time had come, to see him so willingly and so painlessly pass away? Oh, that my death may be like his! I am now in my seventieth year.

With love,

EMILY BOOTON.

#### REMARKS.

Elder John K. Booton was one of the most noble, lovely, faithful, and self-sacrificing ministers of Christ that I ever knew. He was equally earnest and uncompromising on the true faith, and the true order of the gospel, and suffered much persecution on both of these accounts. I shall never forget the long, rough, lonely ride which I took with him in his buggy, nearly twenty miles across the Blue Ridge Mountains—a trip which,

although lame and old and feeble, he made four times every month of the year to serve his churches, sometimes when the snow was twenty feet deep in drifts. Gently and tenderly the Lord called His agent and faithful servant home to Himself. "Mark the perfect man, and behold the upright; for the end of that man is peace" (Psalm xxxvii. 37). "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them" (Rev. xiv. 13). S. H.

CRAWFORDSVILLE, IND., Dec. 21, 1903.

*Elder Sylvester Hassell—*

MY DEAR, DEAR BROTHER:—Your card of the 25th ult.—small in size but large in comfort—came promptly, and another remembrance from you yesterday in the truly comforting and edifying January MESSENGER. Leaving out my poor things, it seems unusually rich in heavenly sweetness. I could name each one of the contributors as breathing the spirit of the gospel and of the love of the Great Being. It takes the Refiner's sanctifying heat to make human beings talk right and do right.

I read your descriptions of your long visit with the same interest your letter gave me, and with the same result—tears of gladness. What an unusual writer is our dear Brother Henderson! He is worthy of the place he fills, and we pray for the lengthening of his useful life. The sick beds and poor houses often make the MESSENGER a rich and holy place. Your article on Missions was strong and timely. One thing is particularly noticeable in your contributors—that is, their sincerity and deep feeling. Take dear brethren Booton, Harris, and Hancks, and sister Whitley, and the touching little letters under the "Extracts" heading—who can doubt one line? How far superior such clear, shining words are over the light, vain things that some papers are filled with! I am glad you print so many of these dear little notes from lowly homes.

We unite in sincere love to you, and prayers for you and yours.

Your unworthy brother,

S. B. LUCKETT.

CARROLLTON, GA., Nov. 13, 1903.

*Elder Sylvester Hassell—*

DEAR BROTHER:—At the last session of the New Hope Association, we had with us a young brother by the name of Morgan, from the Beulah Association. He occupied the stand on Sunday afternoon, and in his preaching he referred to the fact that his family was very much opposed to his joining the Primitive Baptists, but he believed by the grace of God he would have the pleasure of seeing some of them come to the church at an early day. I asked him, if they did so, to write me of the fact; and in compliance with that request, I have received from Brother Morgan the enclosed letter, which I send to you for publication in the MESSENGER, as I believe it will be read by the Zion of our God with pleasure.

Your humble brother in hope,

W. P. COLE.

FREDONIA, ALA., Oct. 21, 1903.

*Mr. W. P. Cole—*

DEAR BROTHER:—In compliance with your request, I will try to communicate you a few lines. I reached home and found all well. I am happy to let you know that my mother did join last Sunday, also my brother and his wife. So I had the high honor of baptizing my mother and brother and his wife. You know I am rejoicing—tongue can't express the joy it brought me. If I could see everybody, I would ask them to rejoice with me. Is it not marvellous? They always contended against the Old Baptists, and I also hated them once. But God caused me to love them. My father and mother opposed my joining the Primitive Baptists. I joined them, and was set apart to the ministry. I was ordained December 19, 1902, and baptized a person the next day. My people have seemed to be more and more inclined to me since that day. My mother said in her experience that this last summer, while she was sick, she was made willing to join the Primitive Baptists, and saw that they were right, and the third Sunday in July last, as she awoke that morning, she was saying, "Ho! every one that



thirsts, come ye to the waters and drink; buy wine and milk without money and without price"; and she thought she could hear her boy-preacher saying, "Come on, Ma, and join, and quench your thirst." Those words that she awoke saying that morning, were my text that same day. She did not know what my text was at the time, neither did I know. She had those thoughts until two weeks afterwards, when I went to see her, and she told me. We were twelve miles apart that day. The third Sunday in August she was at meeting, and at my house she asked me to pray for her. At our October meeting, on the third Sunday, she joined, and so did my brother Joe and his wife.

Oh! how powerful God is. He can work and none can hinder. My joining the Baptists caused me to be an off-cast in the eyes of my relatives, and I suffered many lonely hours; but I trusted it all with the Lord, and He has graciously rewarded my patience. I was made to think of Joseph when his brethren came for corn. He was governor over Egypt, and his own brethren had sold him for a bond-servant; but they had to go to him for bread. I could write a large volume just here, if space would permit; but, oh! how I do rejoice because of all this now.

In conclusion, I wish to ask you to pray for me. I feel to be so poor and needy. I remain your unworthy brother in hope of eternal life,

W. B. MORGAN.

---

COMANCHE, TEX., Oct. 29, 1903.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I send herewith a letter written and sent to me from Elder W. S. Harris twelve days before his death. I feel to want to say something in reference to our dear and much-beloved brother. I have been intimately acquainted with him about thirty years, and part of the time I lived in the town of Pottsville, a near neighbor to him, and have always found him an upright and honorable man every way. I heard him say that, rather than to go in debt and not pay, he would live on dry bread. As a preacher he was surely gifted, and in

preaching he was logical and clear, and when he took a text, he could sift it and clear it to the understanding of the brethren. Until I became unable by afflictions, we were together a great deal; and we were perfectly agreed on all points of the Scriptures. The Lord has surely blessed his labors in this country in the way of preaching, and it seems that he was beloved by all that knew him. But he is gone, and he was blessed in death, and his works follow him. And now I will say to our old sister: Try to be reconciled to the dealings of the Lord, and hope for a reunion with your dear departed husband in a better land, where there is no sorrow. I will add that I am very old and badly afflicted, and have been so for some ten years, and am now nearly eighty-six years old, and feel to regret that I have not been more useful to the cause of Christ than I have been; but I rejoice in the hope that death will forever free me from sin and misery, and I will be in the resurrection like my Redeemer.

W. C. BURKS.

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MULLIN, TEX., Sept. 22, 1903.

*Elder W. C. Burks—*

BELOVED OLD BROTHER AND YOKE-FELLOW IN THE GOSPEL:—I feel impressed to write you this morning, as it will perhaps be the last time. I have been thinking of late about our labors together in the ministry in the past—how pleasant and harmonious, without a discord in doctrine, and how the Baptists received it and rejoiced in it, and what union and fellowship existed in our churches then, but alas! how different now. The churches among whom we labored—some of them, at least—are now in antagonism with each other, and declaring non-fellowship for each other, receiving excluded members and recognizing them as the churches without gospel labor, thus dividing the churches into factions that were once united in fellowship and brotherly love. Satan has certainly got his work of devastation among our people, and it seems that some of our preachers love to have it so, from their actions. I believe that preacher jealousy has been the main cause of our trouble, and if the churches had done their duty towards their preachers, and have let them know that they were the servants

of the churches, and thus brought them under the discipline of the churches, this trouble would have been settled long ago. But, as it is now, we see that Shiloh is suffering her preacher to recognize and aid in the constitution of parties excluded by different churches, and preaching for them, thus entirely discarding Hope-well and New Hope churches of the old Harmony Association, and this without labor with them. And so it is with some other churches and factions and preachers.

I realize, dear brother, that you and I have taken no part in this shameful work, and I feel to thank our God for it. Neither one of the four churches that I have served is engaged in this wicked work. They have not represented in either Council, nor adopted their findings, but are continuing, as I believe, in the doctrine of Christ and the apostles, and are in peace, for which I desire to be thankful. I am preaching just what I have always preached, and it is accepted by the brotherhood now as it was when we used to labor together. I fully realize that my labor in the ministry is nearly done, and feel satisfied of the truth of what I have preached. May God be with and comfort you, is my prayer.

In hope,

W. S. HARRIS.

#### REMARKS.

If all our ministers had the heavenly wisdom, forbearance and meekness of Elders Burks and Harris, there would be no divisions among Primitive Baptists. O that it would please the Lord to put away envy, jealousy, pride, malice, and evil-speaking from our people, and bless them with the spirit of light and love and peace!

S. H.

ELIZABETH CITY, N. C., Dec. 15, 1903.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE PRECIOUS HOPE OF JESUS:—If one so little and unworthy as I can claim such relation with one I esteem as highly as I do you. My mind often goes back to your visit with us last July. How I did enjoy your company and hearing you speak of the unsearchable riches of Christ. I feasted for many days. And how my poor heart is made to rejoice when I can



have the brethren visit our home! Brother J. T. Rowe was with us "Thanksgiving," and preached at Flatty Creek that day, and spent the night with us, and preached for us. I enjoyed his sermon. He explained to me most beautifully about having faith as a grain of mustard seed. He said it was not the size of the seed, but the life. I have thought much about it, and about Abraham, what strong faith he must have had when he was preparing his only son for the offering. How must he have felt when his son asked the question, Where is the offering? He had faith that the Lord would prepare an offering, but it was the Lord that gave him faith. So we must ask the Lord to give us faith and strength to press forward to the mark of the high calling, looking unto Jesus, who is the Author and Finisher of our faith.

Dear brother, as I write, several passages of Scripture come forcibly to my mind, but I can't explain them as I wish. I often think, when I read pieces from the dear sisters' pens, if I could write like them it would be a pleasure to write; but where there is little given, there is little required.

Enclosed I send \$1.00 to pay for the MESSENGER another year. I have been reading the MESSENGER for many years, and look forward to its coming every time. It always brings good news, and I especially like to read the Remarkable Providences.

This year is nearing the end now, and many of us may pass away before another year. Dear brother, I hope you may be spared many years to publish the MESSENGER and preach the gospel to God's people. I wish you a happy and prosperous new year, and that the good Lord will bless you in all things. My husband joins me in love to you.

Your unworthy little sister,

WILLIE A. KEATON.

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### THANKSGIVING AND PRAISE.

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How often, as we read the Sacred Record, our minds are directed to the subject of praise and thanksgiving! Especially in the Psalms the burden of the thought is, "O that men would praise the Lord for His goodness,

and for His wonderful works, to the children of men! Let the redeemed of the Lord say so." And, "Unto Thee, O God, do we give thanks, unto Thee, O God, do we give thanks, for that Thy name is near, Thy wondrous works declare." So we learn who it is that should praise the Lord. It is His redeemed; and thanks and praise are to be given by them unto the God of their redemption. And after we find ourselves searching for our evidences, we are truly the redeemed of the Lord. Has He really put that "new song" in our mouths, even praise unto His name? Have we truly felt His name to be near us in the wondrous work of redemption? In taking us up also together with them that fear the Lord, and placing our feet upon a Rock—when we first gain some sweet assurance of this, what a sweet, spontaneous song arises from the heart, and we feel that it has been put there, and how our souls do rejoice and praise the Lord, for of all His works we feel this to be the most wonderful.

Sometimes when we are left to feel the plague of the heart, to see our vileness and our depravity, and to realize our ingratitude, we feel it is almost sinful to speak of the name of the Lord, feeling our lips to be so unclean. But even here we can tell of the goodness of the Lord—that He is still mindful of us, and that His compassions fail not.

Sometimes, when cast down and in heaviness of spirit, our only evidence left us is a spirit of prayer and supplication, and how grateful we are for this! It brings us into such nearness to Him unto whom we have learned to look for every good and perfect gift; and how sadly we mourn the absence of this spirit, and often we try to recall it, and here we learn that this, too, is not of ourselves, and so we trust it is also a gift from above, and we mourn and wish for its felt presence, and fear we are losing our best evidence. But we begin to count our blessings, and our little merits, and within us rises a sweet thankfulness and contentment that rests us so, and helps us by the way. For every deliverance from oppression of every kind, and especially from the galling bondage of sin that was in our members, and brings us into such sore captivity, there must arise in the poor, tried, and crushed heart a song of praise to Him who

alone can give us sweet deliverance. And sometimes when all things seem to be against us, when our lot is just suffering and misery itself, how good it is to still find in the heart praise and thanksgiving to the dear Lord, knowing He is too wise to err, and too good to be unkind! Thankful to Him for every moment of rest, for every quiet hour, for every sense of His forgiveness, and for His tender compassion manifested unto us! And when we consider how lost we are without a Redeemer, well can we say, "Thanks be unto God for His unspeakable gift."

Yours in affliction,

KATE SWARTOUT.

Cement City, Michigan.

---

NEW HAMPTON, HARRISON COUNTY, Nov. 30, 1903.

DEAR ELDER HASSELL:—I must write a line commending the grace of the Lord in directing your mind to rightly divide between truth and error. The Lord, by what He has taught His people in bringing them from darkness to light, and from the power of Satan to God, writes His law upon the fleshly tables of their hearts, and in their minds, so that by His divine revelation they discern the truth as it is in Jesus. The gospel of God's grace feeds and comforts their souls, and leads them to desire to live holy lives, and shun sin and sinful ways; and, if any that do not grieve and mourn on account of sin that reigns in their mortal bodies, profess to love God, may they not well fear that they know Him not whom to know is life eternal? If we sin, it is not because of grace, but grace enables us to realize the ruinous effect of sin. The gospel, when preached and received in our hearts, will lead us to greatly desire to glorify the Lord in our bodies and spirits, which are His. May the dear Lord keep us all hungering and thirsting after righteousness, and may we be found clothed not with our own righteousness, but with the righteousness of our adorable Redeemer, wherein He hath made us accepted in the beloved.

Your weak brother,

I. J. CLABAUGH.



## NOTES ON PSALM I.—CONTINUED.

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BY ELDER H. ARCHER.

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If the ungodly man lives in outward obedience, it is because he fears hell, wants Christ to save him from that place of awful punishment. The saved man wants Christ to save him from sin, rather than from hell; and he loves Christ for the beauties of holiness he sees in Him. The lost serve God with slavish fear, because he dreads the rod; but the saved knows God searches the heart and sees his thought afar off, and serves Him with filial fear and holy reverence. This shows how blind sin has made the human race. Reason ought to teach us that God has founded His laws upon the principle of love to Him as our Creator and Saviour. When one serves God for a reward, or to escape the just penalty for sin, which is the same, it is only for love to ourselves and not love to God. It is because of the blindness both of our mind and heart that we do not know that God sees the motive by which we are led; and by that motive we will be judged. We are very sinful creatures, and can have no claim whatever upon God, nor by any act render Him under obligation to us. He that serves God to escape the penalty of sin is, as all reasonable people know, an unjust person. Every transgression and disobedience must receive a just recompense of reward. Heb. ii. 2. A rebel at heart only tries to escape the penalty for treason to his lawful sovereign, and can not be set at liberty so long as he meditates disloyalty. This is known by every saved and enlightened sinner. This makes him despise that rebellious nature in himself that prefers the pleasures of sin to the service of God. He sheds tears at the thought of his rebellion; feels himself a most vile and guilty wretch because he loves God no better and loves sin so well. When the blessed Spirit teaches him to reckon himself dead indeed unto sin, and he finds himself often only living in a desire of holiness, he prays mightily to God for help; and finds that it is not he that rebels, but the sin that dwells in him. In this way we learn that in this life is the fruitful season

of tears and godly sorrow. We shed tears of godly sorrow not at the loss of self, but to think how a holy, just, merciful, and compassionate Saviour has been despised and reproached by us, and to know that often we are still controlled by this spirit of evil that dwells in our flesh and causes us to sin against Him who suffered, bled and died for us. During all the time of our sojourn here, fruitful tears of repentance will flow from our eyes. The wicked cry from vexation, but the righteous from godly sorrow for sin.

The leaf of the blessed man shall not wither. Leaves are not fruit, but are evidences of life. The Christian professes to the world that he is done with its sinful vanities; and all the abuse, scorn, contempt, and persecutions that an ungodly world can heap upon him, can not shake him, nor cause him to deny his blessed Saviour, God. He is upheld by a principle stronger than death: that principle is God Himself, the blessed Spirit who has taken up His everlasting abode in the soul, making the body His temple, and implanting the fruits of honesty, sincerity, holiness, and brotherly love in both the sight of God and man. This makes him like the ever-green pine and boxwood that no chilling blasts of neglect, nor burning sun of persecution can wither; but it remains green all the year round.

"Whatsoever he doeth shall prosper." He is not laboring for the meat that perisheth, but for that meat which endureth unto eternal life. John vi. 27. Humility of soul, brokenness of heart for sin, and contrition of spirit are his constant meditations and practice, because the Holy Spirit has laid these things upon him with weight and power. He prays to be delivered from coveting the things of this sinful world, and to have his corrupt, sinful will wholly swallowed up in the will of God. The prosperity that he inherits is not according to the judgment and taste of this world, but is in peace, godliness, and tranquility with God; choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures of Egypt. He glories in tribulation, because he knows that it works in him patience in all his trials and sufferings, though he is

often grieved at the heavy weight that is pressing him down. He does not seek tribulation like a carnal devotee by doing wrong and chastising himself for it in order that he may receive the consolations of being religious, but he knows the Devil has apparently reversed, in some degree, the order of God's law, by joining tribulation and salvation together, and ease, comfort, and happiness with sin. By a figure of speech, we are told that God has done this; but it is only by permission He suffers the Devil to do it to try the faith of God's people, as gold is tried by fire. Patience then works experience, and experience hope, and hope makes us not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Rom. v. 3, 5); and this is one of the chains of gold hung around the neck of the bride. Christ says to His church, "Thy cheeks are comely with rows of jewels, and thy neck with chains of gold." Songs of Solomon i. 10.

## EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala. }

Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

## ONE THING.

Sixteen times in the Scriptures we find this expression: and the solemn teaching of these short passages of Scripture is of infinitely more importance and value to the human race than all the uninspired literature of



ancient or modern times. The truths contained in these sixteen texts arrange themselves under the following nine heads:

1. *God's Threat to Sinners.*

"Dust thou art, and unto dust shalt thou return" (Gen. iii. 19); and this severe decree of a holy God, referred to as *one thing* in Job ix. 22 and Eccles. iii. 19, was executed not only upon Adam and Eve, but has been executed ever since upon the billions of their posterity, all of whom are sinners (Rom. v. 12-21; vi. 23), both infants and adults, regenerate as well as unregenerate, even all the prophets and apostles except Enoch and Elijah, who have thus far been sovereignly exempted, and now every second of time some human soul passes from the body into the immediate presence of its Creator for private judgment (Eccles. xii. 7, 14); and the highest and richest and wisest and best of human beings can not stay the execution of this Divine decree—can not prevent this *one thing* from continually occurring.

2. *God's Promises to His People.*

In Joshua xxiii. 14, the dying captain of Israel, an eminent type of Christ, says to the twelve tribes in Canaan, the Land of Promise: "Behold, this day I am going the way of all the earth; and ye know in all your hearts, and in all your souls, that not *one thing* hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not *one thing* hath failed thereof." And so can the spiritual Joshua, the Lord Jesus, at the end of the world, say to all His redeemed people in the Heavenly and Eternal Canaan, their Promised Inheritance, that they all know in all their hearts and souls that God has not failed to fulfill every one of His promises to them. Even now in this vale of sin and sorrow we can humbly and thankfully testify to the blessed partial fulfillment of the Divine promises to us; and we are assured that in the Upper and Better Kingdom of our God they will all be perfectly and eternally fulfilled. Sooner shall heaven and earth pass away than one jot or tittle, the least part, of His word shall fail.

3. *The Lord's Questions.*

In Matt. xxi. 24 and Luke xx. 3, 4, Christ, after He

had overthrown the tables of the money-changers and the seats of them that sold doves in the temple-courts, and had been asked by the chief priests, scribes, and elders, "By what authority doest Thou these things, and who gave Thee this authority?" answered, "I also will ask you *one thing*, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven? or of men?" "And they reasoned with themselves, saying, If we shall say from heaven, He will say unto us, Why did ye not then believe him? But if we say, Of men, we fear the people, for all hold John as a prophet. And they answered Jesus, We can not tell you. And He said unto them, Neither tell I you by what authority I do these things." The Divine or human origin of the baptism of John the Baptist, the young, upright, unbribed, unawed, faithful prophet of the wilderness of Judea, who sealed his testimony with his blood, is of far more real, vital importance to mankind than all the questions agitated by the carnal mind. No believer of the Scriptures can for a moment doubt that the baptism of John was of Divine origin; that John came as prophesied by Isaiah 700 years and by Malachi 400 years before the Christian era; that the Old and New Testament Scriptures are the perfect word of the living God; that Jesus of Nazareth is the Christ and the Son of God, the only Saviour and Judge of man; that His salvation is an almighty, a spiritual, a holy, and an everlasting one; and that the unsaved will be burned with unquenchable fire. On another occasion Jesus said to the Pharisees who watched to see whether He would heal the man with the withered hand on the Sabbath day: "I will ask you *one thing*, Is it lawful on the Sabbath day to do good or to do evil, to save life or to destroy it?" Christ healed the sufferer on the Sabbath day, and thus taught the people that He was the Lord of the Sabbath and the Friend of afflicted humanity; that the Sabbath was made for man, and not man for the Sabbath; that men should worship the Lord instead of the Sabbath; that mere formalism and traditionalism are hypocritical and sinful; and that the true service of God is spiritual and abounds with active love to Him and to our fellow-creatures.

#### 4. *The Lord's Declaration.*

"*One thing thou lackest*," said Christ to the rich young man who professed to have kept all the commandments of God from his youth (Mark x. 21; Luke xviii. 22); and that one thing was Divine, heavenly, self-sacrificing love; as moral as the young man was (so that Jesus, as a man, loved him), he loved and served Mammon (riches) instead of loving and serving God, and therefore he was grieved and went away from Jesus. "*One thing is needful*," said Christ to the cumbered and complaining Martha; "and Mary hath chosen that good part, which shall not be taken away from her" (Luke x. 38-42). The one thing needful, the better part which shall never be taken from us, is the supreme love of God above all other beings—the preference of the spiritual to the natural, of the eternal to the temporal, of truth to falsehood, of holiness to sin; and Mary showed that she had this supreme love and preference by "sitting at the feet of Jesus and hearing His word."

#### 5. *Antichristian Confusion and Hostility to True Believers.*

Among the multitude of heathens that assailed the Apostle Paul at Ephesus, and of Jews that assailed him at Jerusalem, some cried *one thing*, and some *another* (Acts xix. 32; xxi. 34). Error is inconsistent, not only with the truth, but also with itself—one error being destructive of another, just as the Midianites, Moabites, and Ammonites, all enemies of Israel, destroyed each other. The only thing in which different errors agree is hostility to the truth; but truth is of God, and is perfectly consistent with itself, and is indestructible and eternal.

#### 6. *Christian Desire.*

"*One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord, and to enquire in His temple*" (Psalm xxvii. 4). This was the feeling of the inspired psalmist, and is the deep, fervent feeling of every renewed heart. If we are the children of God, His Spirit abides in us, and we love our Heavenly Father; and incomparably more than we want any of the riches, honors, and pleasures of this corrupt and dying world, we desire the love and favor, the holy, gra-



cious and glorious, enlightening, comforting, and saving presence of our Divine and Everlasting Father, Redeemer, and Friend. We delight, above all else, in His blessed service, in meditation and communion with Him, in meeting with His dear people, our brethren and sisters, in His earthly courts, in engaging with them in humble and earnest prayer and praise to Him, in beholding the perfection of His beauty as it shines in His word and in His Son and in our poor hearts, in learning more and more of Him and His great salvation, and in walking blameless in all His holy commandments and ordinances. He Himself is our Life and our Light, our Strength and our Salvation, our Peace and our Home, our All and in All for time and for eternity, and we want to dwell with Him and in Him during all the days of our earthly pilgrimage and the never-ending ages of eternity.

#### 7. *Christian Knowledge.*

"One thing I know, that, whereas I was blind, now I see" (John iv. 25). This was the language of the man who was born blind, and whose eyes Christ opened. And this is the experience of every regenerated child of God. After Christ has given them spiritual life and opened the eyes of their souls to see themselves as poor, lost sinners, and Him as their Saviour, they *know* that a change has passed over their spirits; that the Scriptures, the truth, the law, the gospel, God and Christ, the people and the church of God, life and death, time and eternity, look differently to them from what they ever looked before; and, from this God-given *knowledge*, they have a blessed and lively *hope* that God has loved them with an everlasting love and, therefore, has drawn them to Himself with His loving-kindness, and that He is their Father, Jesus their Elder Brother, and heaven their bright and eternal home.

#### 8. *Christian Purpose.*

"Brethren, I count not myself to have apprehended; but this *one thing* I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philip. iii. 13, 14). The great purpose of the Apostle Paul was to attain per-

fect conformity to Christ in soul and body; he felt that he had not so attained, but he desired and hoped to attain to that perfect holiness and perfect blessedness. His leading purpose in life was far above all earthly things—it was heavenly, spiritual, and divine. And such is the leading purpose of all the children of God—not to lay up the defiling and perishing treasures of earth, from which they may at any moment be parted, but to lay up treasures in heaven which will be theirs forever—to possess and to exemplify, in their daily walk and conversation, the graces of the Holy Spirit, and thus to become more and more like Christ, and, in the resurrection, to attain to perfect conformity to their Divine Redeemer in both soul and body, to see Him as He is, and to be like Him and with Him forever, and to be satisfied.

9. *God's Incomprehensible Eternity.*

“Beloved,” says the Apostle Peter (2 Pet. iii. 8), “be not ignorant of this *one thing*, that one day with the Lord is as a thousand years, and a thousand years as one day.” And so Moses had said to the Lord: “Even from everlasting to everlasting, Thou art God. A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night” (Psalm xc. 2, 4). Oh! the infinite and incomprehensible greatness of the Eternal God. He fills all space and time with His solemn and august presence. He is everywhere at once. All time, past, present, and future, is one thing to Him—is immediately and perfectly known to Him, in a way we can not understand. There is no shortness or length of time with God. The eternity which He inhabits is unbeginning and unending duration without succession. Each of the six days of creation, considering the great works accomplished on it, was as a thousand years, and the day of Christ’s atonement was of more importance than all the thousands of years of human history. And the nearly thousand years that men lived before the flood were but as a day in the sight of God—the day of their life to them; and the thousand years in which John Gill and other sound, learned, and able Bible scholars think the Scriptures teach Christ will judge the world (2 Pet. iii.; Rev. xx.), are called “the day of the Lord.” “the day of judgment and perdition of ungodly men.”

"the great day" (2 Pet. iii. 7, 10; Jude 6). It is the certain, sudden coming of that solemn, awful, burning Day of which Peter is speaking when he says that a thousand years and a day are as one thing with God, and when he warns unbelievers and scoffers, wilful ignoramuses, of the dissolution of the visible heavens and earth, and of the universal, righteous, and eternal judgment of God.

S. H.

### SALVATION FROM SIN.

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This is an old theme, but one that will never lose its sweetness, nor cease to interest any and all persons who have been divinely impressed with the vileness and wretchedness of their character as transgressors of the law of God, and as personal rebels against the law of righteousness.

Salvation is the common theme of all evangelical writers, and all gospel ministers; and the theories which have been set forth have been read and listened to by millions of sinners, a majority of whom have never realized the exceeding heinousness of sin, nor the magnitude of that power and grace by which it is put away, and the guilty made holy and without blame before God in love.

Underlying the gloriously triumphant work of salvation from the stain and guilt of sin is God's electing love and covenant grace in Christ Jesus, which antedates the creation of the world and intercepted the destructive effect of sin by putting it away from the elect in Christ Jesus, imputing their sins to Him. It is quite common to hear men and women talk freely about salvation from the everlasting punishment of sin, and thousands upon thousands are under the delusion that repentance and faith, and the service of God in this life, are the available means which God has ordained and will sanctify to all men on condition, partly depending upon them to perform of their own free volition. Sinners are often persuaded by preachers that it is left with them to choose between life and death—between everlasting happiness and endless perdition. But the truth is quite different: the sinner is condemned already in himself, and that by reason of sin and guilt, and no amount of work per-



formed by the sinner, however good it might be, can ever remove the guilt of previous sin.

Now, if we are to determine the guilt or innocence of the Adamic race by the Scriptures, we are bound to concede that all are guilty; for all have sinned. No person will deny this who believes the contents of the fifth chapter of Romans. There is but one remedy, and that is the meritorious blood of Jesus, which John the Apostle declares cleanseth us from all sin. That precious, sinless Mediator, "through the eternal Spirit, offered Himself without spot to God," and His blood alone can "purge the conscience from dead works, to serve the living God." Heb.

The people for whom Jesus died had a covenant standing in Him before they fell in Adam—even before the foundation of the world (Eph.). No event of time can make the everlasting covenant void or make the promise of God of none effect. (Rom., 3d ch.) The everlasting, unchangeable love of God embraced His people in the covenant, gave them to the Son, and predestinated them unto the adoption of children by Him. Upon these principles the Father sent the Son to be the Saviour of the world (elect), and the Son loved the church and gave Himself for it, that He might sanctify and cleanse it, etc. (Eph.).

That Christ has actually died for the sins of His people, and by the offering of Himself once for all forever perfected their redemption from the law of sin and death, is a truth that none can deny without contradicting the plain, emphatic declarations of the Apostle; and this being true, all else that is required to fit and qualify them for His holy, happy, and peaceful presence must and will be supplied from the same fountain of grace, secured to them in covenant, in Christ, before the world began. Eternal life is the gift of God through Christ, and if the greatest boon that heaven can bestow is a free gift, prompted by the eternal love of God, surely He will remove every obstacle that intervenes between them and their everlasting inheritance. Jesus said, "I am come that they might have life, and that they might have it more abundantly"; and unless sin and Satan should prove more than a match for His power, and

defeat His purpose, they will all receive that life, and never perish.

Well, what becomes of their sins? Ans. They are put away by the blood of Christ, who "hath appeared once in the end of the (Jewish) world to put away sin by the sacrifice of Himself." Let us not say in our hearts, nor with our tongues, that the Son of God came to do a work and failed. And since He has put away sin, what more has He to do with sin? Has Satan so rallied his forces and revived the power of sin that Jesus is likely to lose some of the trophies of His redeeming blood? No, indeed.

"Through Him is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things," etc. Mark you, justified *from*, not *in* all things. He saves His people *from*, not *in*, their sins; and saves them from both the destructive effect of sin and also from the guilt of sin, by giving them a righteousness that fully justifies them, as though they had never sinned at all.

"O, for this grace let rocks and hills their lasting silence break:  
And all harmonious human tongues the Saviour's praises speak."

J. E. W. H.

## QUESTIONS AND ANSWERS.

1 Q. Were all mankind descended from one pair? A. There is no more plain and certain historical fact stated in the Scriptures from beginning to end, by prophets and apostles, and by the Lord Jesus Christ Himself, God manifest in the flesh, than that God made only one human pair, Adam and Eve, in the beginning, and that all other human beings have sprung from them. All Adam's posterity sinned and fell and died in him—by virtue of their natural relationship to him as their federal head; just as all the spiritual seed of Christ obey and rise and live in Him forever—by virtue of their spiritual relationship to Him as their Federal Head. The tendency of all modern science is to prove the unity of the human race—the differences between them being caused by differences for thousands of years, in their climate, soil, occupations, and habits, and being no greater than dif-

ferences between inferior animals descended from the same pair. The followers of Charles Darwin (evolutionists) even pretend to believe that all animals and vegetables spring from three or four original pairs.

2 Q. Who was considered the first prophet? A. Enoch, the seventh from Adam, the son of Jared, and the father of Methuselah, who walked with God and pleased Him, and who prophesied of the fearful judgments to be visited by a righteous God upon the ungodly, and who was, when 365 years old, translated, without dying, from this sinful and sorrowful world to the holiness and happiness of heaven (Gen. v. 18-24; Heb. xi. 5, 6; Jude, 14, 15).

3 Q. Why do we have the frequent expression in the Old Testament, "from Dan even to Beersheba," or "from Beersheba even to Dan"? A. Because Dan was the most northern, and Beersheba was the most southern town in the Promised Land, Canaan or Palestine; thus the expression means the whole of the Promised Land.

4 Q. Is it said plainly in the Bible that Solomon wrote the book of Ecclesiastes? What is the meaning of the title? A. The first verse of this book is—"The words of the Preacher, the son of David, king of Jerusalem." David's son Absalom rebelled against David, and reigned a very short time (probably less than a month) at Jerusalem, but he was a very proud and wicked man, and wrote no part of the Scriptures. Solomon, however, was the son of David, and succeeded him as king of Jerusalem, and reigned forty years, and wrote the Proverbs and the Song of Solomon, and is believed by all Jewish and Christian antiquity to have written Ecclesiastes. The Greek word "*Ecclesiastes*" is the translation of the Hebrew word *Kohleth*, rendered "the Preacher" in the first verse of this book, and it means the "assembler" of the people for public worship, "lecturer," "orator," or "preacher." In this book, which was probably written by Solomon near the close of his life, he sets forth the mysteriousness of Divine Providence, the wisdom of industry, moderation, thankfulness to God for His blessings, and resignation to His will, and the vanity and unsatisfactoriness of all earthly or natural things, and the transcendent importance of our



spiritual and eternal interests. And he gives this as the conclusion of the whole matter: "Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every word into judgment, with every secret thing, whether it be good, or whether it be evil."

5 Q. How long a period was there between the writing of the Old Testament and the New? A. Malachi, the last Old Testament writer, lived about 420 years before the birth of Christ; and the first written book of the New Testament is believed to have been either the First Epistle of Paul to the Thessalonians (written A. D. 50), or the General Epistle of James (written, it is thought, a little before A. D. 50). This would make about 470 years from the writing of the last book of the Old Testament to the writing of the earliest book of the New Testament. This long period of nearly five hundred years demonstrates that there could have been no collusion between the Old and the New Testament writers for the foretelling, in the Old Testament, of hundreds of the most wonderful and important spiritual facts recorded in the New Testament—facts determining the eternal destiny of all the human race. The exact literal and spiritual fulfillment, in the past and at the present time, of hundreds of Scripture prophecies, hundreds and thousands of years after they were written, is a demonstration of the Divine inspiration of the Old and New Testament Scriptures, such as is afforded by no other book (whether called "Sacred" or not) in human literature, and such as all the combined hosts of Anti-Christ, in the forms of heathenism, scientism, philosophy, evolutionism, polytheism, deism, pantheism, materialism, spiritualism, "higher criticism," and every other form of infidelity, can never overthrow. Send ten cents to Mrs. H. L. Hastings, 49 Cornhill, Boston, Mass., for Hastings' "Witness of Skeptics to the Truth of the Bible," a condensed abstract of Alexander Keith's "Evidence of the Truth of the Christian Religion Derived from the Literal Fulfillment of Prophecy." Every Christian experience is a spiritual fulfillment of many Scripture prophecies.

6 Q. Why was the Sabbath changed from the Jewish

Seventh Day to the Christian First Day of the week? A. The New Testament nowhere calls the First Day of the week the Sabbath, but calls it "the Lord's Day" (Rev. i. 10), the day on which the Lord Jesus Christ rose from the dead, and on which He repeatedly appeared to His disciples after His resurrection, the day on which the disciples of Christ seemed specially to assemble in loving and thankful remembrance of His resurrection, His conquest of death, the last enemy, for them, the day on which they broke bread and laid aside offerings for charitable purposes. Ever since, and in consequence of these examples of Christ and His apostles and early disciples, Christians have, without any express commandment in the Scriptures, delighted thus to make the First Day of the week a day of religious observance. But the Seventh Day of the week is the only literal day called Sabbath in the entire Scriptures. After the resurrection of Christ, the Apostles met on both the Seventh and the First Days of the week for religious worship, just as the Primitive Baptists, but no other religionists, do now regularly. The Roman Emperor Constantine, in 321 A. D., prohibited all business except agricultural labor and all judicial proceedings except the emancipation of slaves on Sunday, the First Day of the week; and subsequent Roman Emperors made Sunday more and more a day of rest. So did the kings of England from the seventh century after Christ; and as did the English colonists who came to America. The Constitution of the United States and that of nearly every State in the Union recognize Sunday as a day of rest; and so do the governments of nearly all professedly Christian nations to some extent. The Sabbath, or a day of rest, was made for the benefit of man by his Creator at the beginning of human history; on account of the turning of the earth on its axis every 24 hours it is Saturday in one part of the world while it is Sunday in another part; and the Apostle Paul enjoins Christian toleration in respect to the observance of certain days (Rom. xiv. 5, 6; Gal. iv. 10, 11; Col. ii. 16). It is wrong to dishonor God and to do wrong at any time; and it is right to worship God and to do right at all times. God, who made man in His own image, and who rested the seventh day, knew what was best for man; and experi-

ence proves that it is best for man, in every way, not only to rest in sleep at night, but also to take one-seventh of his days for rest from worldly business, and to devote that time to the contemplation of eternal things, and to the special service of his Divine Creator, Preserver, and Benefactor. The Lord Jesus Christ is the Living and Eternal Sabbath of all who believe and trust in Him as all their Wisdom, Righteousness, Sanctification, and Redemption.

7 Q. Was Christmas the birth-day of Christ? A. No human being on earth knows even in what exact year, much less in what exact month and day, Christ was born. It is certain that He was born four years before the beginning of the so-called "Christian Era," because He was born before the death of Herod "the Great," and it is now known that Herod died four years before the beginning of the "Christian Era"; and many learned men believe with Kepler (1571-1630), the famous German astronomer, that the star that guided the wise men from the East to Bethlehem was the conjunction, or close approach, of Jupiter and Saturn, the two largest planets in the Solar System, which took place seven years before the "Christian Era"; and, if so, it is probable that Christ was born six or seven years before the "Christian Era." But the star seen by the Persian Magi was, I am persuaded, not a natural but a supernatural appearance. Before the fourth century of the "Christian Era," the birth of Christ was celebrated in January or April or May; but in the fourth century the shrewd Catholics, who think far more about this world than the next, adopted the 25th day of December as the birth-day of Christ, in order to conciliate and captivate the heathen nations of the world who, from time immemorial had observed the Winter Solstice, the period of the shortest days of the year, as the greatest and gladdest of all their annual festivals, considering this period as the beginning of the renewed life and activity of the powers of nature, which they personified and worshipped as gods. The Episcopalians and Lutherans imitate the Catholics in the observance of what is called "Christmas," and all other Protestants are tending in the same direction—going back to Rome, their old mother or grandmother.

S. H.



## REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." Psalm cvii. 8, 43.

## TEN HARD DOLLARS.

Mr. J. Spaulding writes the following narrative in *The Christian Weekly*:

"My father was a poor man. A large and growing family was dependent on him for its daily bread. Coming home one wintry evening from a week's toil in a neighboring town, with ten hard-earned dollars in his pocket, he lost them in a light snow. Long and fruitless was the search for them. After the snow was gone, again and again was the search renewed, with the same result. The snow fell and melted again for a whole generation, and still the story of the lost dollars was fresh in our family circle. For a silver dollar to a poor man in those days was larger than a full moon.

"About a mile away lived another father of a family in similar circumstances. He, too, knew how much a dollar cost dug out of the heart of a rocky farm. At least once or oftener every week he had occasion to pass our door, giving and receiving the common neighborly salutations, and every time with a weight increasingly heavy on his conscience. But all such pressure has its limit; and when that is reached the crash is the greater for the severity of the strain. In this instance it was as when an old oak rends its body and breaks its limbs in falling. One day, completely broken down, he came to my father with tears, confessing, 'I found your dollars lost in the snow forty years ago. They have been hard dollars to me, and I can carry them no longer. I am come to return them, and ask your forgiveness; and as soon as I can I will pay you the interest.' The scene was like that when Jacob and Esau met 'over the ford Jabbok.' He did not live long enough to pay the interest, but quite long enough to furnish a practical com-

ment on the text: "The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?" Prov. xviii. 14. Who will say that conscience, though slumbering in this life, will never awake to punish the offender in the life to come?

"If any man wants *hard money*, let him get it dishonestly, and he will find it the hardest money that he ever saw—hard to keep, hard to enjoy, hard to think of, and hard to answer for in the judgment day."

S. H.

### PLEASE REMEMBER US.

As many of our subscribers are in arrears, and as the amount due by each is small and easily neglected, and the entire sum is large and very much needed by us to pay the expenses of printing and mailing THE GOSPEL MESSENGER, we are reluctantly obliged to beg our subscribers not to forget us, but to send us the small amounts they owe us, and to renew their subscriptions for another year, as soon as convenient, and to get some new subscribers for us occasionally, and thus aid us in the dissemination of gospel truth. No right-minded reader can put himself in our place and object to this gentle reminder.

S. H.

### EXTRACTS.

Stroud, Ala., Nov. 29, 1903.

*Elder S. Hassell—*

DEAR BROTHER:—The December MESSENGER was received yesterday, in which I see the obituary of Elder D. L. Hitchcock, of Putnam County, Ga.

I now wish to relate an incident in the ministry of Elder Hitchcock that may not be known to many of his friends: During the civil war Elder Hitchcock visited the Army of Northern Virginia, and while with the army he engaged several times in prayer and preaching. By accident (as it seems to me) I made his acquaintance, and I at once notified Brother K. R. Foster (the only other Primitive Baptist that I knew of being then in camp) that a minister of Christ's Gospel was with us. We two then spent as much time with that dear Elder, during his stay, as we conveniently could. And during his ministerial labors at that time this man of God discovered that there were some present who desired baptism at his hands. After consultation, Elder Hitchcock, Brother Foster and myself agreed to hear the Christian experience of any who de-

sired baptism, when, with this opportunity, several (I think now that seven) came forward and told, as we believed, a good Christian experience, to whom we three gave the right hand of fellowship. We then went to the water, where Elder Hitchcock, after breaking rather heavy ice, led them into the water and baptized each of them, among whom was his own son. To all those baptized we gave certificates of what we had done, each of us signing same.

Yours in love,

G. F. WHATLEY.

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Hazen, Ark., Dec. 21, 1903.

*Elder Sylvester Hassel—*

DEAR BROTHER IN CHRIST, AS I HOPE:—Should one so unworthy as I address you thus: Through the long forbearance and tender mercy of an all-wise and merciful God we are blessed with a reasonable portion of health and permitted to see the near approach of the end of another year, which reminds us that it is time for us to renew our subscription to the dear old GOSPEL MESSENGER, which comes to us each month laden with the precious truths of the Gospel, which we so greatly appreciate. Enclosed you will find post-office money order for one dollar to pay for the MESSENGER another year.

May the God of heaven bless you in your labors for peace and harmony among the dear old Baptists, is my prayer for His name sake.

S. B. MINTON.

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Griffin, Ark., Dec. 13, 1903.

*Elder Sylvester Hassel—*

DEAR BROTHER IN CHRIST:—As my subscription expires with this month for the GOSPEL MESSENGER, I enclose money order for renewal for 1904, also for Mr. J. L. Primm, Smackover, and Mrs. S. N. Goodwin, Smackover, Ark., and myself.

We greatly appreciate the course which the MESSENGER has pursued with regard to the confusion which is abroad among the Primitive Baptists.

Unworthily,

MRS. DORA SAXON.

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Malvern, Ark., Dec. 6, 1903.

*Elder Sylvester Hassel—*

DEAR AND MUCH ESTEEMED BROTHER IN CHRIST, AS WE HOPE:—As my time for which I had paid for the good old MESSENGER has run out with the present number, I will renew again, for I don't feel like I can do without it. Enclosed you will please find post-office money order for one dollar to pay for the MESSENGER another year.

I am so well pleased with your management and the way you conduct it. The Questions and Answers are worth the price of the whole paper, and then your views on the second coming of Christ suit me so well. I do love to read them and to know one of our sound and best posted Baptist ministers of the United States believes as I do and is not afraid to so declare it. We know some of our people won't have it, but it is as plainly taught in Revelation as can be, and the old prophets speak of it in many places. It seems to me from what is written in the Scriptures, and from what is taking place in different parts of the world, there is soon to be a great change in some way, and I feel we should be looking for and expecting the second coming of Christ to reign on this earth.

I am, as ever, your brother in hope,

A. PARRISH.



Meeks, Ga., Dec. 1, 1903.

*Elder S. Hassell—*

Enclosed please find five dollars, which you will please accept as a token of my love to you, for I certainly appreciate your kindness in sending me THE GOSPEL MESSENGER gratis. The MESSENGER is a great comfort to me in my afflictions. In reading its pages I find that the dear people of God have sore trials and afflictions like unto mine. My very dear brother, I am so weak and illiterate that I can not write as I wish. We want you to visit us. I want you to come to see me, and preach through this section of the State. We are poor, but we love the truth of God, and God has taught you His Holy Word, and I want to hear you preach it. I know that you have comforted me through your writings. May the God of all grace bless you, dear brother, in publishing THE GOSPEL MESSENGER, which I admire greatly. Pray for me and mine.

Your very unworthy brother in trials,

HENRY MEEKS.

Buchanan, Ga., Dec. 17, 1903.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST:—Enclosed please find \$1.30 to pay my subscription for THE GOSPEL MESSENGER up to January, 1905. Hoping that the good Lord will spare you for many years yet to edit THE GOSPEL MESSENGER in the able manner that you have done in the past, I am yours in hope of eternal life,

J. K. HOLCOMBE.

Jefferson, N. Y., Dec. 5, 1903.

*Elder Sylvester Hassell—*

DEAR BROTHER:—As my subscription expires with the December number I will hasten to send in my remittance for the MESSENGER. I do not want to part with it. I feel I should miss it much. Therefore, you will find enclosed a money order for one dollar for the year 1904.

Wishing you and yours every blessing, affectionately,

EMELINE HIX.

Waterloo, Seneca County, N. Y., Dec. 18, 1903.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER IN A BLESSED HOPE:—As my time is drawing near for me to renew my subscription for the MESSENGER you will find enclosed one dollar for another year—1904. I am so glad, dear brother, that you advocate the doctrine of the Resurrection, which some don't seem to believe. May the blessed Lord bless, guide and enable you to proclaim the glorious truth as ever. Pray for me, that my faith fail not. Yours in affliction,

A sinner saved by grace, if saved at all,

MRS. E. A. PIPE.

Liberty, Randolph County, N. C., Dec. 15, 1903.

*Elder Sylvester Hassell—*

DEAR BROTHER:—My subscription expires with the going out of the year. How swift time flies—like the weaver's shuttle—and

every day and every hour is bringing us nearer and nearer to the end of our time, and when time ends, then what? Why, eternity begins. Eternal life! What a wonderful thing. Does it not concern us enough to pause in our haste through this life to consider the length and breadth and depth of eternity? When the great day of His wrath is come, who shall be able to stand? Ah, who! Shall I? If I stand acquitted before the great Judge of all the earth how did I come by the acquittal? Was it reward for what I have done? If I ever have done any good things, haven't I done bad ones enough to overbalance the good? O, yes, a thousand times, and I know it—know it well enough. How, then, can I expect to be saved? Only by the imputed righteousness of Jesus Christ. No other way—I feel it, I know it.

The other party near our church have only got the outside work of their meeting house done. They have no church there yet, and I doubt their ever having much of one. Find enclosed money order for one dollar for another year's subscription to the MESSENGER.

Yours, as ever,

MRS. ALFRED JONES.

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Rural Route 14, Antioch, Tenn., Dec. 17, 1903.

*Elder Sylvester Hassell—*

I send enclosed money order for one dollar to pay my subscription for THE GOSPEL MESSENGER for the year beginning, I think, November, 1903. I derive great comfort from reading the MESSENGER. May God bless you.

Sincerely,

MRS. MATTIE H. SNEED.

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Troup, Smith County, Texas, Dec. 15, 1903.

*Elder Sylvester Hassell—*

DEAR BROTHER:—It is passed time to renew for my paper, THE GOSPEL MESSENGER, and I will renew at once, for I do not want to miss a number, for it is a great comfort to me. I do not get to hear much preaching. I hope you will live many years to proclaim the blessed truth of God our Saviour, both in writing and in preaching. You write just like I believe, and it is food for my hungry soul. I never eat or sleep much until I read my MESSENGER through when I get a new one.

I wish you a happy and prosperous new year. May God be with you all through life, and at death receive you into His kingdom, is my prayer.

Your little sister, if one at all,

MRS. MAGGIE ALLEN.

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Gainesville, Texas, Dec. 9, 1903.

*Elder S. Hassell—*

MUCH ESTEEMED BROTHER IN CHRIST:—I appreciate THE GOSPEL MESSENGER. Your editorials come in the power and demonstration of the Spirit in setting forth the plan of life and salvation of God's chosen people, and are of much comfort to me in my lonely condition, having no husband to guide me in all this confusion. My subscription expires the first of next month, and I do not want to miss a number; so you will find enclosed in this a post-office money order for one dollar to pay for the MESSENGER another year.

Your sister, I hope,

MRS. W. H. DANIELL.

## SELECTION.

## THE EVILS OF THE TIMES.

The following pregnant passage from the Thanksgiving sermon of Mr. Morgan Dix in Trinity church, New York, is especially commended to that large class of estimable persons who have somehow convinced themselves that whatever is, is right: "Class alienation; the insolence of wealth and the angry discontent of the poor; the growth of luxuries, riotous living; the misuse of money and its reckless squandering on pleasure and pride; education without religion; the steady breaking up of homes by divorce and adulterous remarriage; the appearance of vast systems of religious imposture, and their success in making converts; the spirit of gambling in every place where it can be practiced; the insecurity of life, through the contempt for law, and the freedom of assassins, whether sane or insane, to wreak their will upon innocent victims; the steady decline of womanhood from its old ideals, and its deterioration through copying the ways and invading the sphere of men."

And Mr. Newell Dwight Hillis recently said in Plymouth church, Brooklyn:

"I can point you to a score of young men about you who climbed up to power on the shoulders of their great Christian fathers and mothers, who owe everything they are to their Puritan parents, who have come up to this city to make their fortune, who spend their nights at the clubs in gambling, who have used their unrivaled talents to buy the richest foods and the oldest wines, whose bodies are mere sieves for pleasures, who have despised everything their father loved and despised every ideal of their beautiful mother, and whose journey through the city by day or by night is like the journey of the swine through a rose garden. Twenty-five years ago these men and women would have been in some church every Sunday. This day of rest would have been the soul's library day for them, the day of worship, of which Emerson said that it means more to the country and its higher intellectual life than all the other days in the week. But to-day you will find them riding in the parks, stuffing themselves with rich foods, going to receptions on Sunday night. They did not have a single great conviction. They are merely sleek animals, living for their pleasures. For them the world is a barn-yard, the occupations are ricks and mangers, and they were beasts feeding in the stall. These are the saddest events in life. Not the ruin of the Parthenon, not the wreckages of the Temple of Diana, not the fall of the great statues of Phidias, but the decay of the great convictions."

This demoralization of the young seems almost universal, especially in the cities and large towns. Fine dressing and fast living, smoking and novel-reading, gossip and back-biting, card-playing and dram-drinking, midnight suppers and dances, vulgar shows and theatres absorb their poor little brains, and threaten to land them in idiocy or insanity. Such was the state of things in the days of Noah, when the flood of water came and destroyed them all; and these are some of the tokens of the early outpouring of the flood of fire upon this corrupt and ungodly world. Christ Himself asks the solemn question, "When the Son of man cometh shall He find the faith on the earth (Luke xviii. 8)?" He evidently implies that,



when He comes a second time in bodily presence to the world, He will find faith in men, means, money, self, and in material things, but very little of the faith of God's elect, the faith of the operation of God, faith in Christ, His divinity, His atonement, His word, His promises, His threatenings, His second personal coming to raise the dead and judge the world and send the wicked to hell and gather the righteous to heaven. S. H.

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### THE KINGDOM WITHIN.

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Christianity is a fine inoculation, transfusion of healthy blood into a poisoned soul. No fever can attack a perfectly sound body; no fever of unrest can disturb a soul which has breathed the air or learned the ways of Christ. Men sigh for the wings of a dove, that they may fly away and be at rest. But flying away will not help us. "The kingdom of God is *within you*." We aspire to the top to look for rest; it lies at the bottom. Water rests only when it gets to the lowest place. So do men. Hence, be lowly. The man who has no opinion of himself at all can never be hurt if others do not acknowledge him. Hence, be meek. He who is without expectation can not fret if nothing comes to him. It is self-evident that these things are so. The lowly man and meek man are really above all other men. They dominate the world, because they do not care for it. The miser does not possess gold; gold possesses him. But the meek possess it. Said Christ: "The meek inherit the earth." They do not buy it; they do not conquer it; but they inherit it.

HENRY DRUMMOND.

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### "FINALLY, FAREWELL."

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We are ever taking leave of something that will not come back again. We let go, with a pang, portion after portion of our existence. However dreary we may have felt life to be here, yet when that hour comes—the winding up of all things, the last rush of darkness on our spirits, the hour of that sudden wrench from all we have ever known or loved, the long farewell to sun, moon, stars and light—brother men! I ask you this day, and I ask myself, humbly and fearfully, what will then be finished? When it is finished, what will it be? Will it be the butterfly existence of pleasure, the mere life of science, a life of uninterrupted sin and selfish gratification? Or will it be, "Father, I have finished *the work* Thou gavest me to do?"

F. W. ROBERTSON.

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### THE BLESSEDNESS OF HEAVEN.

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No wearisome days, no sorrowful nights; no hunger or thirst; no anxieties or fear; no envies, no jealousies, no breaches of friendship; no sad separations, no distrusts or forebodings, no self-reproaches; no enmities, no bitter regrets, no tears, no heartaches. "And there shall be no more death, nor any more crying; neither shall there be any more pain; for the former things are passed away."

R. S. FOSTER.

### THE GRAY-HAIRED CHRISTIAN.

Look at the old saint, whose Christian life is almost over; whose beautiful days are drawing to a beautiful close; who just remembers the far-back time when he first became a disciple of the Master. What has made him what he is? I try to analyze it, and, when I get at the secret of it, it is that back there was a heavenly vision made manifest to him. It became known to him that there was One who, being his Master by the very right of His birth, had asserted His mastership by the love He had shown him, and by the death He had died for him; and as gradually his years had slipped away, his life has been shaping itself upon the life of that great Master, till now he says, in the words that old Paul used, "I live, yet not I, but Christ liveth in me."

PHILLIPS BROOKS.

### OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

[From the Page News.]

#### ELDER JOHN K. BOOTON.

After bestowing his last blessing on his beloved ones, December 19, 1903, Elder J. K. Booton, the venerable minister of the Gospel, fell into a quiet, tranquil and painless sleep which only terminated in his death about a quarter after eight the same evening. It was his oft-expressed desire during recent years that his last days should be his best days, and it was his testimony that this desire was granted. Just a few months ago he made a trip to North Carolina, meeting his brethren in the faith and, most of the time, preaching twice a day to loving and reverent audiences. On his return he dwelt with joy upon this, the last and most delightful labor of his long ministry. Soon his last illness came upon him. Though still apparently stout in frame and his intellectual powers only enhanced and better disciplined by the long years, his appointed hour had come and he lay down upon his death-couch, as painless and happy a one, no doubt, as was ever granted to one of God's servants. With his widow and children around him and usually in possession of his faculties, except when he was wrapt in a quiet and painless sleep, this life seemed to fade by imperceptible degrees into the other beyond. The strong man had done his work and entered upon his reward. Paralysis was not the cause of his death, according to his physicians. It is believed that a severe fall received on his recent trip in North Carolina hastened the end, though it produced no immediate consequences. The weight of long years and great labors seemed to have worn him out and mercifully brought about a painless end after only a few weeks' illness.

Elder Booton was a man who had the courage of his convictions. He clung tenaciously to what he believed to be right and scriptural. He put the true welfare of the church, as he conceived it, above all else, and to this end was ready to make any sacrifice. Those of other denominations who knew him loved and respected him, for they recognized his ability, his honesty of purpose, his broad charity, and his humble Christian spirit. No man was more tender-

hearted and generous to those whom he loved. He had the courtesy and deference to others, the hospitality, the wide information, the serene spirit rising above the petty and selfish things of life which we associate with our ideal of the gentleman of the old school—qualities which in him were heightened and beautified by a true and humble piety.

The funeral, which was held at eleven o'clock on Monday morning in Mt. Carmel Baptist church, Luray, was conducted by Elder John R. Daily, the co-laborer of Elder Booton, assisted by Elder G. S. Kennard, pastor of Main Street Baptist church, whose visits during the last hours of the deceased never failed to afford him cheer and comfort. The body was laid away in Green Hill Cemetery.

John Kaylor Booton was the son of Elder Ambrose Booton, an Old School Baptist preacher of great power, who was the humble instrument in doing so much to establish his church in Page. The mother of the subject of this notice was a Miss Fry, of Edinburg, Shenandoah County, who first married a Mr. Grubb, and then Elder Ambrose Booton. Their son, John K., was born in Page County, Va., on August 19, 1823, and was, therefore, just 80 years and 4 months old at the time of his death. His boyhood was spent on the farm on Mill Creek, now owned by John L. Yowell. His education was received under the noted teacher, Salyards, at New Market. At an early age he displayed ability as a public speaker and took much interest in politics, having made a stump speech at the age of eighteen. In early manhood he was colonel of militia for some time, whence came the title of Colonel, frequently applied to him. In the ante-bellum period of his life he conducted two academies at Luray. In the period of agitation that ushered in the war he was a leader in the movement for secession, making many speeches for the cause. He was the organizer of the Dixie Artillery, and was at First Manassas as its commander, but his company was not ordered into the fight. Soon afterwards he resigned his place in the army, and having been elected as a member of the Confederate Legislature took his seat in the House of Delegates, his colleague in the Senate being Colonel Mann Spittler. He also did contracting for the Confederate Government. His devotion to the Southern cause subjected him to frequent persecution by Northern troops.

But that which Elder Booton looked upon as his life's work was not military or civil labors and distinctions, but the toilsome years spent as minister of the Gospel. Some years after the war he turned his thoughts to this work and entered into its duties with his whole heart and soul regardless of worldly emolument or any consideration, other than what he deemed to be his duty. His was one of those cases where the ministry demanded a heavy sacrifice of worldly goods and ambitions, but he was never known to complain for these things. His first church was Alma, in this county. His longest ministerial service was at Battle Run, in Rappahannock County, where he resigned last year, after thirty years' incumbency. He also had been pastor of Big Spring church in Page County; Thumb Run, Gourdvine and Bear's Run churches, east of the Blue Ridge; Cedar Creek church in Frederick County, and Bentonville church in Warren county, holding the last two charges at the time of his death.

Elder Booton was an authority on all questions relating to the history and doctrine of his Church. His knowledge of these questions, so far as the Virginia Old School Baptists are concerned, was unequalled. The result of his studies were embodied in his valuable



book, "The Footsteps of the Flock," published a little over a year ago, and in high favor with Primitive Baptists.

In February, 1852, Elder Booton married Miss Emily Heiskell Lauck, daughter of Elder William C. Lauck, also a minister of the Old School Baptist church. The fiftieth anniversary of this happy union was celebrated almost two years ago. Elder Booton's widow survives him, as do the following children: Mrs. Mattie Grayson, widow of B. F. Grayson, Jr., of Philadelphia, Pa.; Mrs. Mariella Benson, of Montgomery County, Md.; Dr. T. L. Booton, of Flint Hill, Rappahannock County, Va., and John H. Booton, principal of the Graded School, Luray, Va. All of the children had the melancholy pleasure of being with him at the end and receiving his last blessing and affectionate farewell.

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#### MRS. N. E. TRAYLOR.

Mrs. N. E. Traylor was born in Upson County, Ga., February 5, 1839, and departed this life August 9, 1903. Her maiden name was Wilson. On January 28, 1864, she was married to J. L. Traylor. To them were born only two children—the first born, a daughter, died in infancy; the second, a loving and dutiful son, still lives to mourn the death of an affectionate mother. She, together with her husband, joined the Primitive Baptist church at Trinity, in Upson County, Ga., and was baptized by Elder W. F. Stubbs December 2, 1882, and lived a consistent Christian woman, faithful in doctrine and faithful to duty, to the day of her death—nearly twenty-one years. In the presence of a large gathering of friends, and after appropriate services conducted by Elder W. W. Childs, her body was laid to rest at Shiloh church. Besides a devoted husband and son, our friend leaves a dear brother and two afflicted sisters to mourn the vacancy in their home, which can never be filled. She was truly a blessing to her husband and son, and reared the latter in useful, moral and honorable habits, and in the nurture and admonition of the Lord.

She enjoyed the preaching of the Gospel of the Son of God, and the blessed and holy truths of the Gospel were a precious comfort to her in all the sufferings and trials she had to endure. Though in very delicate health for a number of years, she was confined to her bed for only seven days, heart failure being the cause of her death. Too much can not be said in her praise for the kindness and tender care with which she watched over her invalid sister, who had made her home with her for several months before she died.

To the bereaved ones we would say: Grieve not, but trust in the promises of an all-wise God, that, when the battles of life are o'er, and death claims you for its victim, not a link will be missing, but that you will form an unbroken chain around the throne of God, there to praise His name forever more.

MRS. DONIE CHILDS.

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#### JULIA DODGEN.

MEMORIAL.—Whereas, God in His Providence, has been pleased to remove from us by death our beloved sister, Julia Dodgen, who departed this life December 2, 1903, we feel it due to her memory to say that we, the Primitive Baptist church of DeCuper Creek, Clark County, Ark., have sustained a great loss in her death, as one

of our brightest lights is taken away. Our desire is that the Lord may give grace sufficient in this sad bereavment. While our hearts are made sad because of her absence, we bow in humble submission to the will of God, knowing that He doeth all things well, and we pray the Lord to bless this dispensation of His providence to the good of us all.

"God moves in a mysterious way,  
His wonders to perform."

May we at all times be ready to say, "Thy will, O, God, be done!" It is a source of comfort to know she left evidences of future happiness. To such, death comes not as a grim monster to torment, but as a welcome messenger of Christ.

To the bereaved family we tender our greatest sympathy in their sad bereavement.

*Resolved*, That this memorial be spread on our church book and a copy be sent to THE GOSPEL MESSENGER, with the request to publish.

Read and adopted in Conference, December 13, 1903.

T. PETERSON, *Moderator*.

J. D. CHILDRESS, *Clerk*.

#### DEACON W. H. MORGAN.

WHEREAS, God in His wisdom has been pleased to remove from us by death our much-beloved brother, W. H. Morgan, we feel it due to his memory that we, the Primitive Baptist Church of Christ, at Fellowship, Cullman County, Ala., of which he was a member, make note of his death and spread it upon our church records.

Brother Morgan was born June 1, 1850, and died May 16, 1903, aged 52 years, 11 months, and 16 days. He joined the Primitive Baptist church of Christ at Concord, Carroll County, Ga., about twenty-three years ago, and was baptized by Elder Enoch Phillips. He removed to Cullman County, Ala., in the year 1886, and was in the constitution of Fellowship church, August 23, 1888, and was ordained Deacon of that church June 22, 1889, and remained a faithful member and Deacon of that church until his death. He leaves a wife and eight children and many friends, together with his brethren and sisters in the church, to mourn their loss. We regret very much to give him up, for in his death we have lost a faithful member, the community a good citizen, and the county a good officer (he being County Commissioner at the time of his death); but we desire to be submissive to the will of an all-wise God, who doeth all things well, believing that our loss is his eternal gain.

H. C. STYLES,

J. K. P. NIX,

A. B. CHANDLER,

*Committee*.

Read and adopted in conference by the church at Fellowship, Saturday, before the fourth Sunday, in June, 1903.

ELDER H. B. HOWARD, *Moderator*.

H. C. STYLES, *Clerk*.

#### MRS. MALISA MILLER.

Mrs. Marisa Miller, daughter of John and Susan Hess, of Russell County, Va., was born March 8, 1867. She grew to beautiful womanhood, and November 25, 1886, she was married to John D. Miller. This happy union lasted 16 years, 11 months, and 27 days, when the

messenger of death summoned her away, leaving her husband a broken hearted widower, and her six children without a mother's care. Hard must be the heart that does not move with pity when viewing or thinking of the sad and lonely state of such bereavements. The next tenderest tie is the link that binds the heart of her kind father and mother to their amiable daughter. This I can not describe. The next in order must be the tender brother and sister sorrowing for her. May the Lord heal every bleeding wound and give to each the grace of reconciliation by which they may say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Marisa, from childhood to the close of her life, was strictly moral and kindly disposed. She was not easily provoked to anger, and was always cheerful and forgiving—a trait to be admired. Although she never made an open profession of religion, those who knew her well are constrained to think of her as one blest of the Lord. She was sick but six days, and was hopeful and submissive. She did not seem to dread death. She died of pneumonia fever November 22, 1903, at the age of 37 years, 8 months, and 14 days. On Monday, November 23, 1903, after prayer by Elder James Hess, her remains were laid to rest. A FRIEND.

#### DEACON JAMES FOLMAR.

Was born in Montgomery County, Ala., February 8, 1822; received into the fellowship of the Primitive Baptist church at Elam, Pike County, Ala., in 1849, and baptized by Elder William J. Pouncey. He was ordained to the office of deacon 1851 or 1852, which office he filled to the satisfaction of the church until his death, which occurred at his residence in Luverne, Ala., October 29, 1903. After short services by Elder J. E. W. Henderson, his remains were laid to rest in the cemetery at Elam, where he first joined the church. He resided in Troy, Ala., from the winter of 1877-'78, and had membership with Beulah church until December, 1892, when he moved to Luverne, and became a member of Darien church, and subsequently a constituent member of Zion church, and died in full fellowship of the same.

We realize that we have lost a faithful member and efficient officer, whose presence and influence was a power in the church for good. Our hearts are made sad by the departure of this dear, faithful brother, and we pray God to sanctify our sorrow, and that we may hereby learn to appreciate more fully the precious gifts bestowed upon the church.

Written by order of Zion church in conference, December 30, 1903.

ELDER J. E. W. HENDERSON, *Moderator*.

G. W. POPE, *Clerk*.

(*Pilgrim's Banner, Apostolic Primitive Baptist and Baptist Trumpet*, please copy.)

#### FRANCIS G. CULPEPPER.

Francis G. Culpepper died at his home near Old Sweet Home, October 21, at the advanced aged of 99 years, 8 months, and 21 days. He was buried in the old family burying grounds near Mount Olive church, October 22.

Mr. Culpepper was born in Edgefield District, S. C., January 31, 1804. There he grew to manhood, and was married at the age of 18 years to Miss Martha Bales, who was thrown from a horse and fatally injured nineteen months later. In 1825, Mr. Culpepper was



again married, this time to Miss Eglantine Langley, by whom he had sixteen children. His second marriage took place in Georgia.

In 1834, he removed with his family to Alabama, where he resided until 1846. Then he moved to Fayette County, Mississippi.

In 1851 he moved to Texas, settling at his present place of residence in 1852. His wife died in 1878, and he has since resided with his youngest daughter, Mrs. B. F. Burke.

Of the sixteen children, eight are still living. They are William R., Mrs. Martha Guthrie, James S., Mrs. Matilda Mauldin, Mrs. Amanda Guthrie, Mrs. Melvina Morris, Mrs. Salina Guthrie, and Mrs. Georgia Burke.

Mr. Culpepper had 309 children, grandchildren, great- and great-great-grandchildren, 279 of whom are living.

Mr. Culpepper participated in the "Creek War" in Alabama. His grandmother was a sister to General Oglethorpe, and several of the family bear that name.

He was a member of the Primitive Baptist church since 1837, being baptized by the Rev. Benjamin Lloyd, pastor of Sardis church, Chambers county, Alabama.

Had Mr. Culpepper lived until January 31, next, he would have been 100 years old. His numerous relatives and friends mourn his death.

A FRIEND.

#### FOOTSTEPS OF THE FLOCK, BY ELDER JOHN K. BOOTON.

This book of 407 pages is a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc. There are copious quotations from John Gill's most sound, learned, and able exposition of the Scriptures, and from Church Histories; and it contains the address of the Old School Baptists at the Convention at Black Rock, Maryland, in 1832, and a history of some of the oldest Primitive Baptist Associations. The book is sound and instructive, and should find a permanent place in the library of every Primitive Baptist family. Price One Dollar, postpaid.

Do not send any order to Elder John K. Booton, as he is dead, and such order can not be collected; but send all orders to his widow—

MRS. EMILY BOOTON,  
Luray, Page Co., Va.

#### DR. B. J. KAY'S LUNG BALM TABLETS.

These are the cheapest, most convenient and effective remedies for coughs, sore throat and hoarseness that I have ever found. They are sent by mail for twenty-five cents a box. This notice is published without charge to the company, and simply for the benefit of suffering humanity. Send all orders, with the money, to the Dr. B. J. Kay Medical Co., Saratoga Springs, New York. This company has a capital stock of \$400,000, and manufactures several other valuable remedies.

S. H.

#### THE RAMAH COUNCIL.

A pamphlet of forty pages, containing a statement of the rise and progress of the troubles among the Baptists in Southeast Alabama which led to the call and assembling of the Council, prepared by Elder J. E. W. Henderson.

Price, 10 cents; six copies, 50 cents; 12 copies, \$1.00. Send orders to J. E. W. HENDERSON, Troy, Ala.

## JOSHUA LAWRENCE'S BOOK.

This book was published in 1829 by the inimitable and gifted Elder Joshua Lawrence of North Carolina, as a defense of the Kehukee Association and of the Bible doctrine and practice, against the inroads of Fullerism and Mission Boardism, stated salaries and a system of tithing as taught by the then rising and fashion-loving clergy. His arguments are certainly unanswerable, and while we might not adopt every expression used, yet withal it sets forth what our people mainly believe and practice. Instead of denying the scriptural truth as to the proper carnal aid to the ministry, he boldly affirms and emphasizes that, and sets forth a most forceful rebuke to those who do not aid their ministers according as the Lord has prospered them. While opposing legalism yet he urges and insists on good works and Bible obedience as God's appointed way to show our faith, and thus bring out those things that shows him not to be an extremist. We are reprinting this book by request. Brother J. H. Rawls, of Gurdon, Ark., agrees to take 100 of the books. After the expenses of printing are paid the books may be further circulated as the brethren may suggest. Till that is done send 25 cents for a copy, or \$2.50 for a dozen. Almost anyone can dispose of a dozen in a community. Send on a postal card and tell us how many you will take when they are out. Will try to get them ready by Christmas.

J. H. FISHER, Graham, Texas.

## MODERN SECRET SOCIETIES.

The above is the title of a little book of 320 pages just written by Charles A. Blanchard, President of Wheaton College, Wheaton, Illinois, and President of the National Christian Association (opposed to secret societies). It is the latest and one of the best books on this large and growing evil of our country. Those who wish to know the real truth about these heathenish institutions should send seventy-five cents to the National Christian Association, 221 West Madison Street, Chicago, Ill., and get a copy of this interesting and valuable book.

## WHITAKERS ACADEMY.

(FOR BOTH SEXES.)

## Whitakers, North Carolina.

The 41st Session will open, the Lord willing, on the First Monday, September 2d, and close the last of May.

Tuition from \$10 to \$20 per half term, to be paid in advance. Tuition for Music, Shorthand, Typewriting and Telegraphy, extra. No deduction made except in cases of protracted illness. Board can be obtained from \$8 to \$10 per month. For further particulars inquire of

A. J. MOORE, Principal.

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CHARLES H. WATERS, M.D.

2. H. Harrison - Sept. 1903  
Vol. 26.

No. 3.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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MARCH, 1904.



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# The Gospel Messenger.

MARCH, 1904.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 26.      WILLIAMSTON, N. C., MARCH, 1904.      No. 3.

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## THE GRACIOUS AND HOLY SALVATION OF GOD.

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Lord, we know we're saved by grace,  
And through mercy see Thy face:  
All to us in Christ is giv'n,  
All to bear us safe to heav'n.  
Nothing else besides we need,  
Nothing of a creature's deed:  
In our Jesus we're complete;  
In our Saviour all things meet.

Yet we know, oh precious Lord,  
Thou hast told us in Thy word,  
All Thy precepts we should keep,  
And through them rich blessings reap.  
But without Thy help, oh Lord,  
We can never keep Thy word:  
Unto Thee for help we come;  
And in Jesus' name alone.

Unto Thee for all we come,  
As we journey to our home:  
Strength and wisdom to us give;  
Help us unto Thee to live.  
Help us in Thy way to go,  
All our journey here below:  
Grace and mercy to us give;  
Help us, Lord, to do Thy will.

T. J. BAZEMORE.

HOWARD, GA., Jan. 5, 1904.

*Elder S. Hassell—*

MY VERY PRECIOUS BROTHER:—For a long time past, inclination and a sense of indebtedness—that I could not understand—has prompted or impressed me to write you; while at the same time a fear of intrusion and unnecessary taxation upon your time and feeble state of health, has prevented it. But your late card, together with your kindly-worded reference to me in last MESSENGER, emboldens me to write you. It takes one who has occupied the place of editor and manager of a paper to understand, appreciate, and sympathize with one in like position—their ceaseless labors, worry, and perplexities: and hence who, knowing these inevitable entailments, will—if they “love as brethren”—stay the hand demanding unnecessary time and attention. I, knowing something of these labors and trials incident to your position by experience, and hearing of your failing health, and truly loving you as a brother, have withheld my hand and made but few demands upon you. Thus love, and not wilful negligence, has kept me silent.

Yet I do prize and love the MESSENGER. It always brings me more or less glad gospel tidings; often glad tidings of great joy to my soul, and doubtless to others who read and know the joyful sound. “Blessed are they who know the joyful sound!” Thanks be to God through Jesus Christ, for that I do believe I know this joyful sound! How beautiful and beautifully blending and harmonious the idea gathered from the old temple service, that when the high priest had entered into the most holy place to officiate, those waiting and listening without—for them to enter there was death—knew the priest was alive and officiating in their behalf by hearing the sound—how joyful to them!—of the bells that bordered the hem of his robe. Even so we of to-day know that our Redeemer—our great High Priest, who has entered the most holy places beyond the veil even in heaven,—lives and officiates in our behalf when we hear the joyful sound of the gospel. And so long as we hear this sound of the gospel proclaimed by our ministers called of God, we know that our Advocate with the Father is



living and also pleading—that our Great High Priest lives, and not only lives, but officiates in behalf of His people.

Another idea comes to me to connect with this blessed *sound*, which is the *voice* of Jesus, who said: “My sheep hear My voice and follow Me; they hear not the voice of strangers. Let one of our ministers come preaching the gospel, and how sure and quick are the spiritual or living to discern the joyful sound as the voice of Jesus! and how fully they appropriate the glad tidings, and follow, as it were, the voice of Jesus, rejoicing. But the voice of a stranger they will not follow. Let one come proclaiming another gospel, or rather a false doctrine, and how quick they are to detect it as the voice of a stranger, and to turn from it! How rarely have I heard the voice of a stranger in the MESSENGER, while the blessed gospel bells, so to speak, ring out sweet and clear in every number. And, dear Elder Hassell, let me speak out plainly, and say that your writings, and I suppose your preaching also, gives no uncertain sound, and more especially on those questions more prominently discussed among the Baptists to-day, and whereon so many of our ministers do give an uncertain sound. How often have I most fervently thanked God for your boldness and clearness on these as on every point of doctrine! Clearly your gospel labors are ever as unto the Lord only. May the Lord spare you long to these labors. May Jesus be your strength and glory to make the MESSENGER one of peace and prosperity to Israel.

I came to Howard (Sister Mauks’) the 12th of November, and have spent a pleasant time. I expect to return to Bro. McGee’s on the 12th inst.

I am much distressed about Elder Cleveland, who is sick; his doctor, I hear, says he will not recover, but may linger a time. I do dearly love Elder C., and must go to see him if he is not better soon.

I want you to come to our Association next fall.

My dear brother, from the heart I thank you for your kind and continued notice of my book. May God reward you fourfold. Send the MESSENGER, and still address me at South Macon, Ga.

In gospel love,

R. ANNA PHILLIPS.

MACOMB, ILL., Jan., 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD:—I want you to know that my mother (Mrs. I. N. VanMeter) and myself receive the MESSENGER regularly, and appreciate it very much, especially for your writings, which we prize so highly, yet there are many other good letters in the MESSENGER. My mother, who is in her eighty-fourth year, reminds me of your mother in wishing for peace and harmony among God's people, and grieving over strifes and confusion.

But I wish to say that the Baptists in this country are at peace, having no trouble to mar their fellowship. They have never been engaged in any strife about words; and I have never been present where there was any discussion or argument about predestination or any other subject, which has caused so much trouble and sorrow in some places. I have attended two Associations the last season, where were eight ministers at one and twelve at the other, besides being at quite a number of other good meetings, where the Baptists met in love and unity. The preachers in these parts are able in doctrine, humble, God-fearing men, who go wherever called, and preach Christ, and Him crucified, salvation by *grace alone*—predestination, that sweet, grand, and glorious doctrine, which every Old School Baptist believes and rejoices in. This is the ground of their hope, and it has never been questioned here, and all our ministers preach it with power, and I do not want to see it otherwise, for without it, where is the foundation? I have heard some of our ablest ministers say that they had no time to engage in strife, neither had they the inclination. And if they followed Christ's commands, they would have *all* and *more* than they could do, to "Feed the sheep and the lambs." I know of one gray-haired minister who travels and preaches a great deal, and stands high in the estimation of the Baptists, who during the last season visited over one dozen Associations and yearly meetings, and who said he never heard a word of discord or a thing to mar the peace of God's children. O, how these things cheer and encourage the poor, trembling

ones. And should not *we*, poor, weak, finite creatures, greatly fear and tremble before Him, who is as infinitely greater and higher than we as the heavens are than the earth?

Dear brethren and sisters of the MESSENGER, let us not write of anything but what will be of interest and comfort to all. If we have a trouble in our church or Association, or among ourselves, let us keep it at home, if possible. The reading of these things only causes sorrow. But let us speak often to one another of our trials, sorrows, and rejoicings, and thus help bear each other's burdens, and so fulfill the law of Christ.

Dear Bro. Henderson, may God bless you. Your writings are ever good and comforting to me. Surely you have been highly favored of God in seeing your family all followers of Christ. This is more to be desired than all the wealth, honors, and ambitions of this sinful world.

Dear Bro. Hassell, my mother, of whom I have spoken, sends her Christian love, and although she has been a Baptist sixty-five years, yet her faith is unshaken. She is very well for one of her age—able to travel around, reads five Baptist periodicals, and much other reading. My father always had a strong affection for you. May God bless you and spare you many years, to the comfort of His people.

Your sister in hope,

SARAH E. REUNKLE.

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HOGANSVILLE, GA., Jan. 14, 1904.

*Elder S. Hassell—*

DEAR BROTHER:—Enclosed find one dollar to pay subscription for sister Annie Nall, Luthersville, Ga. I have thought of you often, and still feel at times edified by your preaching while we were together in South Georgia.

The rich, eternal truths you presented have always been and always will be the source of edification, reproof, and instruction to the people of God; and I pray for gifts among God's people in men who will not shun to "declare all the counsel of God." Our Lord has given such a perfect rule, that it will admit of no



amendment or abridgement. It has an ample sufficiency, and is not at all ambiguous. If we all, as the professed followers of Jesus, would abide in Him (which I think means, in His doctrine and ordinances, striving against hatred, strife, envies, jealousies, evil speakings, etc.), there would be less confusion and doubtless more joy in our churches.

I desire, if the Lord wills, to have you visit our section this year. We have, since I saw you, built us a new meeting-house at Providence, which is a credit to the church and community, in appearance and comfort.

I hope the dear Lord may bless us all as brethren and churches this year with more of the spirit of self-sacrifice and brotherly love and forbearance.

God bless you in your work and labors of love.

Your brother, I hope, in the bonds of the gospel,  
S. H. WHATLEY.

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R. R. 2, DANVILLE, IND., Dec. 30, 1903.

*Eld. Sylvester Hassell—*

VERY DEAR AND PRECIOUS BROTHER IN CHRIST JESUS:—I enclose one dollar for my subscription to the GOSPEL MESSENGER, which I greatly prize. I wish more of our people would take it as it contains very much wholesome, strengthening, spiritual food. Our churches are all in peace, enjoying that unspeakable blessing, without which there can be no material growth, and upon which all other blessings so much depend. We have had several additions to our churches within the past year, for which we feel thankful and take courage. There is some prospect of effecting a reunion of some of our churches that were rent asunder a few years ago over the "Means" question. How the Lord's dear people should "mark them that make divisions and strifes among brethren." The Lord knows how to reward them. "Many are the afflictions of the righteous, but the Lord delivereth them out of them all." May the Lord's rich grace be poured out upon you and your family, prosper your soul in divine things, and give strength of body for your arduous labors in His cause, is the prayer of your brother in hope.

E. W. THOMAS.

ANGIER, N. C., Jan. 2, 1904.

*Eld. Sylvester Hassell—*

BELoved BROTHER IN A PRECIOUS FAITH:—To the many dear brethren and sisters of like precious faith and hope, with whom I met, and among whom I travelled in my late tour in Alabama, endeavoring by the help of the Lord, to preach the gospel of peace, love, union, and fellowship, which is by Jesus Christ our Lord. I was blessed to return home safely Tuesday evening, December 29th, finding all in usual health and myself in better health than when I left home, and I desire to feel thankful to the good Lord for His mercies to me and His dear people. I left home the second week in October in company with Elder G. W. Stewart, of Cramer, Hale Co., Ala. We attended the Hopewell Association of Primitive Baptists in Fayette, Ala., where we had a good, harmonious, and pleasant meeting—met with some able and interesting ministers, among whom were Elders Blanchard of Mississippi, Burns and Powell and others of Alabama. The preaching was good and instructive, and to the edification of the dear saints. Much love and peace were manifested. I and Elder Stewart visited and preached among the churches through Fayette and Tuscaloosa counties. The next week we went to Tuscaloosa, then down to Brother Stewart's home in Hale County. Here I spent some time visiting among my relatives and spiritual kindred, preached at Providence church near Eld. Stewart's. Here I met again that dear aged brother, John Frasier, now in his 93d year—has plowed some during the past summer. Elder Stewart and myself visited Sarepta church in Green County, Ala., second Saturday and Sunday in November and had a lovely meeting indeed. The week after we spent visiting brethren, sisters and friends, which was very pleasant indeed. The third Saturday and Sunday we came to Old Five Mile in Hale County, where we enjoyed the meeting much. The next Wednesday Elder Stewart took me to Bro. Fisher's, where we spent the night very pleasantly with Bro. F. and his dear wife, Sister F. Thursday morning Bro. Stew-

art took me to Greensboro, Ala., where I boarded the train for Montgomery, Ala., and went from there to Luverne, Crenshaw County, where I preached Saturday and fourth Sunday. Here I met a lovely band of brethren and sisters. My short stop here was most pleasant and interesting. Monday and Tuesday the appointment was at New Providence, where I met our dear and much esteemed Elder Henderson, and Eld. A. L. Ray, of Barber Co., Ala., who is a pleasant brother and a good gift. I have seldom or ever met a more lovely band of brethren and sisters than I met here. It was a great pleasure to meet Bro. Henderson, whom I had met fifteen years before, only to love him as a meek, humble servant of the Lord and an able gift. Many are aware of the sore trial and conflicts through which he has past for the last few years, but the Lord has sustained him by His grace and will continue to do so. As many of our people know of the unhappy, sad, and painful division among our people in that section, I can say that I travelled and preached among them in Pike, Dale, Houston, and Henry counties, and I am glad to say that I found them, so far as I could understand, as sound, orderly, peace-loving Baptists as I ever found anywhere.

So far as the questions which have separated and alienated them are concerned I think they were uncalled for, and should not have caused the unhappy division. I do think it very unkind and unbrotherly for some to speak of Eld. Henderson and those dear brethren who are standing with him on gospel principles, as Arminians, for such is not the case. If so nine-tenths of our people are Arminians. I found them steadfast in the Apostles' doctrine and fellowship, contending earnestly, but humbly, for the faith once delivered to the saints. I would be glad if our ministers who have a mind would travel among them, and see and hear for themselves, as I have done. Of course I did not see or hear those on the other side. They did not come out to hear me. As for those brethren with whom I met and preached, I am sure there are no more sound, loving, and kind Baptists anywhere. One thing I was glad to note—they were not speaking evil nor unkindly of those who are opposing



and differing with them. Oh! may it be, if the Lord will, that brotherly love, peace, union, and fellowship may be restored among our beloved Zion, which should be the joy and beauty of the whole earth. May the Lord put it in all our hearts to pray for the peace of Jerusalem.

In conclusion, dear brethren and sisters and friends of southeast Alabama, I shall ever hold you in kind remembrance for your love and kind reception of poor unworthy me, and for the many acts of kindness shown me. May the good Lord bless you all, and enable you to stand fast in the liberty wherewith Christ has made you free, and be not entangled or disturbed about words and things to no profit, but ever seek after the things which make for peace, things that edify, rather than things which distress and cause strife and division among the dear people of God. Little children, love one another with pure hearts fervently. Love is of God, is a fruit of the Spirit. Love works no ill to his neighbor. If we could all the time be influenced by love, there could be no falling out by the way. Remember me in your petitions at a throne of rich grace. If we never meet again in time, I have an humble hope of meeting you in that upper and better clime where there will be no more parting, no more strife nor conflict, but eternal joy, peace, and rest forever. Amen.

Finally, brethren, farewell.

Your brother and servant, I hope, for Jesus' sake,

J. E. ADAMS.

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THIS world is full of unhappy people; and in too many cases this misery is of their own making. Discontent is a disease of the heart, and is not dependent on external conditions. Some of the most miserable people I am acquainted with are surrounded with external prosperities; and some of my most sunny-souled friends have not much property except Jesus Christ and a good conscience in possession, and heaven in reversion. A change of condition would be of small avail to thousands of unhappy people; what they need is a change of heart. The inward "Marah" must be sweetened.—*Selected.*

## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala. }

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Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"Al! Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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### THE OLD SCHOOL ADDRESS AT THE BLACK ROCK CONVENTION.

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The first great decisive stand made by American Baptists against human inventions and worldly institutions as being necessary for the propagation of the gospel and the salvation of men was taken by the churches of the Kehukee Association at Kehukee, Halifax County, North Carolina, Monday, October 8, 1827, the messengers from the 35 churches then composing the Association unanimously discarding and non-fellowshipping all Missionary and Bible Societies and Theological Seminaries and all members of Secret Societies.

The next great decisive stand made by American Baptists against those unscriptural innovations was taken September 28th and 29th at a convention held at Black Rock, Baltimore County, Maryland, in accordance with a call in a circular prepared and published by elders and brethren at the preceding session of the Baltimore Association. The Old School Address made by these elders and brethren is, I think, the wisest and most moderate, most complete and satisfactory statement that I have ever seen, in so short a compass, of the distinctive principles of the Old School or Primitive Bap-

tists, and the scriptural reasons for those principles. Although it consists of about 8,000 words, I have concluded, on account of its importance, to devote the most of my editorial space in this number of THE GOSPEL MESSENGER to a republication of this excellent Address.

S. H.

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#### THE ORIGINAL OLD SCHOOL ADDRESS.

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BRETHREN:—It constitutes it a new era in the history of the Baptists, when those who would *follow the Lord fully*, and who therefore manifest a solicitude to be, in all things pertaining to religion, conformed to the *Pattern showed in the Mount*, are by Baptists charged with *antinomianism, inertness, stupidity*, etc., for refusing to go beyond the word of God. But such is the case with us.

Brethren, we would not shun reproach, nor seek an exemption from persecution, but we would affectionately entreat those Baptists who revile us themselves, or who side with such as do, to pause, and consider how far they have departed from the principles of the ancient Baptists, and how that in reproaching us, they stigmatise the memory of those whom they have been used to honor as eminent and useful servants of Christ; and of those who have borne the brunt of the persecutions levelled against the Baptists in former ages. For it is a well known fact, that it was in ages past, a uniform and distinguishing trait in the character of the Baptists, that they required a *Thus saith the Lord*, that is, direct authority from the word of God, for the order and practices, as well as the doctrine they received in religion.

It is true, that many things to which we object as departures from the order established by the Great Head of the church, through the ministry of the Apostles, are by others considered to be connected with the very essence of religion, and absolutely necessary to the prosperity of Christ's kingdom. They attach great value to them, because human wisdom suggests their importance. We allow the Head of the church alone to judge for us; we therefore esteem those things to be of no use to the cause of Christ which He has not Himself instituted.

We will notice severally, the claims of the principle of these modern inventions, and state some of our objections to them, for your candid consideration.

We commence with Tract Societies. These claim to be extensively useful. Tracts claim their thousands converted. They claim the prerogative of carrying the news of salvation into holes and corners, where the gospel would otherwise never come; of going as on the wings of the wind, carrying salvation in their train; and they claim each to contain gospel enough, should it go where the gospel has never come, to lead a soul to the knowledge of Christ. The nature and extent of these, and the like claims, made in favor of tracts by their advocates, constitute a good reason why we should reject them. These claims represent tracts as possessing in these respects, a superiority over the Bible, and over the institution of the gospel ministry, which is charging the great I AM with a deficiency of wisdom. Yea, they charge God with folly; for why has He



given us the extensive revelation contained in the Bible, and given the Holy Spirit to *take of the things of Christ and shew them to us*, if a little tract of four pages can lead a soul to the knowledge of Christ? But let us consider the more rational claims presented by others, in favor of tracts; as they constitute a convenient way of disseminating religious instruction among the more indigent and thoughtless classes of society. Admitting the propriety of this claim, could it be kept separated from the other pretensions, still can we submit to the *distribution of tracts* becoming an order of our churches, or our Associations, without countenancing the prevalent idea that tracts have become an instituted means approved of God, for the conversion of sinners; and hence that the distribution of them, is a religious act, and on a footing with supporting the gospel ministry?

If we were to admit that tracts may have occasionally been made instrumental by the Holy Ghost for imparting instruction and comfort to inquiring minds, it would by no means imply that tracts are an instituted *means of salvation*, to speak after the manner of the popular religionists, or that they should be placed on a footing with the Bible, and the preached gospel, in respect to imparting the knowledge of salvation.

Again, we readily admit the propriety of an individual's publishing and distributing, or of several individuals uniting to publish and distribute what they wish circulated, whether in the form of tracts or otherwise; but still we can not admit the propriety of uniting with, or upon the plans of the existing Tract Societies, even laying aside the idea of their being attempted to be palmed upon us as religious institutions; because that upon the plan of these societies, those who unite with them pay their money for publishing and distributing, they know not what, under the name of religious truth; and what is worse, they submit to have sent into their families, weekly or monthly, and to circulate among their neighbors, any thing and every thing for religious reading, which the agent or publishing committee may see fit to publish.—They thus become accustomed to receive every thing as good, which comes under the name of religion, whether it be according to the word of God or not; and are trained to the habit of letting others judge for them in matters of religion, and are therefore fast preparing to become the dupes of priestcraft. Can any conscientious follower of the Lamb submit to such plans? If others can, we can not.

Sunday Schools come next under consideration. These assume the same high stand as do Tract Societies. They claim the honor of converting their tens of thousands; of leading the tender minds of children to the knowledge of Jesus; of being as properly the instituted means of bringing children to the knowledge of salvation, as is the preaching of the gospel, that of bringing adults to the same knowledge, etc. Such arrogant pretensions we feel bound to oppose. First because these as well as the pretensions of the Tract Society are grounded upon the notion that conversion or regeneration is produced by impressions made upon the natural mind, by means of religious sentiments instilled into it; and if the Holy Ghost is allowed to be at all concerned in the thing, it is in a way which implies His being somehow blended with the instruction, or necessarily attendant upon it; all of which we know to be wrong.

Secondly: Because such schools never were established by the Apostles, nor commanded by Christ. There were children in the

days of the Apostles. The Apostles possessed as great a desire for the salvation of souls, as much love to the cause of Christ, and knew as well what God would own for bringing persons to the knowledge of salvation, as any do at this day. We therefore must believe that if these schools were of God, we should find some account of them in the New Testament.

Thirdly: We have exemplified, in the case of the Pharisees, the evil consequences of instructing children, in the letter of the Scripture, under the notion that this institution constitutes a saving acquaintance with the word of God. We see in that instance it only made hypocrites of the Jews; and as the Scriptures declare that Christ's words are *spirit and life*, and that the *natural man receives not the things of the Spirit of God*, we can not believe it will have any better effect on the children of our day.

The Scriptures enjoin upon parents to bring up their children in the *nurture and admonition of the Lord*, but this, instead of countenancing, forbids the idea of parents entrusting the religious education of their children to giddy, unregenerated young persons, who know no better than to build them up in the belief that they are learning the religion of Christ, and to confirm them in their natural notions of their own goodness.

But while we thus stand opposed to the plan and use of these Sunday Schools and to the Sunday School Union, in every point, we wish it to be distinctly understood, that we consider Sunday Schools, for the purpose of teaching poor children to read, whereby they may be enabled to read the Scriptures for themselves, in neighborhoods where there is occasion for them, and when properly conducted, without that ostentation so commonly connected with them, to be useful, and benevolent institutions worthy of the patronage of all the friends of civil liberty.

We pass to the consideration of the Bible Society. We are aware, brethren, that this institution presents itself to the mind of the Christian as supported by the most plausible pretext. The idea of giving the Bible without *note or comment*, to those who are unable to procure it for themselves, is, in itself considered, calculated to meet the approbation of all who know the importance of the sacred Scriptures. But under this auspicious guise, we see reared in the case of the American Bible Society, an institution as foreign from any thing which the gospel of Christ calls for, as are the kingdoms of this world from the kingdom of Christ. We see a combination formed, in which are united the man of the world, the vaunting professor, and the humble follower of Jesus; the leading characters in politics, the dignitaries in church, and from them some of every grade, down to the poor servant girl, who can snatch from her hard earned wages, fifty cents a year for the privilege of being a member. We see united in this combination, all parties in politics, and all sects in religion; and the distinctive difference of the one, and the sectarian barriers of the other, in part thrown aside to form the union. At the head of this vast body we see placed a few leading characters, who have in their hands the management of its enormous printing establishment, and its immense funds; and the control of its powerful influence, extended by means of agents and auxiliaries to every part of the United States. We behold its anniversary meetings converted into a great religious parade, and forming a theatre for the orator who is ambitious for prefferment, either in the pulpit, in the legislative hall, or at the bar.

to display his eloquence, and elicit the cheers of the grave assemblage. Now, brethren, to justify our opposition to the Bible Society, it is not necessary for us to say that any of its members have manifested a disposition to employ its power for the subversion of our liberties. It is enough for us to say,

First, That such a monstrous combination, concentrating so much power in the hands of a few individuals, could never be necessary for supplying the destitute with Bibles. Individual printing establishments would readily be extended so as to supply Bibles to any amount, and in any language that might be called for, and at as cheap a rate, as they have ever been sold by the Bible Society.

Secondly, That the humble followers of Jesus could accomplish their benevolent wishes, for supplying the needy with Bibles, with more effect and more to their satisfaction, by managing the purchase and distribution of them for themselves. And such will never seek popular applause by having their liberality trumpeted abroad through the medium of the Bible Society.

Thirdly, That the Bible Society, whether we consider it in its moneyed foundation for membership, and directorship, its hoarding up of funds, in its blending together all distinctions between the church and the world, or in its concentration of power in an institution never contemplated by the Lord Jesus as connected with His kingdom; therefore not a command concerning it is given in the *decree published*, nor a sketch of it drawn in the *pattern shewed*.

Fourthly, That its vast combination of worldly power and influence lodged in the hands of a *few*, renders it a dangerous engine against the liberties, both civil and religious, of our country, should it come under the control of those disposed so to employ it. The above remarks apply with equal force to the other great *national institutions*, as the American Tract Society, Sunday School Union, etc., etc.

We will now call your attention to the subject of missions. Previously to stating our objections to the mission plans, we will meet some of the false charges brought against us relative to this subject, by a simple and unequivocal declaration, that we do regard, as of the first importance, the command given of Christ, primarily to His Apostles, and through them to the ministers of every age, to "Go into all the world and preach the gospel to every creature," and do feel an earnest desire to be found acting in obedience thereunto, as the providence of God directs our way, and opens a door of utterance for us. We also believe it to be the duty of individuals and churches, to contribute according to their abilities, for the support, not only of their pastors, but also of those who go preaching the gospel among the destitute; but we at the same time contend, that we have no right to depart from the *order* which the Master Himself has seen fit to lay down, relative to the *ministration of the word*. We therefore can not fellowship the plans for spreading the gospel, generally adopted at this day under the name of Missions, because we consider these plans throughout, a subversion of the order marked out in the New Testament.

1st. In reference to the *medium by which the gospel minister is to be sent forth to labor in the field*.—Agreeably to the prophecy going before, that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem," the Lord has manifestly established the order, that the ministers should be sent forth by the churches; but the mission plan is to send them out by a mission society. The



gospel society or church, is composed of baptized believers; the poor are placed on an equal footing with the rich, and money is of no consideration, with regard to membership or church privileges. Not so with mission societies: They are so organized that the unregenerate, the enemies of the cross of Christ, have equal privileges as to membership, etc., with the people of God, and money is the principal consideration; a certain sum entitles to membership, a larger sum to life membership, a still larger to directorship, etc., so that their constitutions, contrary to the direction of James, are partial, saying to the rich man, *Sit thou here*, and to the poor, *Stand thou there*. In Christ's kingdom, all His subjects are *sons*, and have equal rights, and an equal voice, as well in calling persons into the ministry as other things.—But the mission administration is all lodged in the hands of a few, who are distinguished from the rest by *great swelling* titles, as Presidents, Vice-Presidents, etc. Again, each gospel church acts as the independent kingdom of Christ in calling and sending forth its members into the ministry. Very different from this is the *mission order*.—The mission community being so arranged that from the little Mite Society, on to the State Conventions, and from them on to the Triennial Convention, and General Board, there is formed a general amalgamation, and a concentration of power in the hands of a dozen dignitaries, who with some exceptions have the control of all the funds designed for supporting ministers among the destitute, at home and abroad, and the sovereign authority to designate who from among the professed ministers of Christ, shall be supported from these funds, and also to assign them the field of their labors; yea, the authority to appoint females, and schoolmasters, and printers, and farmers, as such, to be solemnly set apart by prayer and the imposition of hands, as missionaries of the cross, and to be supported from these funds.

2d. *In reference to ministerial support*.—The gospel order is to extend support to them that preach the gospel. But the mission plan is to hire persons to preach. The gospel order is *not to prefer one before another, and to do nothing by partiality*. See 1 Tim. v. 17—21. But the mission boards exclude all from a participation in the benefits of their funds, who do not come under their direction and own their authority, however regularly they might have been set apart according to gospel order to the work of the ministry, and however zealously they may be laboring to preach the gospel among the destitute. And what is more, these boards, by their auxiliaries and agents, so scour every hole and corner, to scrape up money for their funds, that the people think they have nothing left to give a preacher who may come among them alone upon the authority of Christ, and the fellowship of the church.

Formerly not only did preachers generally feel themselves bound to devote a part of their time to travelling and preaching among the destitute, but the people also, among whom they came dispensing the word of life, felt themselves bound to contribute something to meet their expenses. These were the days when Christian affection flowed freely. Then the hearts of the preachers flowed out towards the people, and the affections of the people were manifested towards the preachers who visited them. There was then more preaching of the gospel among the people at large, according to the number of Baptists, than has ever been since the rage of missions commenced. How different are things now from what they were in those by-gone days! Now, generally speaking, persons who are novices in the

gospel, however learned they may profess to be in the sciences, have taken the field in the place of those, who having been taught in the school of Christ, were capacitated to administer consolation to God's afflicted people. The missionary, instead of going into such neighborhoods as Christ's ministers used to visit, where they would be most likely to have an opportunity of administering food to the *poor of the flock*, seeks the most populous villages and towns, where he can attract the most attention, and do the most to promote the cause of missions and other popular institutions. His leading motive, judging from his movements, is not love to souls, but love of fame; hence his anxiety to have something to publish of what he has done; and hence his anxiety to constitute churches, even taking disaffected, disorderly, and, as has been the case, excluded persons, to form a church, in the absence of better materials; and the people, instead of glowing with affection for the preacher, as such, feel burdened with the whole system of *mendicancy*, but have not resolution to shake off their oppression, because it is represented so deistical to withhold, and so popular to give.

Brethren, we cheerfully acknowledge that there have been some honorable exceptions to the character we have here drawn of the modern missionary, and some societies have existed under the name of mission societies, which were in some important points exceptions from the above drawn sketch. But on a general scale, we believe we have given a correct view of the mission plans and operations, and of the effects which have resulted from them, and our hearts really sicken at the state of things. How can we therefore forbear to express our disapprobation of the system that has produced it?

*Colleges and Theological Schools*, next claim our attention. In speaking of colleges, we wish to be distinctly understood, that it is not to colleges, or collegial education, as such, that we have any objection. We would cheerfully afford our children such an education, did circumstances warrant the measure. But we object, in the first place, to sectarian colleges, as such. The idea of a Baptist college and of a Presbyterian college, etc., necessarily implies that our distinct views of church government, of gospel doctrine, and gospel ordinances, are connected with human sciences, a principle which we can not admit; for we believe the kingdom of Christ to be altogether a kingdom not of this world. In the second place, we object to the notion of attaching professorships of divinity to colleges; because this evidently implies that the revelation which God has made of himself is a human science, on a footing with mathematics, philosophy, law, etc., which is contrary to the gospel tenor of revelation, and indeed from the very idea itself of a revelation.—We perhaps need not add, that we have, for the same reasons, strong objections to colleges conferring the degree of Doctor of Divinity, and to preachers receiving it. Thirdly, we decidedly object to persons, after professing to have been called to the Lord to preach His gospel, going to a college or academy to fit themselves for that service. 1st. Because we believe that Christ possessed perfect knowledge of His own purposes, and of the proper instruments by which to accomplish them. If He has occasion for a man of science, He, having *power over all flesh*, will so order it that the individual shall obtain the requisite learning before He calls him to His service, as was the case with Saul of Tarsus, and others since; and thus avoid subjecting Himself to the imputation of weakness. For should

Christ call a person to labor in the *gospel field*, who was unqualified for the work assigned him, it would manifest Him to be deficient in knowledge, relative to the proper instruments to employ, or defective in power to provide them. 2. Because we believe that the Lord calls no man to preach His gospel, till He has made him experimentally acquainted with that gospel, and endowed him with the proper measure of gifts suiting the gifts He designs him to occupy; and the person giving himself up in obedience to the voice of Christ, will find himself learning in Christ's own school. But when a person professedly called of Christ to the gospel ministry, concludes that, in order to be useful, he must first go and obtain an academical education, he must judge that human science is of more importance in the ministry than that knowledge or those gifts which God imparts to His servants.—To act consistently then with his own principles, he will place his chief dependence for usefulness on his scientific knowledge, and aim mostly to display this in his preaching. This person, therefore, will pursue a very different course in his preaching than that marked out by the great Apostle to the Gentiles, who *determined to know nothing among the people, save Jesus Christ and Him crucified.*

As to Theological schools, we shall at present content ourselves with saying that they are a reflection upon the faithfulness of the Holy Ghost, who is engaged, according to the promise of the Great Head of the church, to lead the disciples into all truth. (See John xvi. 13.) Also that in every age, from the school at Alexandria down to this day they have been a real pest to the church of Christ. Of this we could produce abundant proof, did the limits of our address admit their insertion.

Now we pass to the last item which we think it necessary particularly to notice, viz.: Four days, or protracted meetings. Before stating our objections to these, however, we would observe that we consider the example worthy to be imitated which the Apostles set, of embracing every opportunity, consistent with propriety, for preaching the gospel wherever they meet with an assembly, whether in a Jews' synagogue on the seventh day, or in a Christian assembly on the first day of the week. And the exhortation to be instant in season and out of season we would gladly accept. Therefore, whenever circumstances call a congregation together from day to day, as at an Association or the like, we would embrace the opportunity of preaching the gospel to them from time to time, so often as they shall come together. But to the principles and plans of protracted meetings, (distinguishingly so called,) we do decidedly object. The principle of these meetings we can not fellowship. Regeneration, we believe, is exclusively the work of the Holy Ghost, performed by His divine power, at His own sovereign pleasure, according to the provisions of the everlasting covenant. But these meetings are got up either for the purpose of inducing the Holy Spirit to regenerate multitudes, who would otherwise not be converted, or to convert them themselves by the machinery of these meetings, or rather to bring them into their churches by means of exciting their animal feelings, without any regard to their being *born again*. Whichever of these may be considered the true ground upon which these meetings are founded, we are at a loss to know how any person, who has known what it is to be born again, can countenance them.

The plans of these meetings are equally as objectionable. For, in the first place, all doctrinal preaching, or in other words all



illustration of God's plan of salvation is excluded professedly from these meetings. Hence they would make believers of their converts without presenting any fixed truths to their minds to believe. Whereas God has *chosen His people to salvation, through sanctification of the Spirit, and belief of the TRUTH.* 2 Thess. ii. 13.

Secondly, The leaders of these meetings fix standards by which to decide of persons' repentance and desire of salvation, which the word of God nowhere warrants; such as rising off their seats, coming to anxious seats, or going to a certain place, etc. Whereas the New Testament has given us a standard from which we have no right to depart, viz., that of bringing forth fruits meet for repentance.

Thirdly, They lead the people to depend on mediators other than the Lord Jesus Christ, to obtain peace for them, by offering themselves as intercessors, whereas the Scriptures acknowledge but the *one God and one Mediator.*

Some may be ready to enquire whether protracted meetings, as such, may not with propriety be held, provided they be held without excluding doctrinal preaching or introducing any of these new plans. However others may judge and act, we can not approve of such meetings for the following reasons:

1st. Because by appointing and holding a protracted meeting, as such, although we may not carry it to the same excess to which others do, yet as most people will make no distinction between it and those meetings, where all the *borrowed machinery* from Methodist camp meetings is introduced, we shall generally be considered as countenancing those meetings.

2d. Because the motives we could have for conforming to the custom of holding these newly invented meetings, are such as we think can not bear the test. For we must be induced thus to conform to the reigning custom, either in order to shun the reproach generally attached to those who will not conform to what is popular, or to try the experiment whether our holding a four days' meeting will not induce the Holy Ghost to produce a revival among us, commensurate with the strange fire kindled by others; or else we must be led to this plan, from having imbibed the notion that the Holy Ghost is, somehow, so the creature of human feelings, that He is led to regenerate persons, by our getting their animal feelings excited; and therefore, that in the same proportion, as we can by any measure, get the feelings of the people aroused, there will be a revival of religion. This latter motive can scarcely be supposed to have place with any who would not go the whole length of every popular measure. But first. We do not believe it becoming a follower of Jesus, to seek an exemption from reproach by conforming to the schemes of men. 2d. We believe the Holy Ghost to be too sacred a Being to be trifled with, by trying experiments upon Him. And, 3d. We believe the Holy Ghost to be God. We would as soon expect that the Father would be induced to predestinate persons to *the adoption of children*, by their feelings being excited, and the Son be induced to redeem them, as that the Holy Ghost would be thus induced to *quicken them.* These *Three are One.* The purpose of the Father, the redemption of the Son, and the regenerating power of the Holy Ghost, must run in perfect accordance, and commensurate, one with the other.

Brethren, we have thus laid before you some of our objections to the popular schemes in religion, and the reasons why we can not fellowship them. Ponder these things well. Weigh them in the

balances of the sanctuary; and then say whether they are not such as justify us in standing aloof from those plans of men, and those would-be *religious societies*, which are bound together, not by the fellowship of the gospel, but by certain moneyed stipulations. If you can not withdraw yourselves from those things which the word of God does not warrant, still allow us the privilege to *obey God rather than man*.

There is, brethren, one radical difference between us and those who advocate these various institutions which we have noticed, to which we wish to call your attention. It is this: They declare the gospel to be a system of means; these means it appears they believe to be of human contrivance, and they act accordingly. But we believe the gospel dispensation to embrace a system of *faith and obedience*, and we would act according to our belief. We believe, for instance, that the seasons of declension, of darkness, of persecutions, etc., to which the church of Christ is at times subject, are designed by the wise Disposer of all events—not for calling forth the inventive geniuses of men to remove the difficulties, but for trying the faith of God's people in His wisdom, power and faithfulness to sustain His church. On Him, therefore, would we repose our trust, and wait for His hour of deliverance, rather than rely upon an arm of flesh. Are we called to the ministry, although we may feel our own insufficiency for the work, as sensibly as do others, yet we would go forward in the path of duty marked out, believing that God is able to accomplish His purposes by such instruments as He chooses; that He "hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty; and base things, etc., hath God chosen, that no flesh should glory in His presence." Though we may not enjoy the satisfaction of seeing multitudes flocking to Jesus under our ministry, yet instead of going in to Hagar, to accomplish the promises of God, or of resorting to any of the contrivances of men to make up the deficiency, we would still be content to *preach the word*, and would be *instant in season and out of season*: knowing it *has pleased God*, not by the wisdom of men, but by the *foolishness of preaching to save them that believe*.—And that *His word will not return unto Him void, but it shall accomplish that which He pleases, and prosper in the thing whereunto He sent it*. Faith in God, instead of leading us to contrive ways to accomplish His purposes, leads us to inquire what He hath *required at our hands*, and to be satisfied with doing that as we find it pointed out in His word: for we know that *His purpose shall stand, and He will do all His pleasure*. Jesus says, *Ye believe in God, believe also in Me*. We believe in the power of God to accomplish His purposes, however contrary things may appear to work to your expectations. So believe in My power to accomplish the great work of saving My people. In a word, as the dispensation of God by the hand of Moses, in bringing Israel out of Egypt and leading them through the wilderness, was from first to last calculated to try Israel's faith in God—so is the dispensation of God by His Son, in bringing His spiritual Israel to be a people to Himself.

There being, then, this radical difference between us and the patrons of these modern institutions, the question which has long since been put forth, presents itself afresh for our consideration, in all its force, "Can two walk together except they be agreed?" We believe that many who love our Lord Jesus Christ, are engaged in promoting those institutions which they acknowledge to be of

modern origin; and they are promoting them too as religious institutions; whereas, if they would reflect a little on the origin and nature of the Christian religion, they must be, like us, convinced that this religion must remain unchangeably the same at this day as we find it delivered in the New Testament. Hence that any thing, however highly it may be esteemed among men, which is not found in the New Testament, has no just claim to be acknowledged as belonging to the religion or religious institutions of Christ.

With all who love our Lord Jesus Christ, in truth, and walk according to Apostolic traditions, and gospel order, we would gladly meet in church relation, and unite in the worship and service of God, as He Himself has ordered them. But if they will persist in bringing those institutions for which they can show us no example in the New Testament, into the churches or Associations, and in making them the order thereof, we shall for conscience' sake, be compelled to withdraw from the disorderly walk of such church, Association, or individuals, that we may not suffer our names to pass as sanctioning those things for which we have no fellowship. And if persons who would pass for preachers, will come to us, bringing the messages of men, etc., a gospel which they have learned in the schools instead of that gospel which Christ Himself commits unto His servants, and which is not learned of men; they must not be surprised that we can not acknowledge them as ministers of Christ.

Now, brethren, addressing ourselves to you who profess to be, in principle, Particular Baptists, of the "Old School," but who are practicing such things as you have learned only from a New School, it is for you to say, not us, whether we can longer walk in union with you. We regret, and so do you, to see brethren professing the same faith, severing apart. But if you will compel us either to sanction the traditions and inventions of men, as of religious obligation, or to separate from you, the sin lieth at your door. If you meet us in churches to attend only to the order of Christ's house as laid down by Himself, and in Associations upon the ancient principles of Baptist Associations, *i. e.*, as an Association of churches for keeping up a brotherly correspondence one with the other, that they may strengthen each other in the good ways of the Lord, instead of turning the Association into a kind of legislative body, formed for the purpose of contriving plans to help along the work of Christ, and for imposing those contrivances as burdens upon the churches, by resolutions, etc., as is the manner of some, we can still go on with you in peace and fellowship.

Thus, brethren, our appeal is before you. Treat it with contempt if you can despise the cause for which we contend, *i. e.*, conformity to the word of God. But indulge us, we beseech you, so far at least, as at our request to sit down and carefully count the cost on both sides, and see whether this shunning reproach by conforming to men's notions, will not in the end be a much more expensive course, than to meet reproach at once, by honoring Jesus as your only King, *choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.* And rebellion, you know, *is as the sin of witchcraft.*

May the Lord lead you to judge and act upon this subject as you will wish you had done, when you come to see the whole mass of human inventions in connection with the *Man of Sin*, driven away like the chaff of the summer threshing floor, and that stone which was cut out *without hands* alone filling the earth. We subscribe ourselves your servants for Jesus' sake.



MARCH.

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According to the present computation, March is the third month in the year; but at the foundation of Rome it was considered the first month; January and February were introduced by Numa Pompilius, and placed in the Roman Calendar in the present order, January the first and February the second. So the word *March*, as a noun, means the third month of the year. The word is derived from the Latin, *Martius*, from Mars, the god of war (Webster). As a verb, in the English language, this word means to move by steps in order; in a military manner, and therefore presents a proper theme for the Christian soldier to study and to reduce to practice. Each soldier in this royal army should understand, first, that he is chosen to be a soldier; second, that there is opposition to meet and much fighting to be done; third, that he, being chosen, has been called, qualified, armed and equipped for service in this militant kingdom; forth, that his term of service is life-long. It is well that each subject should be informed as to the nature of this kingdom, and the rules by which the royal army is governed and the conduct of all its loyal subjects is regulated and controlled. A knowledge also of the being and character of the King Supreme and His unchangeable attitude is highly conducive to the efficiency and encouragement of the soldiers. It must be their boast that He is Lord of lords and King of kings; that He by His majestic power rules the universe and His resources are unlimited. His wisdom is infinite; His authority supreme, and His love everlasting and unchangeable. He imparts to the subjects in a sufficient measure the vital principles of His kingdom, in which sense each carries the kingdom in himself, and is thereby armed and furnished with all the necessary implements of a spiritual warfare.

It is also important to understand that the orders of the King in Zion are irrevocable, and His commands should be strictly observed and obeyed by every one made capable by the grace of the King; for this is the Kingdom of grace.

Now as the word "march" has a military significance, and means progressive movement by steps in regular order, it furnishes a base for admonition and exhortation; and I would, as an humble subject, and public servant of the adorable King, first give heed to His commands, and then, as subordinate officer indulge the blessed privilege of repeating His holy commandments and extend them along down the lines of the royal army, that all dear soldiers might hear and move onward in harmonious obedience to the King, believing that final victory by Him is the appointed end of this great battle of life.

The words, *Forward, March*, will send the mind of any living veteran of war back to his experience in military life and awaken memories of indescribable scenes of horror—the groans and shrieks of the wounded, mingled with the clash of arms, the boom of cannon, the rattle of musketry, and the triumphant shouts of the victorious army, all brought about by the authority of human governments and through obedience to the orders of those who were chosen to execute the mandates of supreme authority. The command, "Forward, March," originates from the Executive department, and is transmitted to the appointed subordinates, and extended down through all the line until it reaches the rank and file of the army, whose duty it is to move in the direction indicated by the Commander in Chief.

Now, in applying the above illustration, I will say, The great Commander in Chief of this royal army, the church militant, has, through the telescope of His infinite mind and wisdom, surveyed the time-bound battlefield, and located every principality and power to be met, fought and overcome by His subjects through Him. He has accurately estimated all the forces of the opposing kingdom of darkness, to which even the subjects of His own glorious kingdom in fallen nature were subjected by sin, and He hath only by the adequate means vested in His own divine person accomplished the warfare and won for His people a complete victory over the power and dominion of sin, and forever secured their redemption from the curse of the divine law. But

Jesus, the King of saints, has not yet taken His people to Himself to be where He is, but with the supreme battle already fought and victory crowning His exalted head, He is now watching over and taking care of His purchased flock, which is left below for a time to show forth His praise, and to be led by His counsels to unite and realize the enormity of sin and the magnitude of its crushing power, and their own impotency to subdue it.

"His banner over them is love," and love is the fulfilling of His law. His great commandment is "Love one another." God is love. His is a kingdom of love, and He has bestowed His love upon us in Christ, the Beloved, and made us accepted in the Beloved.

Let us now repeat the commandment, "Love one another"—let each hear and say to his fellow, The command of the King is, "Love one another"; keep up this kind of talk, and act in harmony with it, not in word only, but also in deed and in truth; and be assured that such obedience to our blessed King will lead to victory over strife, contention, and division.

A united forward movement against the adversary, impelled by the spirit of brotherly love and forbearance is the remedy for our present ills. We can not fight the Christian battle successfully with carnal weapons; but such as are "mighty through God to the pulling down of strongholds." May the Lord direct us on the forward march, and crown us with victory for Christ's sake. Amen.

J. E. W. H.

## THE CAUSES OF DIVISION IN SOUTH GEORGIA.

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In THE GOSPEL MESSENGER for January, 1904, on the latter part of page 16, I stated that "the division among some of our churches and Associations in that section seemed to be immediately *occasioned* by the righteous exclusion of a member who would not let his church have any peace or communion for four years, and a part of his church and other churches taking sides with him, but really *caused* by the excessive attachment of members now identified with the excluded faction to modern traditions, not found in the Scriptures, (1) As-



sociational rulings over the churches, (2) a long formal annual letter correspondence, (3) ministerial starvation, and (4) opposition to all religious periodicals, Primitive Baptist Hymn and Tune Books, and the decent dressing of ministers."

Before I went to Georgia last October, I did not know that there was any division in either the Union or the Flint River Association; but I had understood that there was a division in the Ochlocknee Association. Of course after reaching Georgia, I felt it my duty to try to fill the appointments that had been published for me. I did not thus have an opportunity of meeting the brethren on the other side, who call themselves "Old Line Primitive Baptists." I therefore, while in Georgia, wrote a very kind letter to Elder Timothy W. Stallings, Cecil, Ga., whom I understood to be the most prominent of their ministers, and requested him to write me the position maintained by his side, and the scriptural proofs of its correctness, so that I might not misrepresent his side in my account of my tour in Georgia. Whether he ever received my letter I do not know, but I do know that I have never received a word of reply from him. But since the publication of the January MESSENGER, I have received two letters, on the subject of the division among the Primitive Baptists in South Georgia, from Eld. I. A. Wetherington, Blanton, Ga., now Moderator of the "Old Line" Union Association, and a pamphlet of 21 pages on the subject, written partly by himself and partly by Brother Frank M. Renfree, and a letter from Mr. J. W. Booth, of Cairo, Ga., protesting against the correctness of my account of the causes of the division. Eld. Wetherington maintains that *the main cause of the division* was the introduction of the money question, the aid and support of the ministry, by some travelling ministers in South Georgia about a dozen years ago; and the taking up and continual pressing of this question by some of the gifted ministers living in that section—"a modern mission spirit, such as is manifested among some of our people in the Middle West." And he says that the Baptists with him do not believe in Associations' ruling over the churches,

and do not make belonging to Associations or having a formal annual correspondence tests of fellowship, nor do they believe in churches starving their ministers, nor do they oppose churches using different kinds of Hymn Books. Mr. Booth says that two of our ministers near him have been well cared for by their churches, and that the Primitive Baptists in his section do not object to their preachers dressing decently, but that the latter dress as they please. Brother Renfroe says that the Baptists with him never intended to withdraw from all Baptists who do not belong to Associations or who do not write church corresponding letters; but "what they have tried to withdraw from is the spirit that has tried to change the mode and practices of the churches and Associations." Thus it would seem that it is not so much anything that has been done, as it is the so-called "progressive mission spirit" in which things have been done by the brethren whom I visited, to which those calling themselves "Old Line Primitive Baptists" object. I am certainly glad to have evidence that there is so little real difference between the two factions of our people in South Georgia; and I would be still more glad to know that they had taken down their bars of non-fellowship, and were dwelling together in love and peace as they did a few years ago, and as the great majority of Primitive Baptists are now doing in other parts of the United States. No human inventions or traditions, but only the Holy Scriptures are the infallible and authoritative Standard of Faith and Practice. Let all Primitive Baptists conform to the Scriptures, and they will be united.

Associations and formal correspondence of churches with each other are unknown in the Scriptures. The first Baptist Association was formed in Wales in A. D. 1649; and some Baptist churches in England and the United States have never belonged to Associations. Such annual meetings for the simple worship of God are not objectionable; but for exercising authority, in any manner, over the churches or over other Associations, they are altogether unscriptural and objectionable. Formal correspondence between Baptist churches has never been carried on among more than one-tenth of the

Primitive Baptist churches in the United States. It matters not what Hymn or Hymn and Tune Books are used if the truth is sung. The most of our ministers dress in a cleanly and respectable manner. Liberal material aid to the ministry is plainly enjoined in the Scriptures, and it is generally given in the Northern but not in the Southern States. As a general thing, our churches in the South aid travelling ministers with some liberality, but do but little for their own pastors. This is unscriptural; and I am glad to say that the most of the churches that I visited on my recent tour in Georgia materially help both travelling ministers and their own pastors. The prophets and apostles both spoke and published the truth, and so have the people of God for thousands of years. Human tradition will at last fall and fall forever before Divine Inspiration. If the people of God follow men, they will be divided; but if they follow God in His word and Spirit, they will be united, and will be divinely blessed with true peace and prosperity.

SYLVESTER HASSELL.

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### FAITHFUL TO THE LAST.

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Elder Booton's conduct after his severe fall is a consistent and beautiful example of his long and self-sacrificing devotion to the cause of his beloved and Divine Master. He was eighty years of age and fleshy, and had been lame and walked with a cane from his fifteenth year—having at that age, when going to school, been thrown from a horse upon a rock. While in attendance upon the Contentnea Association near Aurora, Beaufort County, N. C., he started alone on Saturday night, October 10, 1903, to go out of a brother's house that had a porch without banisters, and while feeling for the banisters he fell out about four feet on the ground, and bruised his right eye and cheek, and shook up his internal organs very much; yet he returned into the house and washed off the blood and earth from his face, and preached that night, and also the next day, Sunday, he preached an excellent sermon at the Association; but on the next two or three days he was confined to the bed with a distressing nausea; yet obtaining relief he went on to the White Oak Association, held at Newport, Carteret County, N. C., and preached there also, after which he returned home. He was thus to the last a faithful, laborious, and self-denying servant of his Lord. O that all our ministers had such a Christ-like spirit!

S. H.



## DEALING IN FUTURES.

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Dealing in cotton or grain or any other so-called "futures" has been declared by both our Federal and State Courts to be a species of gambling, and is prohibited by law; but conscience and law seem to be "dead letters" with thousands in this Mammon-Worshipping country of ours—more so than in any other so-called civilized country in the world. This reckless speculation is injurious to all legitimate business; and if those who indulge in it were put behind prison-bars, this form of dishonesty (getting something for nothing) would be at least restrained. "Covetousness is idolatry" (Colos. iii. 5). "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition" (1 Tim. vi. 9).

S. H.

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## EXPRESSION OF THANKS.

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Sister (Mrs.) Mamie Moore, of Hampton, Bradford Co., Florida, desires me to express, through the MESSENGER, her heart-felt thanks to those brethren, sisters, and friends who have so kindly and seasonably ministered to her in her sore poverty, need, and affliction. She now has comfortable clothing and bed-clothing, so that, although helpless, she does not suffer so much pain from her rheumatism; and her husband, who has to be a long distance from her at work all day, has been able to retain a cow to give her milk. Her only child, a little girl six years old, is a great comfort to her by her company and by waiting on her, but can not help her from her bed; and though the child's clothes caught on fire a few weeks ago, her mother could not get up to help her, but the little girl put out the fire herself. S. H.

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O! be little, be little; and then thou wilt be content with little; and if you feel, now and then, a check or a secret smiting—in that is the Father's love: be not overwise, nor overeager, in thy own willing running, and desiring, and thou mayst feel it so: and by degrees come to the knowledge of thy Guide, who will lead thee, step by step, in the path of life and teach thee to follow. Be still and wait for life and strength.—*Selected.*

## EXTRACTS.

River View, Ala., Jan. 20, 1904.

*Elder Sylvester Hassell—*

MY VERY DEAR BROTHER:—I have felt many times, for the last year, I wanted to write to you and tell you that my love for you and the cause of Christ grows stronger and stronger. I had a great desire to meet and hear you preach while you were in Georgia, but your nearest appointment was at Griffin, about 60 miles from here. I have often wished I had gone to Griffin to your appointment, but that is in the past. So, dear brother, come through this country again as soon as you can. I would love to have you to preach at our church, Ephesus, Chambers County, Alabama, or anywhere near here; come if you can. May the Lord help you to come. I would love to hear you. I was blessed last year with many great blessings, and some of them were that the Lord sent many of His servants this way, and I was blessed to hear several that I never heard before, and among them was that dear, sound, and much persecuted and faithful servant, J. E. W. Henderson. I was blessed to hear him preach several times, and was in his company for several days; yes, he spent one night with us. I do hope the dear Lord will continue to bless him, for I do dearly love him for the truth's sake.

I have been taking the GOSPEL MESSENGER a long time. It was good when I commenced taking it, and it gets better the longer I take it. It looks like I can not well do without it. May the good Lord continue His blessing to us all, is the prayer of a sinner.

M. M. TOMME.

Paris, Ark., Dec. 24, 1903.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—I wish to express my appreciation of the GOSPEL MESSENGER. The first copy to my address came December 1st. I was well pleased with the contents. That dear sister Griffin, of Cline, Ark. (who always remembers the poor, and knows how to comfort those that are burdened and cast down), has my sincere thanks for presenting me with such a sweet and interesting paper. I have read several copies of the MESSENGER this year, and can say that its editors surely are actuated by the Spirit of Christ in its management.

Indeed, Jesus was "the firstborn among the brethren, He is our Elder Brother," and we are to be like Him; as He was, so are we in this present world; and "he that saith he abideth in Him ought himself so to walk even as He walked." We judge trees by their fruit. Jesus had a loving heart; He bore the luscious fruit of perfect love. There was no hate mixed up with His love, no venom, no spite, no selfishness; He loved His enemies, prayed for His murderers; it is just this kind of love He wants His children to have. Listen—He says, "A new commandment I give unto you, that you love one another as I have loved you." He said of Himself, "I am meek and lowly in heart"; He took on Him the form of a servant, and humbled himself. Bless

His dear name; for though He was the Lord of life and glory, yet He stooped to be born of a lowly virgin in a manger. He would not be lifted up as a king; they wanted to do it for Him, but He slipped away into the mountain for prayer. Just a short time before His death He took the menial place of a slave, and washed His disciples' feet, and then said, "I have given you an example, that you should do as I have done to you." Then, if we have the Spirit of Christ and follow His sweet influence, it will bring us to peace and not to confusion. Yes, it would diminish those seeming mountains of differences to mole hills, and our beloved Zion would soon become a peaceable habitation, a quiet resting place, while the hail is coming down on the forest.

W. J. HULL.

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Tennille, Ga., January 23, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—Enclosed please find post-office order for two dollars for the GOSPEL MESSENGER for the past year and to renew for another year. I have been taking it from its first issue. The doctrine it is contending for I believe with all my heart. Its line of conservatism is right. I think extremes are dangerous. May the good Lord give you favor with His people, so as to enable you to continue its publication, and bless you spiritually, I think, is my prayer.

Yours in hope,

IVERSON LORD.

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Hawkinsville, Ga., January 29, 1904.

DEAR BROTHER HASSELL:—I enclose you check for eleven dollars—one dollar for my subscription, and ten for yourself. I know that you send out many copies of the MESSENGER for which you never receive anything, and I desire to help you this much. I believe God is with you. For I believe it impossible for a man in nature's night to remain humble when continually lauded as you are. I have watched your writings since you took charge of the MESSENGER, and am so glad to say that I have seen nothing of an egotistical nature in them. May God help you to continue your work.

Yours in hope,

JOHN M. WOODWARD.

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Donora, Pa., January 8, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—Enclosed find \$1.00 to pay for MESSENGER for present year. I still appreciate the MESSENGER for the truth's sake. Hoping you may be long spared to our people, I remain,

Your unworthy brother,

J. C. CORDER.

---

Killeen, Tex., January 15, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I send you some renewals on subscriptions for the MESSENGER. The MESSENGER comes regularly. I enjoy reading it, and I do most heartily endorse the sentiments set forth in it.

Yours to serve for Christ's sake,

W. Y. NORMAN.



Comanche, Tex., December 31, 1903.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—I send in this a one dollar postal order to renew my subscription till June, 1905. I greatly enjoy the reading of your paper, and I have been taking it from its first issue till now; but owing to my great age, and afflictions I reckon this will be the last time I will ever renew for the MESSENGER. I will say that I heartily approve of the course you have pursued in reference to those mooted questions agitated by some Baptists; and while you are so faithfully contending for God's truth, may He sustain you and keep you in the right place, together with Brother Henderson.

Your brother, as I hope, in Christ,

W. C. BURKS.

Kenmore, Va., Dec. 30, 1903.

DEAR BROTHER HASSELL:—The GOSPEL MESSENGER for January, 1904, has been received and read with much interest. Dear old Brother Beeton never lived to read his published letter. It was a surprise to me to hear he visited your Associations in October, as he was aged and infirm. He now rests from his labors. May the Lord comfort His bereaved widow. I am glad to know you were able to visit the brethren in Georgia. How I would enjoy hearing Eld. Cleveland once more proclaim the unsearchable riches of Christ, and to clasp hands with dear sister R. Anna Phillips! I met her in Atlanta several years ago. We shall never meet again until we meet at Jesus' feet in that land where sorrow's tears never flow. I enjoyed Sister Bettie Whitley's letter, and dear Brother Luckett's. I wish I could have all his writings in book form. His letters are full of sweetness to me.

The little church in Washington City sustained a great loss in the death of Bro. John C. Alderton, who had been licensed to speak in public. "God moves in a mysterious way." His ways are past finding out, "but sometime—some day we will understand it all."

When at the mercy seat remember me and mine.

Your sister in tribulation,

LOU A. OLIVER.

Culloden, Ga., February 11, 1904.

*Beloved Brother Hassel:*

DEAR BROTHER:—Three months ago I was powerfully and suddenly stricken with dropsy of the heart. My recovery is yet doubtful, and if I do, it will be the Lord who cures me. In this time I have received a great many good letters of encouragement and cheer, and it has been so I could not answer them, and I want the dear saints to understand that I am thankful for all their interest in me. I have had some experience during this sickness that I design publishing if I recover. And if it has taken the sickness, with its deep and long suffering for me to have this experience, then I look upon all the pain as a winged messenger of love from the God of heaven.

Yours in love,

WILDE C. CLEVELAND.

## SELECTIONS.

## SPEAKING THE TRUTH IN LOVE.

It makes so much difference how we say things. We may speak the truth, but the manner in which it is spoken may do harm instead of good. We are likely to defend ourselves by making reply. Is it not the truth? It is not altogether a question of whether it is the truth, but was it spoken in love? The minister sometimes misses his mark in the pulpit when denouncing heresies because he uses satire, scorn and hatred. He might speak against heresies with good effect if he speaks in love to his hearers. A needed reproof is often lost because it is not spoken in love. An exhortation may be lost because it is not seasoned with affection. The gospel in word may fall on unheeding ears because it is not warmed with love in him that speaks it. Love has a transforming power on words that gives them weight and power to do good. It is certain that when we can not speak in love we had better keep silent.—*Selected.*

## PETER.

"When he saw the wind boisterous." It is a pity that we should ever get so keen-sighted as to see the wind. That is getting far too sharp on the temporal side of things. We ought to be blind to the wind. We ought to be deaf to its noise, and deaf to the roaring of the wave. If we would glorify God, and if we would show what faith is in its essence, substance and outcomes, we must go on as we began, "looking unto Jesus, the author and finisher of our faith." But when he saw the winds, he gave up faith. As somebody says, he began to be sensible that it was after three o'clock in the morning, and a rather wild morning at that; and down he went quicker than I can take time to explain it. You have to forget all about what o'clock it is. You have to forget all about this nineteenth century. You have to forget all about your surroundings, if you would know God and do His work, and serve the hour. There has to be a splendid forgetfulness.—MCNEILL.

## MOHAMMEDANS AT PRAYER.

The Mohammedan begins his prayer standing, with his hands outspread and his thumbs touching the lobes of his ears. In this position he repeats certain passages from the Koran, then brings his hands down to his girdle, folds them and recites several other passages from the same book. Next he bends forward, rests both hands upon his knees and repeats three times with bowed head the formula of prayer to God, the most great. Then he rises and cries, "Allah hu akbar!" (God is great) sixteen times.

He then drops forward until his forehead touches the ground between his extended hands. He strikes his head upon the floor at least three times, proclaiming his humility, and often a dozen and sometimes twenty times the act will be repeated, according to his desire to show humility and repentance. He then returns to his knees and, settling back upon his heels, repeats a ritual. Next,

arising to his feet, he holds his hands and concludes the prayer, repeating over and again the words, "There is no god but God, and Mohammed is his prophet."

This may be repeated once or a dozen or forty times, according to the piety of the worshipper, and he holds a string of beads in his hands to keep tally. His obligations are then accomplished, but he can go through the same ritual again as many times as he likes. The more frequently he does so the better Moslem he is. His piety is measured by the number of times he repeats his prayers, and, like the Pharisees of the Scriptures, he prays in public places. No matter where he happens to be or by whom he is surrounded, whether at labor in the fields or selling goods in his shop or however he may be employed, the Mussulman never forgets to pray when the voice of the muezzin reminds him that the hour for devotion has arrived.—Selected.

It is very strange, yet nevertheless true, that, while the Mohammedans are the most absolute fatalists in the world, denying God's permission of sin and maintaining that He is the cause of sin, they are also the most thorough-going Pharisees on earth, teaching that men are saved by their outward and formal works, such as prayers, fastings, alms, washings, pilgrimages, the armed subjugation of infidels, and the slaughter of idolaters. See my Church History, pages 413-417. S. H.

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#### THE LOWLY CENTURION.

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The grand thing about this man, proud Roman though we might call him, was his humility. "I am not worthy," and he went down, and down, and down, in tone and speech. "I am not worthy that Thou shouldest come under my roof. Speak the word only." Toss a coin to this poor beggar out of your abundance, and it will be received most thankfully. Do not be deflected from your course to come to poor creatures like me and my slave. "Speak the word only, and my servant shall be healed." Oh, for the tongues of men and angels! Oh, for the power of God Himself, with one great swoop to bring from the pedestal of their pride their headiness, their high-mindedness, men and women here, and humble them at the blessed feet of the Son of God! No wonder the man got his blessing as quickly as the Almighty Saviour could send it. I knew that—I was going to say—before I read. I knew before I came to the end what would happen to that man, who stands "with bated breath and whispering humbleness" before Jesus and says, "I am not worthy. O, I am so far off!" McNEILL.

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#### OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

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#### MRS. SALLIE I. LONG.

The subject of this notice was the daughter of Deacon James M. and Catharine J. Holcombe, born October 11, 1861; died of consumption July 8, 1903. She was married to Bro. J. B. Long, September 25, 1884. To this union were born nine children, all of whom are living. She was a woman of noble qualities. She was a loving and



obedient companion, very tender and affectionate to her children, and was loved by all that knew her. It was her delight to make the brethren and friends pleasant at her home; although she never united with the church here, she had a sweet hope in Jesus, received in the year 1888 or '89. She was possessed with all the Christian virtues that belong to the obedient child of God, except the putting on of Christ publicly. She bore her affliction with all the fortitude that is possible for mortality; never was heard to murmur or complain, but was as much resigned to the will of the Lord as one could be. She was perfectly rational until the very last; called her husband and all her children to her bedside and gave them a loving admonition, and fell asleep in Jesus. She was laid to rest in the cemetery at Little Vine, the church where she always went as long as she was able to go. The funeral services were conducted by Eld. W. M. Holcombe. May the dear Lord bless and comfort our dear brother, together with his dear children and all the bereaved relatives, that they may be kept and sustained and saved eternally in heaven above, if in the council of God's holy will, is the desire of the unworthy writer.

H. W. REID.

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#### DEACON R. C. HIGGINS

Died February 3, 1903, at the age of 41 years, 4 months, and 12 days. He joined the church at Mount Hickory, Chambers County, Alabama, at the early age of 16, and died without a blemish upon his Christian character. He faithfully served his church as deacon for several years before his death. He left a heartbroken companion and seven surviving children, and a dear father, brothers, and sisters. While in a flood of tears they looked for the last time upon his mortal remains still there was a joy unsurpassable and full of glory in the remembrance that "There remaineth a rest for the people of God." On the day following he was neatly laid in the grave in the family cemetery in the presence of neighbors, friends, and many relatives to await the resurrection of the dead. The writer of this sketch rendered a brief tribute to his memory, also speaking words of comfort to the sorrowing. May the Lord verify His good promise by being a husband to the widow and a father to the fatherless.

J. F. SATTERWHITE.

Five Points, Ala.

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#### ELDER WILLIAM M. BRYAN

Was born December 30, 1842, in Georgia, and died at Clayton, Texas, January 17, 1904. He was married December 28, 1865. To this happy union were born four children, two boys and two girls, who are living, and a wife to mourn the loss of a much-beloved husband and father. He joined Pleasant Hill church in Georgia July 26, 1873, and was ordained to the full work of the ministry at Emmaus church in the Fellowship Association in Alabama, 1891. He moved to Eastern Texas January 5, 1893, and served the Primitive Baptist church of Christ near Clayton, called Mt. Moriah, as pastor until death. His sickness and death were caused by the disease called "Bright's" disease. He was a kind husband, ruling over his house gently, with a Christ-like spirit of love. He proved his calling of God by ruling his house well and knowing how to take care of the house of God. The writer formed his acquaintance

some four years before his death; and feeling he was a father, not only in Israel, but in the ministry also, I regret very much the loss of a faithful servant, but feel our loss is his eternal gain. He lived a faithful, sober life, providing things honest in the sight of all men. He said, "I am proud to die in the faith I have lived in—the 'faith once delivered unto the saints.'" His wife was a faithful helpmate, and suffered the hardships of life, for him to labor in the word and doctrine. His children, who could be present during his sickness, were faithful to administer to the wants of their father until death. Two able physicians treated his disease; but the Lord said, "Child, your father calls, come home."

The people of Clayton were so kind to aid the family, they will be rewarded of our Father who is in heaven.

Dear sister and children, your husband and father is gone, and we hope, as he fought a good fight and kept the faith, there is a crown of righteousness laid up for him, and he is resting from his labors, and his works will follow him. Let us, if the Lord will, live to the honor and glory of the God that has been so kind and merciful to His people. Let us be reconciled to the fact, though he is dead, yet shall he live again, and live forever more. Jesus will come again and change his vile body and fashion it like His own glorious body. May the Lord bind His children together and keep them as the apple of His eye.

W. S. DOTSON.

#### J. S. STAMPER.

Brother J. S. Stamper, son of J. C. and M. E. Stamper, was born in Pike County, Georgia, September 24, 1856, and died December 14, 1903, aged 47 years, 2 months, and 20 days. He was married to Miss Mattie Willis, daughter of Mr. James Willis, December 15, 1880. To this union were born eleven children, two of whom preceded him to the grave. He confessed the Christian religion and joined the Primitive Baptist church at Fellowship, Newton County Mississippi, in the year 1887, and was baptized by the unworthy writer. We feel that his Christian life has been a blessing to the Church, as he adorned his profession by an orderly walk and godly conversation. It is unwise to hold any of the fallen progeny of Adam above faults, but our brother was beloved by all the brethren that knew him, and was highly esteemed as a neighbor and citizen. He was much devoted to his family, and to be there one would easily discover that congeniality that is so admirable in a family circle. He was blessed with good business qualifications and was affectionate, charitable, tender-hearted, humble, and kind—striving to make home comfortable. He was ever ready to assist in matters of importance for the good of his people and country. We are bereft, but not as those who have no hope, for we believe he has gone to live with all the holy angels in the realms of the blest. May God bless his grief-stricken companion and children, that they may be reconciled to His will.

We were six surviving five that went before,  
Our oldest brother dying at the age of twenty-four,  
The Death Angel taking four children away  
To join with the heavenly in that celestial day.

Six only remaining with families blest,  
With life's obligations on us to rest,  
And as neighbors and citizens we endeavored to live,  
And hoped for the blessings God promises to give.

We talked of God's goodness and His power to save,  
Without knowing which would go first to the grave,  
When quite unexpectedly death's icy hand  
Seized upon the youngest and the strongest man.

Since God in His providence has taken him away,  
We hope for protection and for the five we pray,  
Especially for the widow and children of our brother,  
Who has gone up to heaven to live with our mother.

His bereft brother,

T. J. STAMPER.

*Primitive Baptist and Baptist Trumpet*, please copy.

#### MANORAH T. NORRIS.

Little T., son of Mr. A. J. and Savannah Norris, was born March 5, 1897, and departed this life October 13, 1902. God saw fit to call him home to glory. Oh, how we miss our darling boy, but we can not wish him back again. We laid dear little T. to rest in the cemetery at Rehoboth church to await the resurrection, when his little body will be raised a spiritual body. He leaves father, mother, four sisters, and two brothers to mourn their loss, but our loss is his gain. While it is sad to give our little boy up, we would not call him back to this world of trouble. The Lord giveth and the Lord taketh away; blessed be His holy name.

Christ said, "Suffer little children to come unto Me, for of such is the kingdom of heaven." May the Lord give his dear bereaved parents grace and fortitude and resignation to his dealings with them, and make them useful in life and finally take them home to glory to meet with their dear little boy.

APRIL, 1904.

Dear parents, grieve not for your darling,  
But submissively pass under the rod,  
Contented to know he is resting  
At home in the bosom of God.

And on the marble at his head is inscribed the words:

"Our darling one hath gone before  
To greet us on that other shore."

HIS MOTHER.



### EXCLUSION OF ELDER C. M. HOOD.

*Resolved*, That the Clerk of this church, is hereby authorized and instructed to write the various Baptist papers of our faith and order, and by this means advise our brethren and sisters throughout the country, that it has been our painful duty to exclude from our fellowship Elder C. M. Hood, whom we ordained a few years ago. The church having demanded of Elder Hood his credentials as a gospel minister and he having refused to give them up, we deem it our duty to advise the brethren of our sister churches of his standing.

Done in conference on Saturday before the first Sunday in January, 1904.

J. BUNYAN STEPHENS, *Moderator.*

R. M. DUDLEY, *Church Clerk.*

## FOOTSTEPS OF THE FLOCK, BY ELDER JOHN K. BOOTON.

This book of 407 pages is a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc. There are copious quotations from John Gill's most sound, learned, and able exposition of the Scriptures, and from Church Histories; and it contains the address of the Old School Baptists at the Convention at Black Rock, Maryland, in 1832, and a history of some of the oldest Primitive Baptist Associations. The book is sound and instructive, and should find a permanent place in the library of every Primitive Baptist family. Price One Dollar, postpaid.

The not and any order to Elder John A. Hooton, as he is dead, and such order can not be reflected, but send all orders to his widow.

Wm. J. Hooton

THE PROTON

May, 1860, Vol. 73.

[illegible]

## THE PRIMITIVE BAPTIST HYMNAL

A choice collection of words and music, adapted to use in Primitive Baptist churches and homes, preserving the original sentiment of hymns and set to tunes suitable for the sacred worship of God. The work is printed on good paper and sewed so that the books can not come to pieces.

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Vol. 26.

No. 4.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

APRIL, 1904.



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# The Gospel Messenger.

APRIL, 1904.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## THE BLESSEDNESS OF HEAVEN.

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There is a land like Eden fair,  
But more than Eden blest;  
The wicked cease from troubling there,  
The weary are at rest.

There is a land of calmest shore,  
Where ceaseless summers smile,  
And winds, like angel whispers, pour  
Across the shining isle.

There is a land of purest mirth,  
Where healing waters glide;  
And there the wearied child of earth  
Untroubled may abide.

There is a land where, star-like, shine  
The pearls of Christ's renown;  
And gems, long buried in the mine,  
Are jewels in His crown.

There is a land like Eden fair,  
But more than Eden blest;  
Oh for a wing to waft me there,  
To fly and be at rest!

A. C. COXE.

LESSONS FROM LEVITICUS.

---

Aaron was to come in to the holy place with a bullock for a sin offering for himself. Paul, in Hebrews 5, and other places, refers to the fact that the priests must make sacrifices for themselves—thus they were *ceremonially holy*; but Christ, as a priest, had no need to make offerings for Himself as He was pure. The washing referred to in Levit. xvi. 4—"Shall wash his flesh in water and so put them on,"—denotes the cleanness of Christ, and the linen garments that the priest was to put on denote the spotless righteousness of Christ, as "linen, white and clean," is typical of righteousness. In Rev. xix. 8 the "fine linen" was "the righteousness of saints." So we feel safe in regarding the offering made by the priests for themselves as typifying the real righteousness of our Priest; also their washing and the linen garments all pointed to a pure and sinless offering to be made by Christ. Paul, in his Hebrew letter, mentions many points of difference between Christ's priesthood and that of Aaron. They were ceremonially clean; Christ was really holy. They offered for the people the offerings of the temple; Christ offered His own body. They died and were succeeded by others; Christ lives forever to secure the interest of those for whom He intercedes. They had a beginning of days and end of life as priests; Christ was without these. They offered year by year continually; Christ by one offering forever perfected the covenant heirs.

It is interesting to consider Christ in all that fits Him for a priest. His union to God, and His brotherhood of man; His influence with the one, and His love and sympathy for the other—all fitted Him for a Mediator, and to make an atonement for His people. His blood was "precious blood"; His offering was a sinless offering. Through the eternal Spirit He "offered Himself without spot to God." Paul meant much when he said, "I determined not to know any thing among you save Jesus Christ and Him crucified." I want to think right of the cross; it is the source of all our hope and comfort; and

in the chapter under consideration we have some things that will help to understand it. I call attention to Levit. iv. 20, "And the priest shall make an atonement for them, and it shall be forgiven them." This form of expression is found a great many times in the Old Scriptures. Verse 31, "Shall make an atonement for him and it shall be forgiven him." I have recently read the first five books of the Bible, and noted with interest many places like the above in which it is affirmed that sins "*Shall* be forgiven" where atonement is made. This fact, together with the *meaning* of the word, force the conclusion upon us that forgiveness *certainly* results from atonement. Also there is a lesson to us in the manner of making the offerings, to which I call attention. Levit. i. 2-4, "If any man of you bring an offering," etc., it was to be "without blemish," teaching two lessons at once: First, the infinite purity of Christ; and second, that we should bring our best to God in service. "And he shall put his hand upon the head of the burnt-offering." The people were required to put their hand on the head of their offering. See Levit. iii. 2, 8, 13. Also in consecrating the priests they were to put their hands on the head of the offerings necessary thereto. Aaron and his sons were to put their hands on the head of the bullock. Ex. xxix. 10. And on the head of the ram—verses 15 and 19; and in many places we see this required before the animal could be slain. When an offering was to be made for the people, "The elders shall lay their hands on the head of the bullock; and it shall be killed before the Lord." It was not convenient, or possible, for each one of all the people to put his hand on the head of the victim, and so the elders represented all the people and placed their hands on the victim's head. The victim could not be slain till the hands of those for whom it was slain were placed upon its head, or till the hand of those representing those persons for whom it was slain were placed upon its head. It is deeply interesting to notice these places, there are many of them, as any one will see who reads with an eye to these things. The design of placing their hands on the animal's head is



explained in Levit. xvi. 21, "Aaron shall lay both hands upon the head of the live goat and confess over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat," etc. This was ceremonial; if it had been real, then those offerings would have put away sins; but Paul tells us that they could not take away sin, but they were a shadow of that which could. Heb. 10th ch. The animal could not be slain until the sins of the individuals or of the priest, or of the congregation, or of all Israel had been laid upon it, and then it was to be killed before the Lord. Here is a shadow of the awful event of our Saviour's crucifixion. The one was merely ceremonial; the other was real. The animal ceremonially bore the sins of the people, and the knife was thrust to his heart, and he trembled in death; but Jesus really bore our sins, and so the due of sin came to Him. So we have abundant proof that Christ bore the sins of His people; in perhaps no place more clearly than Isa. 53rd chap., verse 6, "The Lord hath laid on Him the iniquity of us all." Read all the chapter. It would be pleasant to hunt all the texts that set Jesus before us burdened with our sins, but space will not allow.

The scape-goat was sufficient to bear all the sins of Israel when their number was three millions, and it was still sufficient when Israel were as numerous as the sands of the sea in David's time or Solomon's time. It was the sins of Israel that were laid upon the goat, or offering. After this offering was made for Israel it would have been proper to proclaim to all Israel that it was *sufficient* to put away all their sins, because it was the offering God had prescribed and had said, "It shall be accepted for him to make an atonement for him," Levit. i. 4; and also because the sin of Israel had been laid upon it. After the offering had been made it would have been confusing to tell all the Hittites and Jebusites, etc., that this offering was sufficient also to put their sins away because such talk would have confused the mind by calling their minds away from those things essential to make an atonement for any one. The *hand of the sinner* or of *some one for the sinner* must go on

the head of the animal before its death will avail for him; and there was no hand for the Hittite or Jebusite ever laid upon the head of the offering; therefore the offering was not for them, and the oft-repeated words, "His sins shall be forgiven him," did not include the Hittite or the Jebusite. And, after the offering was once made, it was too late to "put the sins" of the Hittite or the Jebusite upon the offering. Hence it clearly appears that for the best of reasons we may say that the offering was not *sufficient* for them. While it was sufficient for thousands of millions of Jews whose sins had been placed upon it, yet it was not sufficient for those whose sins were *not* placed upon it. We did not place our hands on the head of our Saviour, but the hands of the Lord were there, and "The Lord hath laid on Him the iniquity of us all"; and all that is essential to make an atonement unite in "Christ and Him crucified," and so it is written, "It shall be forgiven him." For us to talk about the atonement of Christ being sufficient for all the Hittites and Jebusites is to confuse the mind, and call it away from the very nature of Christ's offering; while it was essential that the offering be one of *infinite value*, it was equally important that *He bare our sins*. The animal could not be slain till the hand went upon its head; or, if it had been slain before this, *it would not have availed for any one*. Though it were "a male without blemish," yet its blood would not have been sufficient for any one until the hand had been placed upon its head. Had our Saviour died with no hand upon His head, placing our sins there, His offering would have been *insufficient* to save us. So when Fuller talked about the sufficiency of the atonement for all the race, he lost sight of the *essentials of sufficiency*, and confused the mind in regard to the nature of the death of Christ. If Christ had not been "holy, harmless, and undefiled," His offering would not have availed for us, but He was pure and a spotless offering, and He did bear our sins, and so His atonement is sufficient for all Israel.

This transaction occurred nearly nineteen hundred years ago; it can not be added to nor taken from. It can not be enlarged nor diminished. If there was a

hand upon His head for all the race, then His offering is sufficient for all the race, and "It shall be forgiven him" is written for all the race. But if the hand of God was not upon Him for all the race, then His offering was not sufficient for all the race. It is plain that those animals would have availed nothing had they been slain before the hand was placed upon them; so Christ must be a *sin bearer* to avail for any one. He is not a sufficient Saviour to any one whose sins He never bore. I love that system that traces our salvation to the cross of Christ. It is good for us to study the cross—make it a theme of study, and ponder all the types and shadows pointing to it.

I will close by mentioning one important fact clearly and abundantly taught in the New Testament. The death of Christ and the salvation of His people are linked or tied together so as that the one makes *the other sure*. "Who gave himself for our sins that he might deliver us," etc. "He that spared not his own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?" "As Christ also loved the church and gave Himself for it, that He might sanctify and cleanse it," etc. The reader may find scores of texts to this effect. So the words, "It shall be forgiven him" were written for all for whom atonement was made.

An Australian Baptist explains or presents a wrong view when he says "Christ died *sufficiently for all the race*, but essentially for His elect people." Christ did not die "sufficiently" for those whose sins He never bore. But I have made my article too long, and so will close.

J. H. OLIPHANT.

Crawfordsville, Ind.

#### REMARKS.

I was always too stupid to see any sense in Mr. Andrew Fuller's inconsistent theory of "a general atonement with a special application." The *generality* in this phrase is *nothing*, while the *specialty* is *everything*. Such a speculation seems to me to reflect upon the wisdom, purpose, love, and power of God, and to divide the



Triune Godhead in representing the Divine Spirit to be either unwilling or unable to apply the atonement of Christ to all for whom Christ died; but the Spirit and Christ are one, and there can be no such division. The person of the Lord Jesus Christ was of infinite dignity, and therefore His sacrifice was of infinite value to accomplish all that God intended it to accomplish—the salvation of His people from their sins, the redemption of them, not with, but out of every kindred and tongue and nation (Matt. i. 21; Rev. v. 9, 10). Every sacrifice under the law was special and efficacious in a ceremonial and temporal sense; and so God (in Isaiah liii.) and Christ (in John x.) declare that the sacrifice of the Son of God was special and efficacious in a spiritual and eternal sense.

S. H.

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## LOVE AND UNION.

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“Neither pray I for these alone, but for them also which shall believe on Me through their word”; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me.” “And the glory which Thou gavest Me I have given them; that they may be one, even as We are one.” “I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.” St. John xvii. 20-23.

The 13th, 14th, 15th, 16th, and 17th chapters of St. John’s Gospel contains some very remarkable language, and at your kind request, brother Hassell, I will attempt to call attention to some things recorded there.

The Bible is God’s book. God is its Author. All the books on earth put together are nothing but the thoughts of poor, sinful, finite, fallen man, who is nothing but grass. But the Bible is directly inspired by the Lord of glory, and is truth, unchangeable truth, which expresses what God is, and His church and people are, and will be in the coming glory. The awful words of the Lord Jesus

in these chapters tell His disciples that He is going to leave them, but that He will die for them, that He loves them with that unselfish, infinite, holy, and undying love that compasses or makes up the very nature of God; that they are to observe the new commandment to love one another as He had loved them, and by this all men should know that they are His disciples. When we hate and backbite and live at a cold distance from each other, the world may know that we are not His disciples.

Jesus tells them, not to be troubled, but to believe in Him, as well as in God the Father; and that the believer in Him shall do greater works than He had done; and if ye love Me, keep My commandments; and then says, "I will send the *Comforter* unto you." No dungeon was ever so low, dark or cold but what this Almighty Comforter can reach it, and no distance in the desert or cave in the mountain has been so far or deep but this blessed and Holy Comforter has there found, fondled, strengthened, and nourished God's lonely and feeble lambs. "He, the Spirit of truth, will guide you into all truth." "At that day ye shall ask Me nothing." "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." "I am the true Vine." The branch gets all of its life and sap from the vine. So God's children get all their life, law, faith, repentance, joy, hope, and good fruits from the Lord Jesus Christ. We do not help support the Lord's cause, but the Lord, as the Vine, supports us and all that we have, as the vine supports the branch with all that is in it or on it. As all the fruit comes from the vine, so all our help and efficiency come from the Lord. All the glory is due into Him. If the branch could talk it would not say, "Look how the vine is dependent on me, and how much I do in this matter of fruit-bearing." It would have to confess, "By the vine I am what I am." So it was with Paul. He said, "By the grace of God, I am what I am." But in order to bear this fruit Jesus tells them to love one another. "These things I command you that ye love one another." "Herein is my Father glorified that ye bear much fruit; so shall ye be My disciples. He tells them that the world will hate them and that too

without a cause, for they hated Him without a cause. So then when we are hated without a cause, we should rejoice for the evidence of being of the company of Jesus.

Then in the seventeenth chapter, He prays to His Father the most wonderful words in human literature. "Glorify Me with the glory that I had with Thee before the world was." Before Christ could receive this glory He must do the work He came to do, and be in living union and oneness with His Father. This is manifested by His loving adherence to His Father's words. There can be no union without mutual love. When the sinner is living in hatred to God, there is no union between him and the Lord. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins (not in union), hath quickened us together with Christ." Here the Lord puts His love in our hearts and then there is a living, spiritual union that will never be severed. This child has thus a future eternal vital union with Christ and not before, except in a covenant way, for the eternal life was treasured in Christ before time for fallen sinners of Adam's race. Jesus now prays for these and them that shall believe on Him through their word, that they may be one. The connection here seems to indicate that more than a spiritual life oneness is meant. For in a regeneration sense, even those of the elect who may never hear the apostles' words will be one in love, grace, and glory. This seems to me to refer to the organic body. He has said before that the gates of hell shall not prevail against it. And Daniel said it was a kingdom that should stand forever; and Paul says "Unto Him be glory in the church of Christ Jesus throughout all ages, world without end." Eph. iii. 21. So I conclude that the church, as a united body, will stand till the end of time. But He prays for this oneness that the world may "believe" and "know" that "Thou hast sent Me." In that case it must mean the local churches. So I conclude that the outside world will and does confess, as to where the church is when they are walking in true, unselfish love. If we loved our brethren better than our



children, we will not feel like attacking them in the papers and vilifying them and parading their faults abroad. Ask an outsider, With whom would he be the most willing to risk a thousand dollars of his money for safe keeping—the loud, fighting upstart, the frivolous fun-loving preacher or deacon; or would he prefer to leave it with the old plain, meek, peace-loving brother that has never been known to try to hurt or wound any one? It won't take him long to decide. "That the world may believe that Thou hast sent Me." We have a wealthy old deacon in my home church, and I have heard people say that they would not be afraid to risk that man to safely keep and honestly return to them any sum of money; but that there were others in the world that they would not be willing to risk. The world shall know. The world has no confidence in the honor of many professed Christians. They say old Baptists are honest; and I do wish that we could hold up that name, for with honesty go other virtues, and without it there can be no confidence and real fellowship. If we possessed this real honest love for right, and manifested it, we could be enabled to fulfil in our walk the prayer of our dying Lord, and we would then stand in that real (not affected) union, that causes the world to acknowledge that, if there are any Christians, it is among these. I believe there are some in the earth, and that this prayer of Jesus finds its answer in true and real candlesticks, where are the little companies of the few who have this sincere love, and sincere honesty, sincere gospel, which is the sincere milk of the word. There the surrounding world sees that they do love one another. And they can see, too, that they are united and not divided, and that they have each other's good at heart. They can not see why they hold to the doctrine that they do, and may regard their doctrine as hard and unacceptable; but yet they must and do admit that they are the most honest people in the world, and if anybody gets to heaven it will be they. I know I would rather be of that number than to have lands, money, or be president, ruler, editor, or what not. But sometimes I fear that I am not of that number. But I know I love to go

to an Old Baptist meeting where they meet in quietness, equality, and love, sing the sweet old songs of love, and then preach, not to tickle or attack the world, but to give God honor, glory, and praise, and to benefit the saints, and tell them how to live in the world. Better live humble, honest, and not do so much, than to be like the worldly churches, running after worldly notions and style, and endeavoring to have big crowds, lest it be said you are dying out. "By this shall men know that ye are My disciples, if ye have love one to another." Jno. xiii. 35. Oh that we could manifest this holy love, that would put down pride, covetousness, and envy, and let the light of deep humility shine in our walk.

In a blessed hope, J. H. FISHER.  
Graham, Texas.

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#### NOTES ON PSALM I.—CONTINUED.

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BY ELDER H. ARCHER.

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Verse 5: Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

The ungodly will stand in the approbation of this world that crucified the Lord of life and glory. "And they say, How doth God know? and is there knowledge with the Most High? Behold these are the ungodly who prosper in the world; they increase in riches." Ps. 73: 11, 12.

God has seen fit to give the corruptible things of this world to the ungodly. All that the world calls happiness and pleasures are in the possession of many of the ungodly; but there are some of the ungodly that do not enjoy any of the possessions and pleasures of this world, neither will they enter into the blessedness that awaits the righteous hereafter. We would really be surprised at this did we not know the havoc sin has made with the human mind and affections. Let us think for a moment why any one will be so taken with sin, yet reap no benefit thereby, neither here nor hereafter. We have heard it charged as unjust in God to punish the poor equally with the rich when the former is deprived of all the comforts of this life, even if he does not live and die in the service of God. We are told that God does not willingly afflict nor grieve the children of men. Lam. 3:33.

He is a God of purity and holiness; His very presence is sin-repelling in its nature. That person, be he rich or poor in this world's goods, but with his heart fixed upon the perishable treasures of earth, can never, in the very nature of things, enjoy the presence of God who is so infinite in holiness that sinful eyes can not look upon Him. The sinner in yonder world, no matter what may have been his condition in this life, will leave heaven and brightness to hide in the darkness of hell, because in heaven he

will find nothing to enjoy. The Scriptures call that person a fool who loses heaven for sin, and how much more foolish it is to lose both heaven and this world for the pleasures of sin that they never get.

"Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" Prov. 17:16. Christ, heaven, and eternal happiness are promised to all who forsake this sinful world and all its God-dishonoring pleasures for Christ's sake. The ungodly man, be he rich or poor, does not do this, because his heart is not on Christ above all sinful pleasures. Those that have the riches of this world cut off from them by the power of the rich do not gladly give them up like the Christian for Christ's sake; yet their poverty, adversity, and affliction here is a price put into their hands to make them come to Christ. But these things do not work together with sanctifying grace in the heart to that end. They have not the indwelling power of the Holy Spirit to so work this for them. We can never have Christ there if we do not have Him here; and to have Him here is to have Him in afflictions and no other way. The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with Him, that we may also be glorified together. Rom. 8:16, 17. How can we be heirs of God if we are tied up in the love and practice of the things of this sinful world, however we may be cut off from the possession of them? To be an heir of God is to love and seek all things that the Bible approves, and hate and shun all things that the Bible condemns. We hate and condemn ourselves because we see ourselves sinful, loving the sinful riches and pleasures of this life. So long as one is loving himself and the corruptible things of this life he does not stand approved in God's judgment, and has no evidence that he is an heir of God. I say, if we do not stand approved of God's Bible judgment of men with out any prevaricating interpretations of it, we will not stand in that day when God shall judge the world in righteousness by Jesus Christ (Acts 17:31). But if judgment has been laid to the line and righteousness to the plummet in our consciences (Is. 28:17), if our sin has gone before hand to judgment (I Tim. 5:24), if we have been made willingly to judge ourselves that we should not be judged (I Cor. 11:31), then will we not be condemned with the world?

The congregation of the righteous will only be in the world to come. I hardly think God has ever had a pure congregation of righteous persons here since Adam sinned, but I am not going positively to dispute it. In that congregation recorded in Acts 2:1-4, there may have been some who were never regenerated, yet could the Holy Ghost set upon them and move them to prophecy and speak with tongues. Gifts of prophecy, working miracles, gifts of healing, etc., can be bestowed without regenerating grace—without the heart being made honest, sincere, and tender before God. This is what we should covet as the best gift. See I Cor. 12:31, and next chapter.

One of God's old faithful servants has very truthfully said: "God the Father in His eternal appointments, God the Son in His mediatorial work, and God the Holy Ghost in His inward teachings has drawn an eternal line of distinction between the whitewashed professor and the living soul. However, the hypocrites may be mixed up in the church with the people of God, however they may



profess to believe in the same doctrines; be guided by the same precepts, and comforted by the same promises, there is nevertheless a line of demarkation drawn between them by the hand of a Triune God never to be crossed, and that not all the wisdom, inventions, and machinations of men and devils will ever be able to break down or destroy. That line of demarkation is this: The child of God has got filial fear in his heart that the mere professor knows nothing of; that integrity, that simplicity, that God-like simplicity; that desire to be right, that fear to be wrong; that panting of heart feelingly and experimentally to know the only true God and Jesus Christ whom He hath sent; that longing to live day by day under the blessed Spirit's teachings; that humility of soul, that brokenness of heart, that tenderness of conscience, and all those fruits of the Spirit that can be counterfeited, but that none really possess nor understand but he whose heart has been touched by the finger of God's everlasting love."

Sinners may be found in the congregation of the righteous here, but in that great congregation where a Holy God, His holy angels, and beloved saints will stand, no sinner, no one that in the least loves sin will ever be found. No one ever seeks for that he does not want, and as the sinner only loves sin and pleasure and does not glory in tribulation, he can not seek for holiness here tied up with tribulation. He can take no pleasure in a suffering Christ and never prays for such a fellowship with Him. He can not say, as every one does who has been born again of God: "O, that I might know Him, and the power of His resurrection, and the fellowship of His sufferings, be made conformable unto His death." (Phil. 3:10.) He may join the church, follow Christ in His ordinances; be good to himself and to others; be industrious in seeking after the things of this world; trust in himself to love God and do good; even give to the poor and needy; preach big sermons, and even write the truth about the Bible; live a meek, quiet, and peaceable life; but unless he is born of God, and really hates sin and loves holiness, he is ungodly, and can not stand in the congregation of the righteous.

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### LOVE ONE ANOTHER.

Elder Lee Hancks, of Pelham, Ga., writes me March 7, 1904, that about ten churches and parts of three Associations that sided with the excluded faction of Harmony church passed, in 1899, resolutions declaring non-fellowship for all who hold to ministerial support and "independent" church sovereignty and who do not hold to Associations and annual formal letter correspondence between churches; but he thinks that, since they have learned the principles and practices of the great majority of Primitive Baptists on these subjects, they are not now disposed to make them tests of fellowship. And as to the brethren with him favoring the "modern mission spirit," he says it is a great mistake, as they have always opposed a salaried ministry and all modern moneyed religious institutions, and have always contended that no Board, Convention, Church, Association, man or set of men has the right to send God's servants anywhere to preach. And he says:—"We love our brethren, and do beg them to remove their non-fellowship bars, and let us bury the past manifest more forbearance and forgiveness for each other, and be sweetly reunited in love."

S. H.

## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala.

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Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## SCRIPTURALIST OR TRADITIONALIST ?

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One of the most important questions which a professed child of God can ask himself is whether he is a Scripturalist or Traditionalist—whether he believes the teachings and obeys the commandments of God in the Scriptures, or believes the traditions and obeys the commandments of men (Matt. xv. 1-20; Mark vii. 1-23). The Lord Jesus Christ, in these passages, solemnly declares that our worship of God is vain if we make void His word through our traditions, and teach for doctrines the commandments of men. Wayfaring men, even though fools in worldly things, will not err, when under the guidance of the Lord, in regard to the great truths set forth with the utmost simplicity in the Scriptures concerning the eternity, spirituality, trinity, sovereignty, and infinite wisdom, holiness, justice, power, faithfulness, mercy, and grace of God, and His creation, maintenance, and government of the universe, and His making of man in His own image and His giving him a righteous law; and man's voluntary transgression of that law and his thus involving himself and all his posterity in sin and death, his dependence upon God and his accountability to God; and God's choice of His peo-

ple from eternity to everlasting salvation; and His effecting that salvation by the atoning death and justifying resurrection of His Son and the regenerating and sanctifying power of His Spirit; the establishment of His church as the only religious body on earth; the ordinances of the church, baptism, the immersion of believers in the name of the Father and the Son and the Holy Ghost, representing their death, burial, and resurrection with Christ, and the Lord's Supper, representing their living union with Christ, the bread denoting His broken body, and the wine His shed blood, of both of which they partake by a spiritual faith; their obligation to live in loving obedience to all His holy commandments; each church havng the sole authority to receive, discipline, and exclude its own members, the churches maintaining spiritual relations and obligations to each other; only two classes of officers in the churches, pastors or bishops or elders, chosen, called, and qualified of God, and giving themselves to prayer and to the ministry of the word, not lording over the flock, but setting them godly examples, and teaching, comforting, exhorting, and reproving them as necessary, and deacons, also chosen, called, and qualified of God, and attending to the temporal affairs of the church, especially the supplying of the necessities of the poor, helpless, and afflicted members; the duty of the churches to minister freely and lovingly of their carnal things to those who minister unto them freely and lovingly of their spiritual things; the second personal coming of Christ to the world to raise the dead and judge mankind and consign the wicked to everlasting punishment in hell and welcome the righteous to everlasting happiness with Him in heaven. From these fundamental and eternal truths of God's word no human being and no creature in the universe may dare to take one particle, and to them no creature may dare to add one particle; but as a little child receives all the teachings of its earthly parents, so must the children of God receive all the teachings of their Heavenly Father as laid down in His inspired and infallible word, which will endure forever. "Let God be true, and every man a liar" (Rom. iii. 4). Christ



said that the Pharisees made void the word of God by their traditions; let no Primitive Baptist imitate these hypocrites (as Christ called them) in this wickedness, and presume to put human phrases or human forms above the truth, love, mercy, and judgment of the word of God, and thus divide the body of Christ and set the factions to warring against and endeavoring to destroy one another. The seventh and apparently the chief abomination hated by the Lord is that person who sows discord among brethren (Prov. vi. 16-19). The traditionalist divides and distresses, while the scripturalist unites and edifies the people of God. S. H.

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### DENOMINATIONAL NAMES.

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Nearly all the names of the denominations professing Christianity are of modern origin. The apostolic churches of the first century of the Christian Era were not divided into denominations. Though some of their members departed from apostolic doctrine and practice, and were rebuked or excluded, in consequence, by their churches, in accordance with the instructions of the apostles, the churches themselves were not unchurched by the apostles, nor were they distinguished from each other by any different names, except by the names of the places where they were located, as the church at Jerusalem, the church at Antioch, the church at Ephesus, the church at Philippi, the church at Thessalonica, the church at Corinth, the church at Rome, etc. The phrases "the Greek Catholic church," "the Roman Catholic church" are contradictions in terms and therefore implicit falsehoods, because "catholic" means *universal*, and neither Greece nor Rome nor their churches are universal. These names, like the most of other denominational names, are not in the Scriptures. In the phrase "John the Baptist," the word rendered "Baptist" means *baptizer* or *dipper*, one who baptizes or dips; it is used as a surname of John, the son of Zacharias and Elizabeth, whom God sent to baptize in water those who truly repented of and confessed their sins, and who bap-

tized Christ and some of His apostles; but no church in the New Testament was called a Baptist church, for that would have been no distinction between the apostolic churches, since all of them baptized or immersed penitent believers in the name of Christ, or in the name of the Father and the Son and the Spirit, as Christ commanded them to do. Neither until modern times was any professed church of Christ called Episcopalian, or Presbyterian, or Congregationalist, or Independent, or Methodist, or Arminian, or Calvinistic, or Lutheran, or Mennonite, or Dunkard, or Adventist, or Mormon. And the Bible name of "Christians" or the "disciples of Christ" was not used in the apostolic age as distinctive of one church or one set of churches from any other, as it has been used during the 19th and 20th centuries. But since the first century or apostolic age such differences of view in regard to both doctrine and practice have arisen among professing Christians that either distinctive names have been applied to them by others or they themselves have assumed such names—these names being derived from their location, or language, or founder, or some leading doctrine or practice of theirs. The Lord has never left Himself without a witness on earth to His eternal truth (Acts xiv. 17). The spirituality, the graciousness, and the holiness of His salvation for sinners have been attested by those called Montanists, Tertullianists, Novatians, Donatists, Paulicians, Petrobrusians, Henricians, Arnoldists, Waldenses, Albigenses, and Lollards in former centuries; and many of these were also called Ana-Baptists (or Re-Baptizers) because they did not acknowledge the scripturalness or validity of infant baptism, and therefore baptized (*Pædobaptists* or *Infant-Baptizers* said they baptized *again*) those who joined them on a profession of faith. For nearly 400 years (since A. D. 1520) they have been called Baptists (for about the first hundred years of this period also Ana-Baptists), because they baptized (that is, immersed in water, in the name of the Father and the Son and the Holy Ghost) all who, upon a credible profession of their repentance towards God and faith in Christ, desired to unite with them in a church capacity.

In 1827 the Kehukee Baptist Association at Kehukee church, in Halifax County, North Carolina and in 1832 the Convention of Baptists at Black Rock church, in Baltimore County, Maryland, declared non-fellowship for all money-based religious institutions as utterly unscriptural and un-apostolic; and since then they have been called by their enemies "Old School Baptists," but they have called themselves "Primitive Baptists." They have accepted the name "Old School Baptists," only with the distinct understanding that the phrase "Old School" refers to the school of Christ, and not to any school of men. A denomination (like the so-called "Catholic") may be old and yet not truly Christian or apostolic. The more clear and expressive name for them is that by which they have called themselves—"Primitive Baptists," that is, the First, Original, Apostolic, or Bible Baptists. This is the name by which they are called in the impartial reports of the United States Census, and by which they are generally known in the world. In the original Old School Address at Black Rock, Md., in 1832, as in the King James or Authorized version of the Bible, and in the London, Philadelphia, and Charleston Baptist Confessions of Faith, the word "*predestinate*" is carefully restricted to God's eternal purpose to save His people from sin and hell. And while, in the Scriptures and in these Confessions, it is taught that God had an eternal purpose in reference to the occurrence of sin, it is also plainly set forth therein that this purpose was not to cause, license, or instigate to sin, but to forbid, threaten, and punish sin, and to suffer, control, restrain, and overrule it. Thus God, who is infinitely, essentially, and eternally holy, is not the author and approver, but the hater and avenger of sin. If this distinction between God's attitude to sin and His attitude to holiness, so clearly taught in the Scriptures and by the Holy Spirit in every new heart, had always been observed by our brethern in writing and speaking in regard to God's predestination or purpose in reference to sin and to holiness, there would never have been any unseemly confusion, strife, bitterness, and division among Primitive Baptists on this subject. As for saying that at first,



that is, in the second quarter of the nineteenth century, all Old School or Primitive Baptists believed and accepted the unqualified and indiscriminating phrase invented in 1832—"the absolute predestination of all things," and that no one who does not believe and accept it ought to be called an Old School Baptist, that remark is, as my father, Elder C. B. Hassell, used to say, the result of "*ignorance*." It simply shows that the person who makes it is ignorant of the facts of the case; the great majority of Primitive Baptists, although they have borne with the few of their brethren who use that phrase, have never accepted and do not now accept that modern humanly-invented phrase as an expression of their own belief. I regret that there should be a necessity of my stating these indisputable facts again in THE GOSPEL MESSENGER. The most of Primitive Baptists, though not using this phrase, yet love, bear with, and fellowship those of their brethren who do use it, believing that the latter do not mean to charge sin upon God; and certainly those who use this phrase not found in the Scriptures or in any church confession of faith, ought to love, bear with, and fellowship those who do not use it and who think that, in not making the slightest distinction between sin and holiness, it is unscriptural, and therefore ought to be modified or abandoned. The belief of "the absolute predestination of all things" is not an essential qualification of an Old School, Primitive, or Bible Baptist. In the very impartial and accurate account of the faith and practice of Primitive Baptists gathered from all over our country and given in the United States Census Reports, the predestination of all things is not set down as one of their articles of faith; and it is not and never has been an article of our faith, as is well known by all informed persons—universal predestination is only an individual opinion of a few Primitive Baptists. A very few of our universal predestinarian brethren are so extreme that they would exclude from their fellowship all who do not accept or at least all who oppose that doctrine; while a very few of our anti-universal predestinarian brethren are so extreme that they would exclude from their fellowship all who

believe in the predestination of all things; and by the action of these opposite extremists we would all of us be excluded, and the Primitive Baptists and their denominational name would disappear from present and future history. Our Baptist forefathers had more wisdom and grace than to be guilty of this unscriptural and suicidal carnality; and I not only hope but believe that the great majority of Primitive Baptists now have more wisdom and grace than thus to fight against the touching prayer of our dying Redeemer for the loving union of His people, and thus, according to the dictates of the flesh, the world, and the Devil, to bite, devour, and consume one another. Let us, with all lowliness and meekness and longsuffering, forbear one another in love, and endeavor to keep the unity of the Spirit in the bond of peace, and thus build up the body of Christ in love.

S. H.

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### “THE BIBLE, THE BAPTISTS, AND THE BOARD SYSTEM.”

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The above is the title of a most interesting and instructive book of 419 pages, written, published, and sold postpaid for one dollar, by J. A. Scarboro, Fulton, Fulton Co., Ky. Mr. Scarboro, who is himself a Missionary or New-School Baptist, quotes from about ninety of the most able, learned and honest church historians, authors, editors, and preachers—the most of them members of Missionary or New-School Baptist churches—and shows the origin, nature, methods, and results of the Modern Board System of Missions. He proves that the first Protestant Mission Board was, in imitation of the despotic, corrupt, and oppressive methods of Papal Rome, organized for the Episcopalians by the British Parliament July 27, 1649, one hundred and forty-three years before the Baptists organized their first Missionary Society in England in 1792; that it was thus an alliance of church and State, political in origin and Episcopal in practice; that the second Missionary Society and Board was organized by the English Episcopa-

lians and chartered by William iii. in 1701; the third at North Olsler, Denmark, in 1721; the fourth by the Moravians at Hernhutt, in Saxony, in 1732; and the *fifth* Modern Missionary Society was founded, not by a Baptist church or Association, but by twelve English Baptist preachers at a private house in Kettering, England, in 1792. The sixth was founded by the Congregationalists of America in 1810; and the seventh by some American Baptists in 1814. Christ and His apostles had no Missionary Societies or Boards; and for nearly 1800 years the Baptists had none. The Mission Boards of the Southern States are appointed and controlled by the Southern Baptist Convention, formed in 1845, and composed of about a thousand men delegated by Baptist bodies that have contributed, for each delegate, \$250 during the fiscal year ending the 30th day of April next preceding the meeting of the Convention, and one representative formerly elected by each District Association co-operating with the Convention (no church as a church being represented at all); and these thousand men are virtually controlled, Mr. Scarboro thinks, by about twenty influential editors and officers who are well paid for their services. The price of a seat in the Convention is \$250 a year, and any man or set of men who will pay this price can become a member, whether he has any religion or not; of course men so poor in this world's goods as Christ and His Apostles could not, without a miracle, have bought such a seat. Mr. Scarboro says that, ever since the organization of this Convention-Board System, about half the Baptist churches in England and the United States have refused to have anything to do with it, and that the majority of those who are considered constituents of the system give little or nothing to its support, and that "there is renewed and more vital opposition to the system as unscriptural, inefficient, injurious and destructive to Baptist principles and missions." He says that the Board System has established an episcopacy in mission fields, and an Episcopal espionage over the churches, pastors, and press at home, so that some Baptists are afraid to speak or write their convictions and act them out; and that Mr. C. H.



Spurgeon, of London, said that modern missions amounted to next to nothing, because they were not apostolic in men, methods, organization, or leadership. The money basis of the Southern Baptist Convention, says Mr. Scarboro, puts gold before the word and churches of God, and puts the Convention on its knees before the golden calf; and he adds that the Holy Spirit and the churches are ruled out by the Constitution of the Convention. He says that the Protestant and Baptist Mission Boards have adopted Roman Catholic methods and doctrines and authority; that they misrepresent and suppress facts in regard to missions, and persecute, ostracise, and refrigerate all Baptists who oppose their system; that their methods are of human invention and not of Divine authority; that 19,000 Baptist churches, acting on the board and so-called common-sense plan, send out only 120 foreign missionaries (one for every 158 churches), while 300 Baptist churches, acting on the Bible or faith plan, send out about 30 foreign missionaries (one for every 10 churches)—the latter call theirs “Gospel Missions”; and that the “China Inland Mission” (of which I have spoken on page 605 of my Church History), starting in 1865 (twenty years after the formation of the Southern Baptist Convention), and composed of different denominations, send out 700 missionaries, who have no guaranteed salary, who make no solicitation or collection of funds for their support, who dress and live and work like the natives, and manifest the spirit of Christian benevolence and kindness in their dealings with the heathens, and who have met of course with hardships and privations, but have found Divine help in time of need, and these missionaries apparently so much like the Apostles in spirit and life, trusting in God and not in man, have not been confined, like former Protestant Missionaries, to a narrow strip on the coast, but have found friends everywhere, and have gone into all the provinces, and penetrated to the utmost boundaries of the Chinese Empire. As Mr. Scarboro shows very clearly from the Scriptures, Christ, during His personal ministry on earth, immediately directed the labors of all His Apostles and disciples; and,

after His ascension, the Holy Spirit immediately directed the labors of the true ministry, without any intervention of human Societies or Boards; and the Divine Spirit still thus directs the labors of those whom He calls and qualifies for the work of the ministry. His ministers, looking to Him for direction and support, will go where He sends them and will be cared for, and will preach His gospel, and will gather His elect out of the nations (Acts xv. 14-17; Rev. xiv. 6, 7).

The latest and highest authorities (such as the last editions of the Encyclopedia Britannica, and Johnson's Universal Encyclopedia, and The New International Encyclopedia in 17 volumes now being published by Dodd, Mead & Co., 372 Fifth Avenue, New York, under the supervision of D. C. Gilman, former President of Johns Hopkins University, Baltimore, and now President of the Carnegie Institution, Washington, D. C., and Prof. H. T. Peck, of Columbia University, New York, and Prof. F. M. Colby, of New York University) declare that there have been three distinct periods of Missions: First, Early or *Individual Missions*, in which the apostles and other individuals, as they felt directed of the Lord, travelled and preached the gospel in different countries—this Early Period lasting to about 700 A. D. Second, Mediæval or *Church Missions*, in which the professing churches sent out ministers to preach to other nations—this Mediæval Period lasting from about 700 to about 1500 A. D. Third, Modern or *Society Missions* (from about 1500 A. D. to the present time), in which Catholic, Protestant, and Baptist Societies have, for a money consideration, sent out their ministers to preach in their own and foreign countries. Because Primitive Baptists still adhere to the principles and methods of early, apostolic, and individual missions, their ministers looking to the Lord, and not to man, for direction and support, they are (as Jesus and His apostles were) derided, despised, and vilified by worldly religionists.

S. H.

## THE VINE AND THE COTTAGE.

"And the daughter of Zion is left as a cottage in a vineyard." Isa. i. 8.

A cottage in a vineyard is apt to be over-grown by the vines and almost, if not quite, hid from view. The vine grows and expands, and its branches multiply, its tendrils reach out and coil around every object with which they come in contact, the roots expand and multiply in the ground, and supply the vine with sap drawn from the earth by which the whole mass is supported. The Jewish nation is referred to by the prophet under this figure, thus: "I planted thee a noble vine, wholly a right seed; how is it that thou art become the degenerate plant of a corrupt vine unto Me, saith the Lord." That nation sprung from Abraham, the faithful patriarch, and therefore the seed was said to be a *right seed*; but see how they had degenerated in moral practice, and how corrupt they proved to be by nature and by practice. The Lord planted them and established their nationality, and they grew and multiplied like a vine in good soil until they were acknowledged to be the greatest people on the face of the earth.

But they were thus exalted only as a type of church, or holy nation, and peculiar people of God. The church (daughter of Zion) was then among that great nation of people, yet so obscure was this cottage, this spiritual remnant, that it was seen and understood only by divine revelation; for no mortal eye is capable of discerning this hidden treasure, or spiritual cottage which the Lord hath builded of lively stones.

The history of the progress of the great national vine, and its final downfall is written; how it reached the pinnacle of fame, and from the lofty height fell into degradation and shame. Yet at the same time the prophetic eye was upon the Daughter of Zion, penetrating the dark clouds that overshadowed the nation, and the impending judgments of the God of nations, the anti-type, the indestructible building, which none save heaven-born children can see and admire, was clearly



seen and mentioned as standing unshaken; and will ever stand when the withered vines of the earth have ripened for the flames of Divine wrath and destruction. Such is the glorious reflection of Divine promise upon God's people who sojourn among the nations of the earth, as a hidden people, kept "lowly and unknown; prized and loved of God alone."

When the last of the Old Testament prophets spoke in vision, and sang the funeral dirge of the nation, Israel the cottage, was still remembered and mentioned. "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it; and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. iii. 16.

This people of whom God's house is built is very precious in His sight, and He mentions them as jewels, and declares that they shall be His at His coming. So when the massive vine fell into destruction and decay as a nation, the King of Zion appeared on the scene, laying the ax to the root of the trees, hewing down all that bore not good fruit, and casting them into the flames of God's righteous indignation, and He led the Daughter of Zion forth, adorned with heavenly grace and beauty, and established for Himself "a chosen generation, a royal priesthood, a holy nation, to show forth His praises, who hath called them out of darkness into His marvellous light."

Dear Christian reader, you may justly recognize the fact that "perilous times" have come, and that the end draweth nigh, when the great nations of the earth shall be overthrown, even our great American nation among the rest; for the Bible signs appear now and then, here and there; and you may also apprehend the outpouring of Divine wrath upon the earth for the great and fast-increasing wickedness of the inhabitants thereof; but rest assured that the cottage is still in the vineyard—the church is still in the world. Praise ye the Lord.

J. E. W. H.

## THE JOY OF BELIEVING IN JESUS.

“Whom having not seen, ye love; in whom, though now ye see Him not, yet, believing, ye rejoice with joy unspeakable and full of glory.” 1 Pet. i. 8.

The above text applies to all who can witness its truth from personal experience; but not to any person who believes without an efficient cause. The faith of a true Christian is a gift from God, and therefore can not be obtained through human agencies. It is by Jesus Christ that we truly and spiritually believe in God the Father (v. 21), *i. e.*, the grace of faith is the gift of God through Jesus Christ because of what Jesus has done for us, dying for our sins, redeeming and reconciling us to God by His precious blood. 1 Cor. xv. 3; Rom. v. 10. God’s children believe according to the operation or working of the power of God—the same power by which Christ was raised from the dead. Eph. i. 19, 20.

We have cited the above passages of Scripture to show what class or kind of believers the apostle addressed in the language of the text, that there may be no misunderstanding as to the proper subjects of address; so that if there should be any such believers “scattered” throughout these United States of America who may chance to read this article, they may with joy consider themselves embraced in the text. And to all such we may say, that they have experienced in some measure the blessed influence of the Holy Ghost who taught their hearts to believe, and sealed them heirs of heaven.

From the first part of this chapter we learn that the people who are vitally interested in this great matter are elect; chosen, according to God’s foreknowledge; that they are sanctified by the Holy Spirit unto obedience and sprinkling of the blood of Christ; in all of which they are strictly passive, even unto the obedience of faith; for God commands their faith, and thus gives them to believe in the Lord Jesus Christ (1 Cor. iii. 5); and the end of their faith is the salvation of their souls. 1 Pet. i. 9.

This faith is obtained through the righteousness of God and of our Saviour Jesus Christ (2 Pet. i. 1); and accords with the Divine power of God, which gives us all things that pertain to life and godliness, through the knowledge of Him that hath called us to glory and virtue (2 Pet. i. 3). How blessed and how full is this wonderful provision of God's grace! Thus we gather the testimony that faith comes not by the righteousness of the creature, that it is, therefore, not the effect of anything performed by the creature, but purely the gift of God to those who are born of God (1 John v. 1), and become new creatures in Christ (2 Cor. v. 17). Such and only such are spiritual believers in Christ, and they are the people who, like Moses, endure, as seeing Him who is invisible (Heb. xi. 27); and, like the dispersed Jewish brethren, rejoice with joy unspeakable and full of glory. Such are some of the characteristics of the genuine spiritual believer in Jesus; but a belief arising from visible, external evidences, signs or wonders, which appeal only to the natural senses, or which results from a historical knowledge or written testimony of the Scriptures, is not so attended with the experience of joy and peace, and a sense of the forgiveness of sins, as realized by the children of God when He gives them the blessed witness of the Holy Spirit in their hearts.

Now it is evident that belief which is produced otherwise than by the direct operation of the Spirit of God is not accompanied by the spirit of joy and praise to Him who is the author and finisher of the Christian faith; for the devils also believe and tremble (James ii. 19). Although the devils believed and even knew who Jesus was (Matt. viii. 29); (Mark i. 24; iii. 11; v. 7), their knowledge of Him did not afford them any divine benefit, but they were tormented by His presence through such knowledge. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hath sent," will not apply to devils, but alone to the children of God (John xvii. 3). It is through the revealed knowledge of God and His Christ that they have joy unspeakable and full of glory; and by this divine revelation they believe to the saving of



the soul (Heb. x. 39). The marvellous experience of the secret love of God in the heart, the feeling sense of His pardoning mercy, produces a feeling which is indeed unspeakable and full of glory. Such was the joyful experience of the humble scribe on the 11th day of August, 1862, if he is not deceived. "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 5-7. J. E. W. H.

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### QUESTIONS AND ANSWERS.

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1 Q. Is God the Father of all men? A. He is nowhere in the Scriptures called so; but He is called "the Father of spirits," and "the God of the spirits of all flesh," because He Himself is a Spirit, and He is the almighty and immediate Creator of all spirits, not out of matter, but out of nothing (Heb. xii. 9; Gen. ii. 7; Num. xvi. 22; xxvii. 16; Eccles. xii. 7; Isa. xlii. 5; lvii. 16). Christ says that the Devil is the father of the wicked (John viii. 44). God is the spiritual, heavenly, and everlasting Father of all His elect, redeemed, and regenerated people—of all who are born again, or born from above (Matt. v. 1, 9, 16, 45, 48; vi. 1, 4, 6, 8, 9, 14, 15, 26, 32; vii. 11; John i. 12, 13; iii. 3, 5, 7, 8; 1 John ii. 29; v. 1).

2 Q. What does God mean when, in Jer. xxxii. 35, after speaking of the idolatry of the Israelites, and their causing their sons and daughters to pass through the fire unto their false pretended god Molech, He says "which I commanded them not, neither came it into My mind, that they should do this abomination"? A. By "commanding them not to do such an abomination," He means that He had expressly forbidden them to do it (Levit. xviii. 21; xx. 23); and by saying that such idolatry and wickedness "had not come into His mind," He means, not that He did not know that they would do it, and did not purpose to suffer them to do it, but, as more exactly translated in Jer. vii. 31, that it "had not come into His *heart*." The same Hebrew word (*lebe*) is used in both these passages, and the literal and general definition of it is *heart*, meaning the seat of feeling,

affection, and desire. God means that He had not felt or desired that human beings should burn their children in sacrifice to Him, much less to any abominable idol. He would not let Abraham sacrifice Isaac, nor had he commanded Jephthah to sacrifice his daughter. The Devil, who is the enemy of God and man, instigated his children or followers to commit these unnatural and horrible cruelties; but the God and Father of our blessed Saviour, the Lord Jesus Christ, although He spared not His own beloved, humble, and spotless Son from the most awful sufferings and death for us poor, hell-deserving sinners, is too merciful to require any human being to burn or sacrifice our dear children to Him.

3 Q. When Paul says (in Rom. x. 14, 15), "How shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" does he mean that a sinner, in order to be saved, must hear the literal preaching of the gospel by a human minister, and that such minister must be sent by human societies or boards? A. Nothing could be further from Paul's meaning; for, if he meant this, he would disprove the genuineness of his own conversion on his persecuting journey to Damascus, when God, without any instrumentality of man, revealed His Son in him (Acts ix., xxii., xxvi.; Gal. i.), and it would contradict what He says in other passages (Rom. iv. 16; vi. 23; xi. 4-7; 2 Cor. iv. 6; v. 17, 18; Eph. i., ii., iii.; Colos. ii. 9-15), and contradict the language of Christ (Matt. xi. 25-27; xvi. 17; John iii. 3, 5-8; v. 21, 25; vi. 37-63; x. 15, 16, 26-30; xvii.); and such an interpretation of Paul's meaning would prove the damnation of all who die before birth or in infancy or idiocy or heathenism. Repentance and faith and love and hope and patience and godlikeness and humility are not the causes but the evidences of spiritual and eternal life, as everywhere taught in the Scriptures; they are the graces of God's Spirit dwelling in our hearts and manifested in our lives, and all the human preaching and human societies and human efforts in the world can not produce one of

them, but they may produce counterfeits of them, by which men, but not God, may be deceived. The Spirit of Christ is the great Preacher in the hearts of His people (Isa. liv. 13; lxi. 1-3; Luke iv. 18-21; John xv. 26; xvi. 8-15); and He was sent by the Father and Son unto His people (John xiv. 16, 17; xv. 26; xvi. 7). To believe in Christ *exactly* as He is set forth in the Old and New Testament Scriptures, in prophecy and type and history, in His person, in His divine and human nature, in His miracles and teachings, sufferings, and death, and resurrection, and ascension, and in His second coming to the world to raise the dead and judge mankind and send the wicked to hell and gather the righteous to heaven, of course human beings need the Scriptures, and expositions of them by the called and qualified servants of God; but the faith which the people of God have in the Scriptures and in their correct interpretation and in Christ, of whom they testify, is but an expression of the spiritual and eternal life which God has already given them (John i. 12, 13; vi. 47; 1 John v. 1); it is the fruit of the Spirit (Gal. v. 22), but the Spirit Himself or Christ or God is our divine and eternal life (Rom. viii. 9, 10, 14-17; Colos. iii. 4; 1 John v. 11, 12); this life may be in the infant or idiot, and it may not bear the fruit of holiness until its possessor reaches heaven. The Scriptures plainly teach that it is, not man, but God and Christ who sends His ministers to preach His gospel to every creature, especially to His chosen, redeemed, and regenerated people (Matt. ix. 38; x. 16; xxiii. 34; Mark iii. 14; vi. 7; Luke x. 3; xi. 49; John xx. 21; Acts i. 8; xxii. 21; xxvi. 17; Rev. i. 16, 20). In Acts xiii. 3, the word rendered "*sent away*" literally means "*let go*"; and, in the next verse, it is said that Saul and Barnabas were "*sent forth*" by the Holy Ghost (the word rendered "*sent forth*") is a different word from the word meaning *let go*; and it is a stronger word, and its exact meaning is "*sent forth.*" The prophets and teachers in the church at Antioch, to whom, as they ministered and fasted, the Holy Ghost said, "Separate Me Barnabas and Saul for the work whereunto I have called them," let Barnabas and Saul go to preach the



gospel in Cyprus and Asia Minor and Greece, but the Holy Ghost qualified them for and sent them to that work. It is undoubtedly this being sent of God that Paul means when he says in Rom. x. 15, "How shall they preach except they be sent?" As I have shown in my editorials, in this number of the MESSENGER, on "The Bible, the Baptists, and the Board System," Church Missions, preachers sent out by so-called churches, did not begin until about 700 years after Christ; and Society Missions, or preachers sent out by Societies, did not begin until about 1500 years after Christ. Of course in the apostolic age travelling preachers were "brought on their way after a godly sort" by the other members of the churches, that is, helped to visit the fields of labor to which the Lord had called them (Acts xv. 3; xxi. 5; Rom. xv. 24; 2 Cor. i. 16; Tit. iii. 13; 3 John 6); and such is the case to-day among the Primitive Baptists.

4 Q. What is the meaning of Malachi iii. 10? A. God here promises the ancient Israelites that, if they would bring (not a part but) all their tithes (the tenth part of their crops or income) into His storehouse, as He had commanded them, He would open the windows of heaven, and pour out upon them blessings not only to a sufficiency, but to a superabundance. They must first believe, trust, and obey Him, and then He will bless them. These blessings given by the Lord to national Israel when obedient to Him were natural and temporal in their nature, in accordance with the covenant of works between God and them. In the new covenant of grace between the Lord and spiritual Israel, no specified proportion of our income is mentioned as being required of the Lord for us to give to His service; but, as the privileges of the new covenant are greater than those of the old, and as its motives are higher (being humble and thankful love to God for His infinite and eternal mercies to us, instead of a mere hope of reward or fear of punishment), it does seem that we ought to give of our time and talents and possessions to the service of the Lord more cheerfully and more liberally than the ancient Israelites; and it is certain that in such humble and loving obedience and service to God, He, our

Heavenly Father, will give us not only such natural blessings as He knows we need (Matt. vi. 33; Mark x. 29, 30; Rom. viii. 31, 32; 1 Tim. iv. 8), but He will freely give us, through His dear Son and Spirit blessings of far more value, even spiritual and eternal mercies.

5 Q. What was the cause of the division, in 1827-1840, between those who call themselves "Baptists" or "Regular Baptists" (as they are called in the United States Census Reports) and Old School or Primitive Baptists (as they are called in the same Reports)? A. The cause of the division was the opposition by the Primitive Baptists to modern human religious inventions and money-based religious societies originated by the Roman Catholics and then adopted by the Protestants and afterwards by the so-called "Regular Baptists" as essential to the eternal salvation of sinners in home and foreign lands. The Primitive Baptists believed these modern human inventions and societies unscriptural, and their reasons for thus believing are clearly and strongly given in the Old School Address made at Black Rock, Maryland, and published in the March MESSENGER.

6 Q. How many "Regular" and how many Primitive Baptists are there in the United States? A. According to the U. S. Census of 1890, there were 3,429,070 "Regular Baptists" in the United States, and 116,271 Primitive Baptists; and according to the Census of 1900, there were 4,376,666 "Regular Baptists" in this country, and 121,347 Primitive Baptists. These figures, if accurate, would make the "Regulars" 36 times as many as the Primitives, and the increase of the "Regulars" during the last ten years about 28 per cent, and that of the Primitives about 5 per cent. The increase of the entire population of the United States during these ten years (including a large element of foreign immigration) was about 16 per cent. The United States Census also shows that crime is increasing in this country about three times as fast as the population. Thus the more professed Christians we have in the United States, the more crimes are committed—a very poor evidence of the genuineness of a religious profession. And, if we are to judge, by numbers, of the correctness of a denomina-

tional position, the Roman Catholics, with their 250,000,000 members in the world, are far more correct than the "Regular Baptists" with their 5,000,000; and the Buddhists, with their 350,000,000, are more correct than the Roman Catholics. But there were only eight persons saved in the deluge; and God said that the Israelites were "the fewest of all people" (Deut. vii. 7); and Christ said, "few there be that find the straight gate and the narrow way" (Matt. vii. 14), and "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke xii. 32), and "When the Son of man cometh, shall He find faith on the earth?" (Luke xviii. 8). And Paul says in his last letter, "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13).

7 Q. Does history show any proof that any Baptist church or minister, previous to the 19th century, held that the 17th chapter of Acts, especially the 30th and 31st verses, is addressed exclusively to the children of God? A. It does not, so far as I have ever seen.

S. H.

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## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." Psalm cvii., 8, 43.

### SALVATION FROM MASSACRE.

In the beautiful valley of Wyoming, on the banks of the Susquehanna River, in Luzerne County, Pennsylvania, on July 1, 1778, "an aged man, who, with his four sons lived on a mountain overlooking the valley, found that his barrel of meal was nearly exhausted, and bade his sons fill their sacks with grain, and early in the morning descend the long road to the mill in the valley. As requested, before daylight each of the boys had fed his horse, and they were all prepared by sunrise for their journey. And as the day would be too far spent to have their grain ground, they were accustomed at such times to spend the night near the mill in Wyoming. As the



patriarch came forth in the morning from the closet of prayer, and said to his waiting sons, 'Not to-day!' the young men were greatly surprised. 'But, father, our supply is used up, and why shall we delay?' they said, as they turned and gazed over the valley which lay in calm and quiet peacefulness before them. 'Not to-day, my sons,' repeated with emphasis by the man of prayer satisfied the youths that their father meant what he said. He added, 'I know not what it means, but in my prayer my mind was deeply impressed with these words, "Let them abide till the morrow."' Without charging their venerated parent with superstition or ignorance, the obedient sons yielded to his word, unloaded their beasts, placed them in their stalls, and waited for another morning to come. That memorable night a horde of savages, with torch and tomahawk, entered Wyoming valley, and commenced their work of destruction, and it is said that before the bloody drama had ended, not a house, barn, church, school, or mill escaped the flames; and few of the inhabitants escaped the sudden but deadly blows of the savages. From one end of the valley to the other the settlers were butchered or burned with remorseless fury. In the morning at sunrise the father and sons were standing on the highest point, and lo! the valley was filled with volumes of ascending smoke and flames. The awful truth flashed on their minds. The aged saint kneeled down with his sons on the mountain top, and in humble, adoring prayer thanked God for the promise, 'The angel of the Lord encampeth round about them that fear Him.' What are all the mailed troops, all the harnessed warriors surrounding the steps of royalty, compared with the celestial life-guard of the saints? A grand truth, a glorious promise, that the humblest, most despised, unknown believer has a nobler life-guard than the proudest monarch that ever filled a throne on earth. Great honor have they who fear Thy name, O God! Saints are kings, but kings in exile; and while they wander in the desert, their God is near, and His angels will protect and defend His feeble, waiting flock, and bring them to their rest at last."

S. H.

MISSING NUMBERS GLADLY SUPPLIED.

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I try to have each number of THE GOSPEL MESSENGER carefully mailed to each subscriber; but sometimes a few of them are lost in the mails, or delivered by postmasters to wrong persons. For this reason I always have an extra number of copies printed; and, if any subscriber does not receive the MESSENGER by the middle of the month whose name it bears (for instance, the April number by the middle of April), I will take it as a favor to be informed at once of the fact, so that I can send another copy. Do not wait several months and then write me for the missing copy, for then all the copies of that number may be gone.

S. H.

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THE WORD OF OUR GOD SHALL STAND FOREVER.

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"All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it; but the word of our God shall stand forever." (Isa. xl., 6-8.)

The inventions and traditions of men are corrupting and perishing vanities, but the truth of God in the Holy Scriptures will abide when the heavens and the earth shall pass away. And no creature, whether angel or man, can really do anything against the truth of God; he may maliciously and foolishly injure himself and other creatures who follow and imitate him, but he can no more injure God or His truth than he can pluck the sun, moon, and stars from the heavens. The Apostle John, the last inspired and infallible human teacher, died eighteen hundred years ago; while the traditional phrases and forms which divide the Primitive Baptists in a few sections of the United States are from only about ten years to about two hundred and fifty years of age, and they should not for one moment divide the members of the body of Christ.

A pamphlet of eight pages has just been published in Troy, Ala., reviling, misrepresenting, and seeking to destroy the Christian standing of my gracious and godly, tried and faithful Associate Editor, Elder J. E. W. Henderson. The unproved charges against him were, at the Ramah Council in December, 1902, as he writes me, proved to be false by evidence taken from the Church Records and Associational Minutes of his accusers, excepting the newly gotten-up charge that, when the Beulah church (at Troy, Ala.) gave him about \$50 as their pastor, he asked them for \$175 more. The truth in regard to this last matter is, as he informs me, that according to the request of the deacons of that church, he had for many years furnished them, at their September meeting, an annual written statement of his financial condition, and, at the time referred to, the statement showed that he was \$175 in debt; but, instead of asking this additional donation from them, he told them subsequently that other churches had helped him, and all his liabilities had been met, and he was grateful and satisfied.

The pamphlet itself shows that the real cause of the hostility to Elder Henderson has been his faithful, scriptural opposition to the imposition of the inventions and traditions of men upon the churches of the saints—especially unscriptural associationalism, and universal indiscriminate predestinarianism, and the withholding of material support from the ministry, and the *very recent denials*, by a few Primitive Baptists, of the *incontrovertible fact* that there are numerous “ifs” or conditions in both the Old and New Testament Scriptures, referring, we believe, not to the eternal, but to the temporal state of the children of God, and numerous declarations that God will chastise His disobedient and reward His obedient people, who, at the same time feel and joyfully admit that all their salvation is of grace. As I have repeatedly said in THE GOSPEL MESSENGER, the difficulty and confusion and division among our people are caused by some of our ministers and members continually dwelling upon one class of Scriptures and utterly ignoring and virtually denying another class of Scriptures just as true and just as important in their place. Every truly honest heart wishes to know and contend for “the truth, the whole truth, and nothing but the truth.” Only upon the basis of *the pure and entire truth of the Scriptures* can there be real and lasting union among the people of God. For this living and Divine truth and union Elder Henderson and I have earnestly and lovingly contended, of course, with manifold imperfections of the flesh; and for this truth and union we desire to contend till the latest moment of our mortal lives. Nothing could be more *ignorant or false* than to say that Elder Henderson or I or the great majority of Primitive Baptists are *Arminians*. With the light we hope God has given us, we could not be Arminians if our eternal salvation depended upon our believing that false doctrine of men. Salvation is of the Lord, and to Him alone will be justly given all its glory. Elder Henderson has exhorted the Primitive Baptists in his section, not to follow him or any other man, but to search the Scriptures and follow Christ. If all our people had taken his advice, there would be no division there among them.

By Divine grace Elder Henderson and I and every other true Bible Baptist would rather stand by the pure and whole word of God, and have all the other creatures in the universe against us, than dare to add to or take from the word of God and have all the other creatures in the universe for us.

Upon an impartial review of the whole trouble in Southeast Alabama (as in Southwest Georgia, an adjoining section) it seems to me that the contention has been more a strife of persons and words and forms than a real difference in fundamental faith and practice, and I feel that the bars of fellowship should be taken down, and all our people live together in humility, love, and peace as formerly. May the God of all grace and power thus reunite them!

S. H.

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## EXTRACTS.

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Jett, Pickens County, Ala., February 18, 1904.

DEAR BROTHER HASSELL:—I have been deprived of hearing the Primitive Baptists preach, or being associated with them very much for the past four years. I have had no one to preach for us since our dear old Brother A. J. Coleman passed away, in 1900. I have not had an opportunity of contributing towards the church



or helping in any way, as I have wished to do, and so I have concluded that there is no better way of carrying out my desire than to send you money order for \$25, out of which I wish my MESSENGER continued to May, 1905, the remainder to be used in carrying on the good work you are now engaged in.

I do not wish to miss a single copy of the MESSENGER, for it is truly one of the comforts of my life.

With Christian regards, your sister,

MRS. J. CLANTON.

Such generous liberality as that of Sister Clanton helps me send THE GOSPEL MESSENGER to hundreds of destitute and afflicted members who have little, if any other, preaching than what they get in the MESSENGER, and who highly appreciate the privilege of reading it.

S. H.

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McMurrain, Ark., January 30, 1904.

DEAR BROTHER HASSELL AND READERS OF THE GOSPEL MESSENGER:—The February number of the MESSENGER is received. To-night I have been reading it to my wife. I have read her to sleep—something I very frequently do. We enjoy reading the MESSENGER, because it breathes to us an humble spirit. The spirit of meekness is what we like. Christ was a man of sorrows and acquainted with grief, and His spiritual followers *must* possess the same spirit. "Blessed are the poor in spirit." He (Christ) made Himself of no reputation, and His followers must be reduced in spirit to care not for the world nor themselves only to glorify their Redeemer. Of course, they have to contend with the Adamic nature in them and often have to mourn because this nature *seems* to rule within them; but when "the stronger" (the Spirit of God) comes again and casts out the fruits of this nature—envy, hatred, malice, etc.—then they are manifestively clothed with the righteousness of Jesus and can rejoice in Christ Jesus and have no *confidence* in the flesh. Then, dear brethren and sisters, this humble spirit is the true one. It casts out Satan, the world, self, and everything else which separates from God, and then the vessels of mercy are humbled at the feet of Jesus and receive gracious words from His mouth. O, how sweet to be fed so bountifully in a starving land, to drink of the water of Life when thirsty, to find that He is our husband in every sense of the word! The "still small voice" yet visits and shows what great things belong to the people of God. It also teaches and administers consolation to the "poor and afflicted" in Zion.

Then, dearly beloved, the day is far spent, salvation is dawning, your sorrows and afflictions are nearly over, your Saviour will soon appear without sin unto salvation to all who *love* His appearing. Do you love Him? Is He your meat and drink? Have you forsaken all for Him? If so, watch for Him; serve Him. He is meek and lowly and His love has no bounds. He never sleeps nor slumbers, and He is ever near those in whom His Spirit dwells. Bless His holy name! I trust He is *my* shepherd, my bright and morning star. He has been with me (I trust) ever since the year 1884. Many trials have I had, but He has delivered me from them all. Still I am blessed from day to day.

"When trouble, like a gloomy cloud,  
Has gathered thick and thundered loud,  
He near my soul has always stood;  
His loving kindness, O, how good!"

May God add His blessing to you all.

Unworthily,

N. B. BIRD, JR.

Zif, Bradford County, Fla., February 5, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—I received your card asking me to visit Sister Mamie Moore. I went to see her a few days ago. I found her some better, she said, than she had been. She had got some help, for which she seemed to be very thankful. She said it came through you asking for it in the MESSENGER. She is an invalid, indeed, and I believe a child of God, and gives evidence that she has been with Jesus. I had visited her before and enjoyed being with her. She seems to take her afflictions patiently. She is in the place her Master has assigned her. She has a good, kind husband, who does all he can to make her comfortable. They are poor in this world's goods, but I hope they are rich in faith, and I feel to know that the Lord will never leave or forsake them.

Your sister, as I hope,

M. GANEY.

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Round Oak, Ga., January 18, 1904.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD:—I love the MESSENGER and highly appreciate its contents, and the spirit by which I feel the editors and correspondents are actuated. I feel, when it comes, anxious to read it as from my dear relatives, and seldom stop until I have read all its contents. May God bless you and all connected with its management, and increase your and our faith and keep us from the evils of the world. Pray for me and a poor, helpless, afflicted companion. Again thanking you, my dear brother, for sending me your paper, and assuring you that it will afford me great pleasure to send you subscriptions at any time, I remain your unworthy brother in hope,

J. H. GRESHAM.

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Patterson, Ga., January 15, 1904.

*Eld. S. Hassell—*

DEAR BROTHER:—Please find enclosed \$1 to pay my subscription to December, 1905. I am old, feeble, and nervous. My natural abilities have all about failed, and I am badly diseased, and do not expect to live much longer. I tell my relatives so, but God knows when He will remove me from this stage of action. I hope God has given me repentance to Himself and faith in Jesus the Redeemer of Israel, who has delivered me from my burden of sin. He was manifested to my vision as my Saviour, "the chiefest among ten thousand and altogether lovely." I abhor sin and love holiness. I used to enjoy sin and folly. I desire to live a Christian life. I love God because I hope He first loved me. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Brother Hassell, and all God's dearly-bought children that may read this, I desire an interest in your supplications to Almighty God, that He would guard and guide me through this world of sin and death, that I may live with God eternally in heaven. If I live to see the 9th day of March, 1904, I will be 79 years of age.

As ever, your old afflicted brother,

JOHN DONALDSON.

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Ocilla, Irwin County, Ga., January 29, 1904.

*Eld. J. E. W. Henderson, Troy, Ala.*

MY DEAR AND MUCH ESTEEMED BROTHER:—Seeing so many excellent pieces in our lovely GOSPEL MESSENGER for January and February, I desire to write to give you and Brother Hassell my earnest

encouragement and also to the many contributors for their loving pieces. Brother Henderson, my mind is on the first hymn in our old favorite Primitive Hymn Book:

"Awake, my soul, in joyful lays,  
And sing thy Great Redeemer's praise;  
He justly claims a song from me,  
His loving kindness, O, how free!

"He saw me ruined in the fall,  
Yet loved me, notwithstanding all;  
He saved me from my lost estate,  
His loving kindness, O, how great!"

This hymn tells my feelings so well to-night, as my son, Jacob Paulk, 21 years old the 5th of this month, is just recovering from a sad confinement of eight weeks with an abscess in his right side. He is able to walk a mile to see a sick neighbor, and is like a bird turned out of a cage; this was his first confinement. I do hope this may do him good in the future. He has been reading his Bible and other good books. All things work together for good to them that love God, to them who are the called according to His purpose. My wife's health is improving some.

Brother Henderson, if you ever come into South Georgia again, I desire to know it in due time. I will try to meet you some where on your route. Make an appointment in Ocilla, our little town. Pray for my sick wife and family. I desire all that are behind to pay up their dues to the MESSENGER. The MESSENGER is a treat to us in our house at any time.

Your little brother in gospel bonds,

WILLIAM PAULK.

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Paris, Ill., February 16, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—Enclosed find post-office order for which you will extend my time one year for THE GOSPEL MESSENGER and send one year to M. C. Reeves, 118 South Main street, Paris, Ill.

Trusting that you will receive the hearty support and full endorsement which I earnestly believe you deserve, I am yours in hope of a better life.

M. B. MOFFETT.

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R. R. 2, Danville, Ind., February 22, 1904.

*Eld. Sylvester Hassell—*

VERY DEAR BROTHER:—We have just closed a very successful meeting at Danville, Ind., with twenty-three additions. There seems to be an awakening among the churches of this county. Many of the churches are having several additions, and peace and love abound. I often think of David's words, "How good and pleasant it is for brethren to dwell together in unity!" When His servants preach "all the counsel of God" peace usually abounds and "sinners are converted to Him." The dear old church "puts on the beautiful garments of salvation" and becomes the glory of God in all the earth. May the dear Lord bless you with prosperity in soul and body, temporally and spiritually.

Your brother in precious fellowship.

E. W. THOMAS.



Macon, Ga., January 28, 1904.

*Elder S. Hassell—*

DEAR SIR:—Enclosed you will find post-office order for five dollars, which you will please place to my credit. Your MESSENGER is the best printed matter that I find among all my journals.

Yours truly,

S. B. BARFIELD.

Bishopville, S. C., February 2, 1904.

DEAR BROTHER HASSELL:—Enclosed find check for \$1.00 to pay for the MESSENGER. It is a welcome visitor to my home. I wish every Baptist could read it and love its peace-making spirit. I feel you manifest your motto in each issue. May God prolong your useful and exemplary life, and bless your labors in His vineyard. Come to see us whenever you can. With much love,

Your brother,

R. H. PITTMAN.

Fairfield, Tenn., December 1, 1903.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—I have just read the December number of THE GOSPEL MESSENGER, and as my subscription is out in January, I enclose \$1.00 to renew. I enjoy reading it, and hope you will be able to continue publishing it. I wish you would come to Tennessee and preach for us some time in the near future. I enjoy your writings, especially the questions and answers.

Your unworthy sister,

MRS. J. M. BROOKS.

Goldthwaite, Texas, February 3, 1904.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST:—You will find enclosed a post-office order for one dollar for the good old MESSENGER another year. I have been reading the MESSENGER ever since 1884, and it gives the same old sound without any compromise with new issues. I hope the Lord will spare you many years to spread the glad tidings of salvation.

Yours in love,

N. J. DANIEL.

River Falls, Wis., November 29, 1903.

DEAR BROTHER HASSELL:—My last number of THE GOSPEL MESSENGER reminds me that my subscription has expired, and I will hasten to remit, as I feel like I could not well do without our Baptist papers, as they are all the preaching I have in this far-away Northland. There are a plenty of so-called religions here, but no old Baptist to my knowledge. I get so hungry for a good old Baptist sermon, and pray the good Lord will hasten the time and open up a way that we can hear the gospel preached in purity and truth. Please find enclosed \$1.00 for my subscription, and may the Lord enable you to live long to edit the dear old GOSPEL MESSENGER, is the prayer of your unworthy sister,

MRS. CASSIE P. POMEROY.

#### CHANGES OF ADDRESS.

Eld. A. J. Harrison has removed from Hampton, S. C., to 1607 Barnwell street, Columbia, S. C.

Eld. J. S. Webb, editor of the *Baptist Trumpet*, has removed from Bonham, Tex., to Tioga, Tex.

Eld. W. S. Craig has removed from Cozad, Neb., to Kearney, Neb.

## OBITUARIES.

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“Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” Rev. xiv. 13.

### IN MEMORY OF ELD. JOHN K. BOOTON.

WHEREAS, It hath pleased our heavenly Father to remove from our midst and associations by death, December 19, 1903, our former and beloved pastor, Eld. J. K. Booton, who was faithful to his calling through heat and cold, privations and sorrows: therefore,

*Resolved*, That we bow to the divine will of heaven's King, and extend to the bereaved ones our deepest sympathy, and pray God to temper the winds of adversity to His shorn lambs, and console us with this truth, that our loss is the eternal gain of our departed brother.

*Resolved*, That this memorial be entered on our records, and a copy be sent to the *Advocate* for publication, and that the *Gospel Messenger*, *Primitive Monitor*, and *Primitive Baptist* be requested to copy the same.

Brother Booton preached in the neighborhood of Ceder Creek for twenty-five or thirty years, and continued pastor of Cedar Creek church from its organization, in 1894, up to the close of 1903.

Done by order of Cedar Creek church, Frederick County, Va., February 7, 1904.

ELD. J. A. NORTON, *Moderator*.

J. H. BRUMBACK, *Clerk*.

### ELD. J. J. NEAL.

It becomes my painful duty to chronicle the death of our beloved brother, Elder J. J. Neal, of Clawson, Texas. Brother Neal was born at St. Francis, Ark., June 18, 1857, and died February 17, 1904, being 46 years, 7 months, and 29 days old at his death. The subject of this sketch was the fourth child of I. P. Neal and — Neal. His father died in the civil war; and all his brothers, five in number, and an only sister, preceded him to the grave; and his dear old mother, now 78 years old, and who is almost entirely deaf and nearly blind and helpless, alone survives him. Brother Neal received a hope in Christ in 1871, and united with the Methodists; but some years afterwards, becoming dissatisfied with their doctrine and practice, he left them and joined the Missionary Baptists, but failing to find a home with them he left them, and on the first Saturday in September, 1887, he united with the Primitive Baptists at Little Flock church in Angelina County, Texas, and was baptized the next day by Elder E. J. Smith. The church soon discovered that Brother Neal possessed the gift of preaching, and therefore licensed him to preach in 1890, and soon thereafter called for his ordination, but he refused to submit to the imposition of hands of a presbytery until he was made willing by the power and Spirit of an Almighty God, when a presbytery, composed of Elders Thomas Britain, J. D. Mathews, and Z. Oliver, was called, and he was ordained to the full work of the ministry on August 4, 1894. Elder Neal, though a great sufferer from a complication of diseases, was a meek and humble Christian, and an able and fearless defender of the doctrine of God our Saviour. Salvation by Jesus Christ for poor, lost, and ruined sinners (the sons and daughters of Adam) was his greatest theme, which sometimes brought down upon him sore per-

secutions from those who hold the doctrine of two eternal spiritual families or seeds. But he is beyond the reach of all persecution. And to his dear companion and two children and dear old mother, I would say, Weep not, as for one who has no hope, for your dear son, husband, and father has only gone on before, and has entered into that rest that remains to the children of God, where I hope we will all meet him in the sweet by and by.

A. M. STARLING.

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#### MARY ELIZABETH BAZEMORE.

Our dear daughter, Mamie, was born in Troup County, Ga., March 1, 1882, and fell asleep in Jesus on February 13, 1904, in Bartow, Ga., at the residence of her married sister, Mrs. T. P. Hamilton, being in her 22nd year. She had been in feeble health for a month or two, and finally got down in the bed, and was very sick for a week or two, but got better and got up again, and we were hopeful of her recovery; but she was on a general decline. After she got up it seemed that she could not gain her strength nor her flesh. Thinking a change might help her, we let her go from home to her sister's, in Bartow, a distance of nearly two hundred miles from home, where she could get artesian water to drink; but the dear child died in a week after leaving home. We now regret that we let her leave home, as we would have been with her in her last few days on earth. We brought her home, and the family and the many dear, loving friends were permitted to see her dear, sweet face and form again before burial. The funeral was held at our residence in Kirkwood, Ga., and quite a number of dear friends were present to pay their tribute to her with their kindly service and floral offerings. Elder D. Hess, of Kirkwood, officiated at the funeral, and the humble writer spoke a few words of his sweet, lovely, sainted daughter. We buried her in a cemetery near Atlanta, on a lot presented to us by our beloved brother, George F. Glazener, of Atlanta.

We had two physicians with our dear daughter, but they did not seem to understand her case. She was sick very much like our dear boy, Johnnie, who died four years ago. She was very patient and kind during her illness, and when she was well, too, and was a universal favorite with her acquaintances. She was very meek, and inherited the earth, getting along so peaceably and quietly in life.

I baptized the dear child in April, 1897, when she was a little over 15 years old; so she had been a precious member in the church with us nearly seven years. She loved good preaching and loved to read our religious papers. Notwithstanding she was so feeble and weak, she went on the street car to our last meeting in Atlanta, about a month before she died. I left it with her about her going, but on learning that she was going, I told her before she left home that if she did go "papa" would preach some for her. This I said, knowing that she was always so glad to get to hear me preach. There were other preachers present, and one preached before I did; but for the sake of my dear daughter and her sisters and mother and others, I preached a short discourse, which she very much enjoyed. This is a pleasant reflection to me. I only regret that I did not utilize more time in feeding this dear, sweet lamb at home more than I did. I did converse with her, though, in regard to our hope in the Lord, and we had the sweetest and most cordial fellowship for one another. I have the same hope for her that I have for myself. I was very sick myself during her sick-



ness, and after she got up she waited on me very kindly and tenderly, and manifested much concern about my recovery. I was just sitting up a little when she left home. I talked with her, reminding her that our salvation was altogether of the Lord, to which she heartily assented. While in conversation with me a few days before she left home she said to me that this world was nothing; that there was nothing here. This shows that she was crucified to the world, and was ripe for death, and was ready to go home to heaven and be with her Heavenly Father and her precious Saviour, and the angels, and all the redeemed gone on before. She had five little brothers gone on to heaven before her, whom she has now joined.

Her dear mother, brothers, and sisters, together with the humble writer, are all broken-hearted; but we sorrow not as those who have no hope, for we expect to meet our sweet one again in the sweet by and by, in heaven, where there will be no more sickness, pain, sorrow, sin, nor death, and where all tears will be wiped from our eyes.

T. J. BAZEMORE.

Kirkwood, Ga., February 16, 1904.

*Primitive Monitor, Pilgrim's Banner, Baptist Triumph and Zion's Landmark* please copy.

At the request of Elder Bazemore I append to the obituary of his dear daughter a most touching and comforting letter from our gifted and precious brother, S. B. Luckett, to him. I feel that few believing parents who have lost children can read these sweet, sad, yet consoling, words without tears. Brother Bazemore requests those of our papers that publish the obituary of his daughter to publish this excellent letter of Brother Luckett's with the obituary.

S. H.

Crawfordsville, Ind., February 22, 1904.

*Elder T. J. Bazemore, Kirkwood, Ga.*

VERY DEAR AND ESTEEMED BROTHER:—Your brief message of 19th is just to hand and I write you at once. How small was the card and few your words, but, O! how great the sorrow it contained. What can I say that will bring relief to the stricken household? Nothing, except to assure you that once more we weep with those who weep, and for you we turn our poor petitions to Him whose custom it is to come down to this earthly garden to gather lilies to be transplanted in a fairer clime. "My Father is the husbandman," said our incarnate Lord, and while every plant not planted by Him shall be rooted up, the planting of His own right hand shall be given immortal bloom in paradise where Jesus is. And yet how crushed we are to see them go! Dear bereaved ones, how true it is that no chastening for the present seemeth joyous, but grievous; *nevertheless*, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. O, that blessed "nevertheless"! The chastening was a battle—a conflict of bitterness and pain, but the "fruit" will be peaceable and satisfying at the last.

But I am not writing to the young seeing the first dark shadow on life's checkered path. This is not your first sorrow, nor the hundredth! Long since you learned that we live in a land of mourning. Storm and tempest and rolling wave sweep the sea while desolate paths intermix o'er the icy earth and burning sand, while blighted hopes and ruined plans remind us not to set our affections on the earth where moths corrupt and thieves break

through and steal. We must cross the dark-faced river to escape the wilderness where drought and scorpion and fiery serpent contend with us for possession.

Your dear Mamie has crossed that river, and while those of you remaining have other sorrows yet to drink, no tremor of pain will evermore be hers. This removal of one so dear to you will unloose one more earthly tie and be to you an anchor of the soul both sure and steadfast, and which entereth into that within the veil. Trials like this make earth's beauty fade, and increase the attractions of the everlasting kingdom. I pray that it be so with you and your sorrowing, dismembered family; and that waiting faith and abounding hope find a resting place in your hearts. There should be sweetness mingled in your bitter cup, my brother, as you call to mind the sweet event seven years ago, when, perhaps, with beating heart and trembling hand for love's sake you laid your own dear child in the mystic grave that Jesus filled. Like Him, she became the inmate of a second grave, and "to-day" is with Him in paradise!

We grieve for you, dear friends, and tender our loving sympathy. We mourn with you from an experimental knowledge of your present trial. On one of those rounding hills on the outskirts of the city of St. Joseph, over looking the "mad Missouri" that goes sweeping by, our first-born child and her baby brother repose in dreamless sleep; while in another quiet spot, where many kindred rest, close to the beautiful Ohio, lie another brother and sister where nothing can break the slumber that hath bound them. And here at this place still another brother and sister will no doubt moulder into dust, and there await the cry of our descending Lord, the voice of the archangel and the trumpet of God. One of them, our dear Jessie, already "lies under the stone"—a dear girl, like your own, "kind, gentle, and meek," and whose twenty-four years had made her a sweet, intelligent companion for us. We trust she, too, was a Christian. Many and many are the dates and pencil marks on the margin of our Bible made by her when reading its pages. On our return from the beautiful cemetery, and while sitting in the room that seemed so dark and desolate, moved by some impulse, I know not from whence, I opened a large volume that I had not looked into for a year and saw for the first time on the fly-leaf the following lines in her own penmanship:

"Beyond the smiling and the weeping

I shall be soon;

Beyond the waking and the sleeping,

Beyond the sowing and the reaping

I shall be soon!

Love, rest and home! sweet home,

Lord, tarry not, but come!"

JESSIE.

Yes, beloved friends, our dear, dead children are beyond these earthly changes. They are free from any of the vicissitudes that may come to us.

Forgive me for alluding to these fadeless memories of by-gone years. Every heart has them put there as "pictures of silver," by life's mysterious wand. I meant to have comforted you and have only succeeded in making myself sad. I pray the Good Samaritan (there is but one) will pass your way and diffuse His oil and wine upon your bruised hearts. To Him your tears are richer than earth's poor rubies, for with such as these the unknown woman washed our Saviour's feet. The Lord is even now making up His jewels, and, like Mordecai, we should rejoice that the King has chosen our children.

Dear brother, our paths are far apart, but they are nearing each other and will at length be one. The *final* day for us can not be far off. May the merciful One remember us in the throes of the parting hour, and though it seems too much to ask, may He give us an inheritance with the saints in light. In this sweet hope I remain, I trust sincerely, your brother,

S. B. LUCKETT.

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#### MRS. NANCY A. BROOKS.

Mrs. Nancy A. Brooks, consort of John T. Brooks, was born October 19, 1828, and died December 1, 1903. The subject of this sketch had been identified with the people of this community for a half century. She was a daughter of Robert Cross, one of the pioneer settlers of this country. She was married to John T. Brooks January 1, 1850, and in a few years they became the founders of the little village known as Brooksville, Ala., in and around which she spent the remainder of her life. "She was a good woman full of almsdeeds." She professed faith in Christ in early life, and united with the Baptist church before the "split" took place, after which she was identified with the Primitive Baptists, to whom she was faithful and loyal to the end. Her life was exemplary and consistent under any and all circumstances. Kind and benevolent in her disposition, she was a welcome guest in the homes of her brethren, sisters, and friends, and while she was never charged with the responsibility of rearing children of her own, yet she became the adopted mother of several homeless orphaned children, to whom she was as kind and devoted as an own mother. In this connection I must mention her untiring efforts and interest in the sick and suffering around her. For many years she had the care of an afflicted mother; then afterward her husband was afflicted with rheumatism, and was a great sufferer for many years; and many other friends and relatives were the recipients of her kindly ministrations. But, most of all, her faithfulness to her church and pastor is worthy of mention. Out of her limited means she was liberal in the support of her church and pastor. But Aunt Nancy will come no more into our homes to bring sunshine and gladness. She has been gathered unto loved ones gone before; and while there are but few of her immediate relatives left in this community to mourn her death, yet there were sad hearts and bowed heads that followed her remains to their last resting place. May the God of all grace comfort the hearts of the bereaved ones, is the prayer of a

Equality, Ala.

LIFE LONG FRIEND.

---

#### MRS. MATTIE A. HARDAGE

Was born in Upson County, Ga., December 18, 1854, and died December 14, 1903, of a lingering disease, making her stay on earth 48 years, 11 months, and 26 days. She was the daughter of W. G. and Elizabeth Prator; was married to Joel A. Hardage, January, 1875, and to this union were born four children—three girls and one son. They all survive her. She joined the Primitive Baptist church at Bethlehem, Upson County, Ga., July 5, 1890; was baptized the following day by the pastor, W. W. Childs, with whom she lived a worthy member till death. She leaves two brothers and two sisters—Mrs. J. M. McFarlin and Mrs. Calhoun—and a host of relatives and friends to mourn her death. I don't think I ever saw a better wife. She was always so kind and agreeable, she tried to raise her children right. The writer had known this dear sister



a number of years and can truly class her with the excellent of earth. She was a strong believer in the doctrine of salvation by grace. She was loved by all who knew her. She lived the life of a Christian and died a Christian death, and doubtless her spirit has entered into the joys of her Lord. I can recommend her bereaved husband, children, relatives, and friends to follow her precepts and examples, and mourn not as those without hope, for our loss is her great gain.

Weep not, dear friends, for she is gone,

She is forever blest;

Where the wicked cease to trouble,

And the weary are at rest.

J. M. McFARLIN.

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#### MRS. NANCY CATHARINE BROWN.

Nancy Catharine Brown, daughter of Rowland and Lydia Williams, was born in Merriwether County, Ga., October 24, 1843, and moved with her parents to Carroll County, Ga., when 7 years old, and joined the Primitive Baptist church at Holly Springs in time of the war between the States. She related her experience on Saturday at their conference, and was to be baptized the next meeting. So at the next conference her sister, or half sister, came forward and related her experience, and the next morning at the water's edge, the other sister, or half sister, as it may have been, gave in, and they were all three baptized into the fellowship of that church by Elder Robert T. Speight. On the 31st day of December, 1867, she was married to the writer of this notice. Ten children (6 boys and 4 girls) were born unto us, of whom two of the girls preceded her to the grave. As a church member, she was dutiful and anxious to go to meeting at every reasonable opportunity; as a wife, kind and affectionate; as a mother, very kind and tender, especially in the sickness of her children. She was never wearied or negligent, but ever ready to administer to their wants; and, as a neighbor, she seemed ever anxious and ready to administer to the needs and wants of the poor and needy, and to visit the sick. She surely was an exception. She inquired after the afflicted that were beyond her limit to visit. She died of typhoid fever and hemorrhage, July 16, 1901, and was laid to rest the next day in the cemetery at old Macedonia, three miles south of Buchanan, Elders W. M. Holcombe and Bullard conducting the funeral service in the presence of a large number of sorrowing friends, it being their regular time of meeting at that place. But we sorrow not as those without hope, for we believe that she was fully prepared many years before her death to meet the same.

HER HUSBAND, SAM. W. BROWN.

Buchanan, Ga., January 30, 1904.

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#### ISAAC R. BROWN.

Isaac R. Brown, son of S. W. Brown, died of typhoid fever and hemorrhage at the home of his father after an illness of thirty days. He died August 17, 1901, and was buried the following day by the side of his mother at old Macedonia grave-yard. Burial services were conducted by Brother Elder John J. Pope. Isaac was 18 years old lacking eighteen days. He had never made any profession of Christianity, but was a good, moral, peaceable, quiet boy, and of our six boys he seemed to be the smartest in books, and I often sent him

on business errands and never was uneasy but what it would be attended to right; and I confess that if I had one boy above another that I looked to or depended on in the future days of this life for help in old age and dependence, it was this one. But alas! these expectations, like many others, are blighted; but, oh! for humble submission for the will of the Lord to be done. While watching over him in his last moments and seeing he must pass away soon, I said, "Isaac, you will have to leave us; are you willing to go? He exclaimed in a weak, trembling tone, "O, Lordy! O, Lordy! O, Lordy!" and was gone in a few moments, and many, many are the times that word has seemingly sounded in my ears since that time.

HIS FATHER, SAM. W. BROWN.

---

#### NOBLE N. BROWN.

Noble N. Brown, son of Sam. W. Brown, contracted malarial fever while working in the pipe furnace in Anniston, Ala., and came to our home, near Buchanan, Ga., in the summer of 1900, and lingered on until the coming of cool weather, and said to me he did not believe he was going to be able to do anything that winter. So he went to Polk County, Ga., and entered school where another son of ours was teaching; and in early spring he came home and went to Texas to another son of ours, and in October he was taken sick again with malarial typhoid fever and lived only one week. The doctors said he had never got over his malarial spell back here; and it seemed nothing could be done for him. He was wild and out of his head much of the time. And Henry, his Texas brother, tells me he heard him talking while his tongue was almost paralyzed in death, and he drew near to see if he could tell what he was saying, and could only understand a word now and then, but enough to know he was in prayer, and he passed away in a few moments. He was born April 21, 1879, and died October 25, 1901; he was never married. I was on the way to see him, and he was dead before I reached him. I brought him back and buried him at Macedonia grave-yard with our other dead, Elder John J. Pope conducting burial service.

HIS FATHER, SAMUEL W. BROWN.

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#### ANDIE GOODWIN.

By the request of my dear sister in the flesh, and also, I hope, in the Lord, I will try, with a very sad heart, to write the obituary of their little daughter, Andie, daughter of Asa and M. E. Goodwin. Little Andie was born in Shelby County, Ala., on June 26, 1892, and died in Birmingham, Jefferson County, Ala., September 22, 1903, aged 11 years, 2 months, and 26 days. Andie was one of the twins of my sister, she was very industrious, and liked and loved by all who knew her. She and her little sister, Evia, who she left behind, were never very well; they were subject to indigestion, and very puny at times, and little Andie was taken with that disease before she died. My wife and I were there a few days before she died, and she seemed to be a great deal better. She, her mamma, and her little sister, Evie, were fixing to go to my house as soon as she got well. She seemed to be helped up a great deal; she wanted to get well, she would tell her mamma, so she could go to Uncle Bryant's and Aunt Henrietta's. She said to my wife before we left, Aunt Henrietta, be sure and have me some parched ground peas when I come. But, alas! the poor little thing never got to go to Uncle Bryant's. But I do hope, and believe, she has gone to a

better place than Uncle Bryant's, where there is no pain, no sickness, no trouble and sorrow. All that kind friends and neighbors and three good doctors could do did her but little good. It seemed the call had come, Child, your Father calls, come home. It is sad indeed to give up our loved ones. I can certainly sympathize with my dear sister in her bereavement. It seems that mine was worse, as my dear child was grown and in the bloom of youth. But we all have our troubles, trials and tribulations. The Lord says whom He loveth He chasteneth. A few days before she died she would call on her papa and mamma to sing; she wanted them to sing all the time, and if they did not go to singing she would try to sing herself, and it was always sacred songs she would sing, one of which I will here give a part of:

What a fellowship, what a joy divine,  
 Leaning on the Everlasting Arms.  
 What a blessedness, what a peace is mine,  
 Leaning on the Everlasting Arms.  
 Leaning, leaning, safe and secure from all alarms, etc.  
 Oh, how sweet to walk in this pilgrim way,  
 Leaning on the Everlasting Arms.  
 Oh, how bright the path grows from day to day, etc.

She sang part of the above hymn, and she said to her mamma: I see Jesus standing out yonder, pointing out of the door.

She leaves a father and mother, three sisters and five brothers and a host of relatives and friends to mourn their loss. Then, on the 23rd day, they laid little Andie away in the cemetery at Ebenezer in Shelby County, Ala., in the presence of a great many relatives and friends. They sang No. 644, Lloyd's Selections.

The little babe is gone to rest,  
 To reign with God forever blest,  
 Its little tongue will always praise  
 A Saviour's love, redeeming grace.

Far from a world of sin and strife,  
 It now enjoys a heavenly life,  
 And joins to praise, and shout and sing,  
 And makes the heavenly arches ring.

Could we but hear its little tongue,  
 So sweetly sing the heavenly song;  
 Could we but see its smiling face  
 Delighted with the happy place.

We could not wish it back again,  
 But say, dear babe, with God remain,  
 We'll try to gain that peaceful shore  
 Where those who meet shall part no more.

After prayer and a few comforting remarks by Brother Elder J. J. Moore, she was neatly put away in the family burying-ground to await the resurrection morn.

J. B. SPRADLEY.

Childersburg, Ala., February 10, 1904.

I am requested to say, by my sister, M. E. Goodwin, and her husband, Asa Goodwin, that they tender their sincere thanks to their friends in the community of West End, near Birmingham, Ala., for their courtesies and kindnesses shown them while their little child was sick. May the Lord bless them in their trials.

Childersburg, Ala.

J. B. SPRADLEY.



Vol. 26.

No. 5.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

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# The Gospel Messenger.

MAY, 1904.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 26.

WILLIAMSTON, N. C., MAY, 1904.

No. 5.

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## PALM-BEARERS.

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Palms of glory, raiment bright,  
Crowns that never fade away,  
Gird and deck the saints in light—  
Priests and kings and conquerors they.

Yet the conquerors bring their palms  
To the Lamb amidst the throne,  
And proclaim, in joyful psalms,  
Victory through His cross alone.

Kings for harps their crowns resign,  
Crying, as they strike the chords,  
“Take the kingdom, it is Thine,  
King of kings, and Lord of lords!”

Round the altar priests confess,  
If their robes are white as snow,  
’Twas the Saviour’s righteousness  
And His blood, that made them so.

Who were these? On earth they dwelt,  
Sinners once of Adam’s race;  
Guilt and fear and suffering felt,  
But were saved by sovereign grace.

They were mortal, too, like us;  
Ah, when we like them must die,  
May our souls, translated thus,  
Triumph, reign, and shine on high!  
JAMES MONTGOMERY, (1771-1854).



## NORTH BERWICK, MAINE.

BELOVED ONES OF GOD:—It is a very great blessing to be so established in the truth of Christ's gospel that we are not carried about with every wind of doctrine. It is not from any natural wisdom that we possess beyond our fellow creatures that we are rooted and grounded in the truth, but all is the result of divine tuition. "They shall be all taught of God." John vi. 45. And, if indeed we are included in the number of the taught of the Lord then this gracious teaching is the evident seal unto us that we are the children and heirs of the everlasting covenant ordered in all things and sure. As I am led to muse upon the riches of Jehovah's reigning grace in calling us unto the knowledge of the Son of God our Saviour, the more wonderful this favor becomes in my view. To be redeemed by the precious blood of Christ from our sins, from the curse of the law, from hell and the grave unto God, to be made by adoption the children of God, and if children, heirs of God, and joint heirs with Jesus Christ, this truly is infinitely glorious. Who am I, that I should be so signally favored, and have in my heart such a blessed hope? I am a poor unworthy sinner.

"There was nothing in me that could merit esteem or give the Creator delight. 'Tis 'even so, Father,' I ever must sing, 'because it seemed good in Thy sight.'"

Then as I contemplate the gracious acts of the Lord in behalf of His chosen ones I say in my heart, "What gratitude I owe to the everlasting God!"

"Ah, give me, Lord, the single eye  
That aims at nought but Thee;  
I fain would live, and yet not I,  
Let Jesus live in me."

It is so good, so uplifting to have our hearts stirred up by the Holy Spirit, the Comforter, unto meditations upon the excellencies of our incarnate Redeemer. Within the past few hours now and then thoughts have entered my mind upon the intercession of our great High Priest, and as I thought upon this comforting revelation, that Christ Jesus makes intercession for

transgressors, I have found relief, support, and quietness. Why has this truth ministered to my soul been thus suitable and precious? Because many anxieties have rolled in upon my soul, I have felt my heart sinking with faintness because of these perplexing providences, and I have sighed and moaned unto the Lord. It has seemed that I had no language to pour forth my troubles before the throne; but into my aching heart the Comforter poured this soothing balm, that Jesus is our beloved intercessor. I was persuaded by the work of the Spirit within my tried, tossed-about heart to believe that the Son of God, our precious ascended Redeemer, is not indifferent to the estate of those who trust in Him. Zion is engraven upon the palms of His hands, and her walls are continually before Him, and then I hoped that my sighs and moans were not despised by Him, and that He well understands their meaning, and this to my heart He is saying:

"I feel at My heart all thy signs and groans;  
For thou art most near Me, my flesh and my bones;  
In all thy distress thy Head feels the pain:  
Yet all are most needful, not one is in vain."

O dear fellow-believers in Jesus, when such language as this has taken captive my heart, I have smiled amidst my tears and in affectionate trustfulness I have felt to cast my all upon our kind Almighty Friend. We believe the church, the Lamb's wife, is the desire of His eyes Ezek. xxiv. 16, and among that countless throng that compose His well loved church there am I, an insignificant speck, but O, surpassingly wonderful, not insignificant in the eyes of the Redeemer, the King of Glory. I dare hope, and would, with all the church of God, say, "I am my Beloved's and His desire is toward me." Solomon's Song vii. 10. It is blessed to be stayed upon the Lord, for then we triumph and all goes well. We can wrestle and fight and endure afflictions, and count it all joy when we fall into divers temptations. But our faith, in which we have the victory, consolation, and peace is of the operation of God, and we need constant supplies of grace ministered unto us; we need the Spirit of Truth to take the things of Christ and shew them unto us.

The sacred communion of the Holy Ghost is so needed, for while He brings to my remembrance the sure mercies of David, my faith fails not, my faith is nourished, and thus I cleave to the Lord, my heart trusteth in Him who made heaven and earth.

FRED W. KEENE.

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CRAWFORDSVILLE, IND., March 1, 1904.

DEAR BROTHER HASSELL:—I desire to thank you for the address of the Black Rock Convention of 1832. It is worth the price of your paper.

The spirit and matter of it are good, and I think you have given your readers a blessing in republishing it.

The man who wrote it preached a full gospel, and the Lord has blest our church with such men in all ages.

Your paper has been a blessing to our denomination; it has been conservative, and in a kind spirit firmly adhering to our old-time principles. I know I hold you as a dear and faithful servant of the Lord. I think it would be well for all our papers to reprint the Black Rock address. We should enquire for the *old paths*, not devote our time in search of new ones. The old gospel and the full gospel has been preached among our churches from the Black Rock Convention till now. O, how many faithful heroes are now slumbering in their graves, with whom we once took sweet counsel, who proclaimed the gospel fully, and as fully as any now living will ever be able to do.

The last paper was unusually sweet to me, and I have so much enjoyed reading it.

Your poor unworthy brother,

J. H. OLIPHANT.

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## ASSOCIATION.

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FIVE POINTS, ALA., March 1, 1904.

Some years before the death of Elder W. W. Mitchell, of Opelika, Ala., the church of his membership, Mt. Olive, withdrew from the Olive Association by letter, and I think the said Association dissolved at its next



session, and since then the several churches of that body have not held regular annual meetings together.

It was the desire of Elder Mitchell for the churches to hold extra meetings about once a year under the management of the church calling such a meeting, inviting all orderly Baptists to meet with them in simple worship. While Elder Mitchell held the view that organized Associations in the old form had in many instances brought the churches into trouble, he, however, thought it was good for churches to frequently come together for preaching, praying and singing, for the comfort and mutual edification of the saints. But such meetings have not been held regularly by the churches in the bounds of the old Olive Association; but a frequent desire has been expressed by many brethren to have an understanding among said churches for an annual meeting of the kind. Accordingly on last Saturday, Feb. 27, 1904, in conference Mt. Olive church in Lee County, Ala., four miles south of Opelika, unanimously agreed to invite all the churches of the old Olive Association to meet with them beginning in a three days' meeting, on Friday before the fifth Sunday in July next. Also we invite all of our brethren and sisters far and near to do us the kindness to come among us and join with us in the praise of God. The church has nearly a hundred members, some young and some old, and is in peace and we feel sure that as many as will come will receive a welcome, and if they come on the cars will be met at Opelika and conveyed to the meeting and cared for. The writer is the unworthy pastor of the church, and does most earnestly hope that a number of our elders will join us at that time. May the Lord gather us together in His name.

The church will send letters to the churches of the old Olive Association, requesting them to send letters and representatives to the meeting with the understanding that said union will be held annually with some one of the churches that may so request in their letter sent to the meeting. This is the church where Elder Mitchell is buried, and where he was a member and pastor for fifty years. He rests from his labors, but his works do follow him.

J. T. SATTERWHITE.

LA FAYETTE SPRINGS, MISS., Feb. 27, 1904.

DEAR BROTHER HASSELL:—On another sheet you will find subscribers with the amount to pay for the MESSENGER another year. We so much appreciate the clean, sound and humble manner in which you conduct its publication. Not only should we be sound in our doctrinal views, but humble, loving and devoted to the cause of truth, and prove by our every day life that we do love the holy cause of God, and are willing, if necessary, to make sacrifices for the upbuilding of the church and brotherhood generally. If true charity were the incentive prompting all we do along the line of our duty, would not our solemn assemblies in our regular meetings prove to us heavenly places in Christ Jesus, and thus cause our children to become more interested and desirous to attend our services? I do feel the MESSENGER is a great blessing to the Baptist cause, and may it long live to disseminate among its many readers the beneficent influence of peace and love.

A. B. MORRIS.

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### HELPING OUR PASTORS.

---

CORNIE, UNION COUNTY, ARK., March 3, 1904.

*Eld. S. Hassell—*

DEAR BROTHER:—We have not had any preaching since November, our pastor, Bro. Yarborough, having moved away. The brethren were slow about helping their pastor; they say they are too poor. I want to say that if we wait until we get rich to help our pastors, the cause will trail in the dust. We spend hundreds of dollars, needlessly, upon our lusts, never thinking of our pastors needing the necessities of life. One brother says "I intend to help Brother——." When? After he is forced to abandon his efforts to serve us and go into some other business to support himself and family? They will actually depend upon the deacon to keep up all the church matters, financially, never thinking that he needs any assistance from them. They say that the Lord will put it into the hearts of the people

to sustain their pastor. I believe that is true, but I believe this is one thing they can resist or neglect. Therefore, we can not have a full gospel preached to us. Besides this, brethren, if we will be faithful to our pastor, it enables him to be faithful to us.

I know that any brother, it matters not how poor, could give his pastor \$1.00 per month in money or the necessities of life. Whenever they make an effort in this direction and do it, they will see their pastor will be more punctual in attending his churches. Suppose we try it. I would like to hear from you on the subject, Brother Hassell?

Your brother in hope,

R. M. BRITT.

#### REMARKS.

It is the plain commandment of God for us to aid in the material support of our pastors (1 Cor. ix, 1-14); but, like the self-sacrificing Apostle Paul, who wrote these words, the great majority of Primitive Baptist pastors serve their churches whether the latter aid them or not. (1 Cor. ix, 15-18; Acts xx, 33-35; 1 Thess. ii. 9; 2 Thess. iii. 6-12). Yet this does not make it any less the duty and the privilege of the churches to aid their pastors. We should not grieve or quench the Holy Spirit who commands us in our hearts as in His word to help our pastors (Eph. iv, 30; 1 Thess. v. 19); the most of them are poor and needy and have to work hard to support their families, and take much time and undergo much expense, in all kinds of weather, to serve their churches and members both publicly and privately, and try to minister both naturally and spiritually to the destitute and afflicted. If we have the love of God and His servants and people and cause in our hearts, we certainly will delight to help our pastors in their self-denying services, and we will also remember and visit and help the poor and afflicted among us. We are to love God with all our hearts, and to love our neighbors as ourselves, and to bear in mind that covetousness is idolatry, (Col. iii, 5). We should give as the Lord has prospered us (1 Cor. xvi. 1, 2). The two mites of the poor widow were more than the largest contributions of the wealthy (Mark xii. 41-44).

S. H.



CHARLTON, ALA., Feb. 28, 1904.

I object to the term "Hardshell" for the following reasons, viz:

1st. It is not scriptural.

2d. It was given to us by our religious enemies.

I wish our brethren everywhere would quit using the above term. I have seen it in the writings of our brethren, and have heard it from the pulpit, in speaking of the apostles and prophets. "I guess they were good 'Hardshells.'"

I never saw a young lady blush more than when a very accomplished one asked me once if I was a 'Hardshell.' I replied that I knew nothing of such people.

The term "Primitive Baptist" is rich and full of deep meaning and should always be used by our brethren.

C. H. BYRD.

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#### AN APPEAL TO THE MEMBERS AND FRIENDS OF THE PRIMITIVE OR OLD SCHOOL BAPTIST CHURCH.

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In our Capital City, Washington, D. C., there has been recently organized a church of the faith and order of Old School or Primitive Baptists. There is at present a substantial organization of some twenty-one active members, which, with the Lord's continued sufferance and blessings, bids fair to become a mighty and abiding witness to the truth in that large city.

The members are compelled at present, because of the lack of a church house, to hold their Wednesday and Sunday evening meetings at the homes of various members and their regular meetings once a month in a rented hall. It is our earnest wish to have a suitable church building in which meetings can be held at any time desired. The membership is not able to raise the comparatively large sum necessary to construct a house in this city, however, and the only possible way we can hope to accomplish our purpose is to obtain help from our brethren and friends of the other churches. This is the object of this appeal.

There are a large number of preachers and brethren visiting Washington each year, and it is evident that the church will be of somewhat a national character. It is our desire to make all visiting Baptists feel at home while sojourning here, and we want all such to look us up and we will guarantee to make them as comfortable as possible. We feel that there are a great number of Old Baptists and friends situated in various places throughout the country who are willing to assist us financially in our undertaking, and to such we make a personal appeal.

It is conservatively estimated that a plain, substantial brick structure, which will seat about two hundred, and a lot suitably located, will cost at least \$5,000. This will not admit of any stained

glass windows, cushioned pews or high art decorations, however, as both material and labor are high, and the ground will cost 50 cents per square foot.

We request all the Old Baptist Elders to kindly read this appeal to their respective churches and to aid us in every way possible. It is our desire to commence building as soon as practicable, hence we ask those who feel so disposed to send in their contribution as soon as convenient. If some desire to give, but have not the cash available at present, their word as to the amount and time they can contribute will be gladly accepted, as we feel we can fully depend upon them and form our plans accordingly. We have asked the following editors of Old Baptist papers to kindly receive and forward any contributions sent to them. We feel that they will be prepared also to answer any questions that may be asked them as to who we are and what doctrine we believe and teach.

ELDER JOHN R. DAILY, Luray, Va.

ELDER R. W. THOMPSON, Greenfield, Ind.

ELDER H. A. TODD, Rushville, Ind.

ELDER S. F. CAYCE, Martin, Tenn.

ELDER J. G. WEBB, Tioga, Texas.

ELDER WALTER CASH, Marceline, Mo.

ELDER SYLVESTER HASSELL, Williamston, N. C.

ELDER F. P. BRANSCOME, Laurel Fork, Va.

We will say further by way of explanation that our church is a member of the old Ketoc-ton Association, organized in the year 1766. Contributions can be sent also either to our pastor, Eld. C. H. Waters, Gaithersburg, Md., or to any of the brethren of the Washington church named below, who are located in Washington, D. C., at the addresses given. If no church is built these brethren solemnly pledge themselves to return all moneys contributed.

ELDER J. A. NORTON, 904 4½ St. S. W.

ELDER WM. L. BOWIE, Pension Bureau.

BRO. JAMES L. ANDERTON, 456 Mass. Ave. N. W.

BRO. WILLIAM WALKER, 1460 Corcorran St.

BRO. J. C. PAXTON, 238 4½ St. S. W.

BRO. W. M. McDONALD, 1016 7th St. N. E.

### CHURCH STATEMENT.

Glenwood, Ala., March 19, 1904.

The church of Christ at New Providence, in regular monthly conference, by a rising vote, unanimously agreed to furnish for publication in THE GOSPEL MESSENGER and other Primitive Baptist periodicals an expression relative to a false charge recently published in a pamphlet written by Elder \_\_\_\_\_, formerly of the State of \_\_\_\_\_, and sent forth in the name of Beulah church. The charge is this: That Elder J. E. W. Henderson (our pastor before and since the division of the church, as stated in the Minutes of the Ramah Council), while he was a member of Beulah church, asked for a donation of 175 dollars more, after receiving \$50 at the hands of the church, making such demand through a letter, shown to some of the members by brother Sneed, a deacon, etc.

We are satisfied that Elder Henderson gave to deacon Sneed a written statement of his indebtedness, which has been his custom to do once a year for many years, as our present deacon, B. F. Williams, testifies, and Elder Henderson affirms that it was at the re-

quest of deacon James Folmar, deceased, that such annual statement was furnished the deacons as a guide to them in the discharge of their official duties. •

However, if the accusing Elder, or any party to this charge, can produce a letter written by Elder Henderson asking a donation of any amount of money or goods of any kind, we would be glad they would do so, that the facts may be fully known.

In refutation of the other charges contained in the pamphlet aforesaid, we refer the readers of this article to the Minutes of the Ramah Council, which can be obtained by application to Eld. J. E. W. Henderson, Troy, Ala., with one 2-cent stamp to pay postage.

Prepared by T. B. King, W. M. Floyd and R. L. Jordan, committee, and adopted by the church in conference, date above written.

J. E. W. HENDERSON, *Moderator.*

T. B. KING, *Clerk.*

*Pilgrim's Banner, Primitive Baptist, Primitive Monitor, and Baptist Trumpet* please copy.

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Lenox, Ga., March 11, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD:—I notice in your piece in the MARCH MESSENGER, on page .., that an Elder has written you that the Baptists with him do not make belonging to Associations or having a formal annual correspondence tests of fellowship. I will send you a copy of the non-fellowship resolution that Unity church (the church of his membership) passed and entered on their church book. He copied this himself from Unity's book and sent it to Salem for them to adopt; all the difference there is, is the name of the church. You will see that it is his handwriting. I ask you to please publish in THE GOSPEL MESSENGER this resolution. I feel that justice requires that some one correct this mistake. Unity did not only set up these bars, but she and Cat Creek church sent committees to Salem and Pleasant Grove churches, asking them to do the same, telling them if they did not fall in line with them, they would withhold their correspondence; and, when these churches refused, the committees and corresponding-letter bearers left and did not come back either one of the two following days, it being their corresponding and communion meeting times. And, when the Association convened, the letters of the three churches that this Elder was serving at that time had this inserted in the letters—that we by an act of the church withdraw our correspondence from Salem and Pleasant Grove churches. Now, as to whether this is making these things mentioned in the resolution a bar to fellowship, we will let the reader judge. This is all that divides us in this section. We all believe the same doctrine and in the same order. I wish with all my heart the brethren could see their mistake in setting up those bars, and take them down, and let us all dwell together in peace. There are many of these brethren that I have good love and fellowship for, but I have no fellowship for the bars.

Your brother in afflictions,

C. W. STALLINGS.

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#### NON-FELLOWSHIP RESOLUTION.

"We, the church of Christ, as we believe, at Salem, do hereby declare ourselves fully established on the old faith and practice of Primitive Baptists as held by them fifteen years ago, and do hereby



withdraw our church fellowship from all the new lines of doctrine and practice that have been introduced into the churches in the last few years, such as ministerial support, the independent sovereignty of the churches, and to do away with the Association and church correspondence; we do denounce them as heresy in their practice."

## REMARKS.

Heresy is error in *doctrine* and not in *practice*; and it is not error in doctrine to teach what the Scriptures teach and to hold as non-essential what the Scriptures say nothing, in any way, about, no matter what all uninspired creatures in the universe may say or do. The Scriptures plainly teach that "the Lord hath ordained that they who preach the gospel should live of the gospel"—that those who "sow unto others spiritual things should reap their carnal things" (1 Cor. ix. 1-14); and that if a trespassing member neglects to hear the church, he is to be unto the orderly members "as a heathen man and a publican" (Matt. xviii. 15-18)—there is no higher and no other tribunal on earth than the church to which a member of the church can appeal; and the Scriptures, while they do not condemn, yet do not say one word about permanent Associations of churches meeting once or twice a year, nor one word about the correspondence of churches with one another. These indisputable facts should settle the question at once and forever, with every true Bible Baptist, with every one who hearkens to God instead of hearkening unto men (Acts iv. 19), as to the *entire unscripturalness* of the above "Non-Fellowship Resolution"; and the genuine and faithful servants of God, who love Him supremely and love their brethren as they love themselves and as Christ who died for them loves them, will endeavor as soon as possible to expunge such unscriptural resolutions from their church-books if they have ever been adopted by their churches. Of the 3,000 Primitive Baptist churches and 250 Primitive Baptist Associations in the United States fewer than 200 churches and fewer than 15 Associations have endorsed such unscriptural Non-Fellowshipping Resolutions as that given just before these Remarks. These Resolutions cut off, from the fellowship of those who have adopted them, not only all the apostolic churches of the first century of the Christian Era, but also fourteen-fifteenths of all the Primitive Baptists in the United States; and, therefore, in faithfulness and love to God and their brethren, the churches that have adopted them should at once repeal them. While all the world is against us, it seems to be the height of carnality and insanity for a handful of Primitive Baptists to be biting, devouring, and consuming one another, or for a few to try to destroy the others. If we heed the Divine injunctions of the Lord Jesus Christ and His apostles, we will love and forbear with one another, and endeavor to keep the unity of the Spirit in the bond of peace. S. H.

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"Almighty Lord, the sun shall fail,  
The moon forget her mighty tale,  
And deepest silence hush on high  
The radiant chorus of the sky;  
But, fixed for everlasting years,  
Unmoved amid the wreck of spheres,  
Thy word shall shine in cloudless day  
When heaven and earth have passed away."

Sir Robert Grant (1815).

## EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala. }

Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

## MERCY AND TRUTH, RIGHTEOUSNESS AND PEACE.

"Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before Him, and shall set us in the way of His steps." Psalm lxxxv. 10-13.

These glorious attributes of the Divine character and of the Divine salvation are perfectly harmonized in the Lord Jesus Christ and in all His chosen, redeemed, and regenerated people. It would not have been strange if mercy and peace were blended and if truth and righteousness were reconciled; but it is wonderful and blessed indeed that, in the dealings of a holy God with sinful man, Divine mercy and truth could be harmonized, and Divine righteousness and peace could dwell in loving union together. These perfections of God were harmonized in the eternal covenant between the Father and the Son for the salvation of the elect vessels of mercy; and at the incarnation of our Divine Human Redeemer in Bethlehem; and at His atoning death and justifying resurrection; and in the conversion of every one of His people; and at their final glori-

fication in heaven. These spiritual blessings He shows down upon them during their earthly pilgrimage, and they, by His spirit within them, bear fruit unto holiness, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." As our Lord, during His earthly ministry, was directed, in all that He said and did, by the principle of righteousness, so that heavenly principle from Him reigns in their hearts, and leads them to humbly and lovingly follow Him, thus glorifying God, and manifesting to others that they are His children.

We see, from this inspired and comforting Psalm, that the people of God had been in captivity because of their disobedience to Him, and that He had forgiven their sins and begun to restore them from their bondage, and the Psalmist begs the Lord to "turn us (that is His sinning people), and revive us, and show us Thy mercy and Thy salvation," and he is divinely assured that God will speak peace to His people, and cause the glory of His gracious and holy presence to dwell in their midst. And then he uses the sweet and beautiful language at the beginning of this article: "Mercy and truth are met together; righteousness and peace have kissed each other." The truth of God, that "the soul that sins shall die," and His righteousness, which is so infinite that "He is of purer eyes than to behold iniquity," if they were not modified by His attributes of grace and mercy, would surely and everlastingly destroy every sinner; but, thanks be forever rendered unto the God of Israel—these severe attributes are kept from harming His beloved people by mercy going before truth and righteousness and by peace following after them. In mercy God manifests His truth and righteousness in His dear Son to us, and then gives us the peace of God that passeth all understanding—a spiritual peace in our hearts that the world can neither give nor take away. Then earth is "carpeted with truth, and canopied with righteousness," and becomes "a lower heaven." "Earth yielding flowers of truth, and heaven shining with stars of holiness become mirrors of each other's beauties." "God looks down in grace, and man sends his heart upward in obedience." "The justifying right-



eousness of Christ is always followed by the sanctifying righteousness of His Spirit in our hearts and lives; and we rejoice to ascribe all the glory of our salvation unto the Lord alone.

If mercy and truth, righteousness and peace are qualities of God and His salvation, they are qualities of all His children, and should be continually manifested by them in all their dealings with their fellow-men, and especially in all their dealings with one another. If mercy, truth, and righteousness had always dwelt and reigned in the hearts of human beings, and had been exhibited in all their relations to one another, the peace and delight of Eden would have always prevailed throughout the habitable globe. But not only have the unregenerated portion of our race been guilty of unkindness, untruthfulness, and unrighteousness towards other human beings; but even the children of God have sometimes yielded to Satan and the flesh and the world and manifested similar vices in their dealings with each other, and thus brought confusion and division among the churches of the saints. This distressing spiritual captivity and warfare can be ended and peace be restored by the cherishing in our hearts and the manifestation in our lives of the Divine principles of mercy, truth and righteousness. This is the Divine order—mercy, truth, and righteousness—which, if properly pursued, will bring about this happy result. If the separated parties will go to one another in a merciful, forgiving, kind, and gentle spirit (as their Heavenly Father came first to them in their Christian experience, and as they hope for His infinite mercy in death and judgment and eternity), and if both parties will tell “the truth, the whole truth, and nothing but the truth,” and if they will then do right, as God commands them in His word, the dark, icy bars of non-fellowship will be melted down in the bright, warm sunshine of the Divine presence, and peace and prosperity will be restored within the gates and in the palaces of Zion, and the love and happiness of former days will be revived in all our churches and in all our solemn assemblies. “Jerusalem will become a quiet habitation, and there the glorious Lord will be unto us a place of

broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ships pass thereby." The Lord will bless us with peace and plenty and safety; and we will realize that He is all our salvation and all our desire; and we will love one another with a measure of that self-sacrificing love that Christ has for us. The Lord turned the captivity of Job when he prayed for his friends, and gave him twice as much as he had before. To be sure, they had seemed, by their conduct and words, to be not his friends, but his worst enemies. They had misrepresented God, and had misrepresented Job. Though they had affirmed the holiness of God, they had at least virtually denied His sovereignty, and had declared that He in this life always treated every human being exactly as he deserved; that His favors and chastisements were entirely conditioned upon the merits or demerits of the creature; and that, therefore, as poor, bereaved, and afflicted Job was suffering more than any other man, he was, of course, the worst man in the world, and that, in all his profession of religion, he was a wretched hypocrite. Thus Job not only suffered from the loss of his property and his children and his health and of a realization of the Divine presence and love and of the sympathy of his wife, but the last overrunning drop in the bitter cup of his terrible afflictions was added by the false, cruel, and long-continued reproaches of his three professed friends representing him as the greatest sinner in the world. He truthfully called them "miserable comforters," and "physicians of no value." Surely it was only by Divine grace that Job, thoroughly humbled under the mighty hand of God, and abasing himself in dust and ashes, could himself forgive these proud and bitter and cruel enemies, who pretended to be his friends, and feelingly and fervently pray the Lord also to forgive them (as the Lord had directed him to do), and then, but not until then, did the Lord turn the captivity of His tried and faithful servant, and deliver him from his sufferings, and bless him more abundantly than He had ever blessed him before. I do not know of any Primitive Baptists who have gone down into the depths of error and falsehood and bitterness into which Job's friends descended; but,

even if they have, their separated brethren should, according to God's word, forgive them, and pray to the Lord to forgive and save them, and, if they do so in spirit and in truth, their own captivity will be turned, and their former spiritual joys will be restored. God, who indites every true prayer in the hearts of His people, will answer every such prayer in that manner and time which seem best to Him. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv. 31, 32). "Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity (love), which is the bond of perfectness; and let the peace of God rule in your hearts, to the which also ye are called in one body" (Col. iii, 12-15). "Love one another with a pure heart fervently." "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing" (1 Peter i. 22; iii, 8, 9). "Now abideth faith, hope, charity (love), these three; but the greatest of these is charity" (1 Cor. xiii, 13). "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John xiii. 34). "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also" (1 John iv, 20, 21). "Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me" (John xvii, 20, 21). "Now I beseech you, brethren, by the name of our Lord Jesus Christ,



that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1, 10). "I, the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. iv, 1-6).

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### DO NOT JUDGE ONE ANOTHER.

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[The last editorial of our beloved departed Brother, Elder W. M. Mitchell, republished by request from THE GOSPEL MESSENGER of April, 1901, and most highly appropriate in connection with what I have just written on "Mercy and Truth, Righteousness and Peace." O that we could all heed these touching, dying words of dear aged Brother, who was as afflicted and tried and wise and moderate a minister as ever lived in the United States! Then all Primitive Baptists would stand together in loving union on the Divine basis of the pure, entire, and eternal truth of the Scriptures; and the church in this country would "look forth as the morning, fair (white and gentle) as the moon, clear (bright and warm) as the sun, and terrible (to all her enemies) as an army with banners," the army of the living God, victoriously contending against all error and sin. Cant. vi. 10.—S. H.]

In Romans xiv, 13, the Apostle says to the brethren, "Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall in his brother's way."

It seems evident from these words that brethren had been judging and condemning one another by a standard of their own tradition and not by the word of Christ. When we introduce a standard of judgment of our own, such as is not plainly authorized by the word of Christ, and make it a test of soundness in the faith, and a test of our fellowship for all who do not conform to our standard of judging, we thereby put a stumbling-block or an occasion to fall in our brother's way. He is not strengthened in the faith of Christ by conforming to

such tests, but falls from his steadfastness in the faith and is made weak in the faith and order of the gospel.

When we judge one another as to soundness in the doctrine and order of the gospel, by mere human tests of judgment, one brother has one standard of judgment and another has another. Their tests for judging do not agree one with the other. One brother esteems one day for a particular branch of the service of God above another. He can not commune with his brethren and partake of the emblems of the spilt blood and broken body of Christ except on one particular day of the week, and even then he must wait till the afternoon, else he can not give God thanks, because he is weak in the faith of the gospel and esteems that particular day and hour above all other days for partaking of the bread and wine and for giving God thanks. So it happens that in this particular he neither eats nor gives God thanks oftener than once in three or six months, and then he must wait till his clock strikes 12, else he might eat the bread and drink the wine and be found giving God thanks a little too early in the day.

Now, to my mind, all this seems like the bigotry and superstition of early religious training, without regard to pure gospel teaching. It savors of great weakness in the faith of the gospel of Christ. It shows forth the influence of the traditions of men and how persons can be led along, step by step, under such influence until they get so superstitious in esteeming one day above another that they dare not commence any piece of work about their farm or other business on Friday or Saturday. O, these are dreadful unlucky days in their estimation, and if they should commence a piece of work on Friday, something dreadful would befall them.

I have known a very few good and orderly members of the church who were all their life long tied down to these vain and superstitious things. But they gave the church no trouble with regard to them. It was a matter of private judgment with them, and if others could not see these things as they had been taught to receive them, they made no test of fellowship of it. They cast no stumbling-block or any occasion to fall in their brother's way.

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Now, it is evident if brethren make these human standards of judgment tests of fellowship for each other there must be confusion and distress in the church, and such things will become stumbling-blocks in our brethren's way, and thereby an occasion, or excuse will be furnished for them to fall from their steadfast devotion to the cause of truth, making them weak in their love and fellowship for each other, as well as weak in their faith and understanding of pure gospel truth. Christ is not a stumbling-block to any but those disobedient ones who follow the traditions of men. Let us not, therefore, assume the right or authority of judging one another by any other rule than the word of Christ. Do not introduce any new tests of fellowship not clearly established by the word of the Lord, and all will soon be peace and love among brethren. Human standards of judgment will always corrupt the minds of brethren and lead them away from a proper respect for the rights and authority of the church of Christ. Each member is the servant of Christ as well as the servant of the church. "Who art thou that judgest another man's servant?" Who art thou that declarest non-fellowship without any church investigation? W. M. M.

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#### SCRIPTURAL IMPARTIALITY.

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By this phrase I mean holding the Scriptures as the only standard of faith and practice, and treating all our brethren with equal fairness and upon scriptural principles.

On page 964 of my *Church History* I published this

#### "FINAL NOTICE.

There is not a single *intentional* mis-statement in this volume. I shall be thankful to any person who may discover errors, and who can *prove* them to be errors, to address me at Williamston, Martin County, North Carolina, and inform me of such discovery and proof, in order that mistakes may be eliminated from future editions.

SYLVESTER HASSELL."

And I said, in the Preface of the History, that I had not written the book for the purpose of either pleasing or displeasing men, but had endeavored, like an impartial witness, to state plainly, calmly, and essentially "the truth, the whole truth, and nothing but the truth," whether men like it or not; and that I sought neither the ephemeral applause nor the perishing riches of men, and I hoped that the fear of God had been implanted in my heart, and delivered me from the fear of the face of clay soon to moulder into dust.



Since I became an editor of THE GOSPEL MESSENGER in 1892 I have tried to write in the same spirit for its pages, "speaking the truth in love," and maintaining that the Scriptures are the only authoritative standard of faith and practice. Like all other uninspired men, I know that I am fallible; but whenever I have published an error, and it has been proved to me to be an error, I have gladly corrected it, as the pages of the MESSENGER for many years will testify. If, therefore, a misstatement is ever made in the MESSENGER, there is no need whatever that it should be corrected in any other publication—let the correction and proof be sent to me; and it will afford me pleasure to make the correction in the MESSENGER, so that all the same persons who have seen the error will also see the correction.

A circular of two and a half pages, written, I am informed, by the same Elder, from a distant State, that wrote the eight-page pamphlet against Eld. J. E. W. Henderson, and entitled "A Refutation by Gospel Churches of Unrighteous and Unchristian Reports against the Saints of God," has recently been sent to me, not by any one of the brethren whose names are subscribed to it, but by another highly esteemed brother with whom I am personally acquainted. But for this brother I might never have heard of the circular, although it is an attack upon me, being a total denial of the correctness of any and all of the causes of the division among some of our people in Southwest Georgia as were told to me last fall while I was in that section, and as I published in the January MESSENGER. The issuers of the circular say (1) that the member excluded was, in the absence of many members, voted against by seventeen members, while thirteen voted to retain him, and that at the next church meeting thirty-seven members stood for him, and that his pretended exclusion was because he faithfully stood against the departures of a few self-willed leaders and masters, who held a caucus, fixed up charges against him, and hurled them into the church without the previous knowledge of him or the church, and that an overwhelming majority of the sister churches sustained the members with him as the true church, and that he is honored, as a citizen, Christian, and minister, by the whole community, and esteemed by the brotherhood at large; (2) that the so-called "excluded faction" is composed of three Associations, numbering 48 churches, and 1,882 members; (3) that their churches have ever held that the Association of churches is for Christian correspondence and divine worship only, with no power at all to lord it over the churches; (4) that they will esteem him as a friend who will prove to them by the Scriptures that they are in the darkness of unscriptural, human traditions; (5) that they esteem and use sound hymns and songs of praise in private and public worship; (6) that they favor truthful and sound religious books and periodicals, and would encourage lovers of truth to read them; (7) that they do not believe in a hireling ministry who run greedily after the error of Balaam for reward, divine for money, and preach for filthy lucre's sake, but they certainly believe that we should freely minister to our true ministers, who also freely minister to us as our servants for Jesus' sake, and that this service should not be by constraint, but in mutual, hearty good-will and love, as unto the Lord; (8) that the accusation that they are excessively attached to ministerial starvation and opposed to the decent dressing of ministers is unworthy of notice; and (9) that "the real cause of the divisions among us is opposition to God's sovereign and eternal purpose and

power, grace, and truth by the leader of those who went out from us, and went into the legal and worldly doctrines of free will and conditional salvation, serving God for reward, and into worldly practices which such doctrines lead to."

Now the brethren objecting to my statement of the causes of the division as they were related to me can not say that I have not given, in the preceding paragraph, the substance of their own statement of the causes. I will proceed to make a few statements, as I hope in the fear of God and in love to *all* His people, in regard to the nine points just mentioned.

(1) In the pamphlet of 21 pages published in the defense of their side, and alluded to on page 104 of the March MESSENGER, it plainly appears that the "departures" against which the "excluded" member for three years persistently stood, and because of which he would not allow his church to commune, were departures, not from the Scriptures, but from the traditions, not found in the Scriptures, of the *necessity* of a church belonging to Associations and keeping up an annual correspondence with her sister churches, though one of the authors says, in the same pamphlet, that their churches do not mean to withdraw from all Baptists who do not belong to Associations or who do not write church corresponding letters. If this last statement is true, then those churches themselves seem, in this toleration of and fellowship for un-associated and un-corresponding churches, to have made a "departure" *similar* to that of the "few self-willed leaders" to whom they refer, and they should therefore repeal their non-fellowship resolutions against them. According to my understanding of the matter, this course would end the division, and restore peace. I am told that the church from which the member was excluded has always invited other churches and members to visit her and investigate her course, and that all who have done so have justified her. (2) My latest information is that there are, in Georgia and Florida, about 2,500 members in sympathy with those called in this article, for distinction's sake, the "excluded," and about 8,000 members in sympathy with the other party. (3) I am glad to learn that their churches have ever held that Associations are only for Christian correspondence and divine worship, with no power at all to lord it over the churches (though they have held that every church, at least in their section, *must* belong to an Association); (4) and that they regard the Scriptures and not traditions as our only rule of faith and practice; (5) and that they esteem and use sound hymns in private and public worship (though some of our members there and elsewhere oppose the use of note or tune books in public worship); (6) and that they favor sound religious books and periodicals (though some Primitive Baptists, both there and elsewhere, oppose all religious periodicals); (7) and that they do not believe in a hireling ministry, but that we should freely minister of our carnal things unto those who freely minister to us of their spiritual things; (8) and that, as they imply under this head, they do not believe in withholding material aid from the ministry, nor do they oppose ministers' dressing becomingly (though some of our members both there and elsewhere have certainly done very little for their ministers, and some there and elsewhere have opposed our ministers going in what is generally thought to be becoming dress). (9) Lastly we come to what is declared to be the real or leading cause of the division; the circular says that it is "opposition to God's sovereign and eternal purpose and power, grace and truth," that is *Arminianism* (as the dictionaries define this word, and as

the final and fundamental charge against Eld. Henderson is stated in the eight-page pamphlet recently issued against him and as mentioned in the April MESSENGER, page 152). But the leading cause of the division in Georgia is declared in the twenty-one page pamphlet to be *Ministerial Support*. Now Arminianism, as defined by the leading dictionaries, is a belief in these five principles of James Arminius, of Holland (born 1560, died 1609)—“conditional election, universal redemption, the necessity of man’s cooperating with the Holy Spirit in order to exercise true faith, man’s power to resist the grace of God seeking to save him, and the possibility of falling from grace.” I never heard of any of our brethren in Georgia believing such false doctrine, or advocating it with tongue or pen. *Arminianism, then, can not be the cause of the division; neither can ministerial aid or support, for, according to their own testimony, both sides believe alike on this subject.* With all the light before me, I can see no real difference between the two parties in either doctrine or practice; and I would humbly and earnestly beseech them, in the name of our suffering and risen Redeemer, our only Head and Master, to rescind their resolutions of non-fellowship, to forgive and ask forgiveness if they have done each other any wrong in word or deed, and to glorify God and edify their brethren everywhere by once more dwelling together, as members of the same heaven-born and heaven-bound family, in humility, forbearance, peace, and love.

S. H.

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### OFFENSIVE PERSONALITIES EXCLUDED.

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Ever since I have had the management of *The Gospel Messenger*, I have endeavored to exclude all offensive personalities from its pages. If all strifes of and about persons and about words and forms not mentioned, by way of approval or disapproval, in the Scriptures were to cease among our brethren, nearly all confusion and division of our churches and Association in every section of the United States would come to an end.

S. H.

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### THE ONE THING NEEDFUL.

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“And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary had chosen that good part, which shall not be taken away from her.” Luke v. 41, 42. The good part that Mary had chosen was to sit at Jesus’ feet and hear His word; by the act of sitting at His feet, she manifested a feeling of humble subjection to Him, and also that she was not afraid that he would trample upon her. His word was



entertaining to her, and she could not afford to lose the opportunity to hear Him talk. In her rapture, inspired by the word of life, she lost sight of all things else. She was the auditor of a divine discourse, and it was her duty as well as her privilege to listen carefully to all He said to her.

Again, the privilege of hearing Jesus' word was not of daily recurrence—it was only occasional, and therefore those daily cares which absorbed the time and mind of Martha could well be deferred for a small space of time, and the mind refreshed with better things. Therefore, the conduct of Martha was lovingly rebuked, while that of Mary was approved. While Mary was not better than her sister yet she acted more wisely on that occasion. All our natural duties and obligations should be attended to at the proper time, but there are special occasions when many minor things may be properly suspended to enable us to grasp the greater benefit of "one thing" which is paramount to all others; and the "one thing" of the text is to sit at Jesus' feet and hear His word. His word will endure forever, and those whose blessed privilege and delight it is to hear it will be approved, not only for time but for all eternity.

J. E. W. H.

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### QUESTIONS AND ANSWERS.

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1. Q. Were the Jews 46 years in building the temple that existed in Jerusalem during the personal ministry of Christ (John ii. 20)? A. The temple erected by the Jews under Zerubbabel after their return from captivity in Babylon about 520 B. C. (called by the Jews the Temple of Zerubbabel or the Second Temple, Solomon's Temple being the First Temple) was standing in the time of Herod the Great, and, in order to please the Jews, he began B. C. 20, in the eighteenth year of his reign to repair, enlarge, and beautify it, and this work had been going on forty-six years when the Jews said to Jesus, "Forty and six years was this temple in building," and the work was completed under Herod Agrippa II., A. D. 64. The Jews still called this the Second Temple, as it was Zerubbabel's Temple repaired and en-

larged; and this was the house which, according to the prophecy of Haggai (ii. 9), was filled by the presence of Christ with greater glory than the rich and costly Temple of Solomon.

2. Q. Do vessels occupy the Dead Sea? A. They do not, nor can fish live in its waters, which are seven times saltier than the waters of the ocean, one-fourth of its water being composed of solid matter, so that a human body easily floats upon its surface. Only a few microbes (microscopic vegetable organisms) are found in the waters of the Dead Sea. Other names of this body of water are the Salt Sea, Sea of the Plain, East Sea, Sea of Lot, Sea of Sodom. It is nearly fifty miles long and nearly ten miles wide. From the top of the tableland around this sea to the bottom of the sea the distance is about a mile. It is the lowest, hottest, and most desolate region on the face of the earth. The Jordan and several smaller streams flow into it, but it has no outlet, the seven millions of tons of water that it receives every day being carried off by evaporation. It is believed that Sodom and Gomorrah stood near the southern end of this sea; a pillar of salt there is still called Lot's Wife. The Dead Sea seems to be a most appropriate emblem of the second or eternal death.

3. Q. Is Palestine, or Canaan, or the Holy Land, or Promised Land, still divided into the districts of Galilee, Samaria, and Judea on the west of the River Jordan, and Peraea on the east of that river? A. No, it was so divided under the dominion of the Roman Empire, and is still so represented on maps intended to illustrate historical and scriptural events; but under the Turkish government it is divided into several sanjaks or provinces.

4. Q. What did Paul mean when he said he was "free-born" (Acts xxii. 28)? A. That, by his natural birth, he was a Roman citizen—a free, governing member of the Roman commonwealth, entitled to valuable personal and political privileges. It is thought that his father or some other ancestor had obtained Roman citizenship by some valued service that he had rendered to the government.

5. Q. What were the marks of the Lord Jesus which

Paul says he bore in his body (Gal. vi. 17)? A. The marks of suffering and ill usage, scars, seams, and sores, which he had received in the loving service of Christ, his Divine Master and Saviour (2 Cor. xi. 23-27).

6. Q. Was the thorn in the flesh given Paul (2 Cor. xii. 7) figurative only? A. It was both literal, (because it was "in the flesh") and also figurative. Lest he should be unduly exalted by the great revelations that had just been given him, the Lord graciously and wisely allowed him to receive from Satan (as Job did) a very painful and humiliating bodily affliction, and thus his natural pride was crucified. The exact nature of this physical affliction is not revealed in the Scriptures, and of course no human being now on earth knows what it was.

7. Q. Who is the strong man armed in Luke xi. 21, 22? A. The strong man is the Devil; his palace is the soul of the unregenerate man; his goods are all the faculties of that man, of which the Devil has undisturbed possession; the Stronger that comes upon him is Christ, who overcomes him in his palace, and deprives him of all his armor, his deceitful wiles, and divides the spoils, takes from Satan's service the regenerated man's endowments, and devotes them to the service of God. Christ having dispossessed Satan, conquers our hearts and occupies them forever.

8. Q. If two persons hear a third person make an expression, and he should afterwards deny it, and action be brought against him in the church, can not both of those brethren witness against him, and do they not constitute the "two witnesses" required in Deut. xix. 15, and 2 Cor. xiii. 1. "In the mouth of two or three witnesses shall every word be established?" A. Certainly they can and do. The cavil that two witnesses hearing the same thing at the same time do not make but one witness is clearly overthrown, not only by the meaning of the word *witness*, but by the language in Deut. xix. 15, "Any sin that he sinneth" means a single sin at a single time.

9. Q. What is a heretic? A. One who forms an opinion of his own, in regard to essential scriptural truth, different from the plain meaning of the Scriptures and



different from the faith of the great body of the church in all ages, and stubbornly persists in that opinion and makes a sect or party, and sets himself at their head; or one who denies the fundamental truth as it is in Christ, such as the eternity, infinity, spirituality, sovereignty, trinity, holiness, graciousness, unchangeableness, omnipresence, omniscience, and omnipotence of God, the sinful and lost condition of man, the necessity of his being redeemed by the blood of the Son of God and regenerated by the power of the Spirit of God, the resurrection of the body, and the second coming of Christ to raise the dead and judge the world, and to send the wicked to hell and gather the righteous to heaven. The Apostle Paul says to Titus (iii. 10), "A man that is an heretic, after the first and second admonition, reject." The church of his membership should warn him twice of the consequences of his ruinous error, and if he still stubbornly persists in it, she is to exclude him so that he may be properly chastened and others may not be corrupted by him.

S. H.

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## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." Psalm cvii., 8, 43.

### THE ENGINEER'S PREMONITION.

"One of our railroad engineers, some years since," says the *Home Monthly*, "was running an express train of ten filled cars. It was in the night, and a very dark night too. His train was behind time, and he was putting the engine to the utmost speed of which it was capable, in order to reach a certain point at the proper hour. He was running on a straight and level track, and at this unusual velocity, when a conviction struck him that he must stop. 'Something seemed to tell me,' he said, 'that to go ahead was dangerous, and that I must stop if I would save life. I looked back at my train, and it was all right. I strained my eyes and peered into the darkness, and could see no signal of danger, nor anything

betokening danger, and there, in the day time, I could have seen five miles. I listened to the working of my engine, tried the water, looked at the scales, and all was right. I tried to laugh myself out of what I then considered a childish fear; but, like Banquo's ghost, it would not down at my bidding, but grew stronger in its hold upon me. I thought of the ridicule that would be heaped upon me if I did stop; but it was all of no avail. The conviction that I must stop grew stronger, and I resolved to do so. I shut off the steam, and blew the whistle for brakes accordingly. I came to a dead halt, got off, and went ahead a little way without saying anything to anybody as to what was the matter. I had a lamp in my hand, and had gone but about sixty feet when I saw what made me drop the lantern from my nerveless grasp and sit down on the track, utterly unable to stand. I found that some one had drawn a spike which had long fastened a switch rail, and had opened a switch which had always been kept locked, which led on to a track, only about a hundred and fifty feet long, which terminated in a stone quarry! If I had not obeyed my premonitory warning, I should have run, with my heavy engine and train, going 45 miles an hour, into a solid wall of rock 18 feet high! The consequences must have been most fatally horrible. Thus we have another illustration of the care of Him whose tender mercies are over all His works."

S. H.

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### EXTRACTS.

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Kennedy, Ala., Oct. 17, 1903.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST:—The MESSENGER has been a source of comfort to me. I am so thankful to God that He has spared your life to edit its pages in peace and comfort to His poor and afflicted children. I know that the Lord has endowed you with the wisdom that is from above, which is pure and peaceable and gentle and full of mercy and good fruits and without partiality and without hypocrisy. We are to judge the tree by the fruit it bears, and you bear the fruit of righteousness; for the fruit of righteousness is sown in peace of them that make peace. Would to God that every editor of the Primitive Baptist periodicals would strive for peace as you have done; instead of striving about words to no profit! Paul said, "If we live in the Spirit, let us also walk in the Spirit; let us not be desirous of vain glory, provoking one another, envying one an-

other, but we should walk in the Spirit and not fulfill the lust of the flesh. We are commanded to love one another; for "herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." Beloved, if God so loved us, we ought also to love one another. Dear Brother, I hope the Lord will be with you and enable you to still send THE GOSPEL MESSENGER to His poor and afflicted people, for it surely is a messenger of love and peace.

Your little unworthy sister, saved by grace, if saved at all,  
 MRS. B. A. CRAWLEY.

Clanton, Ala., Jan. 25, 1904.

*Elder S. Hassell—*

DEAR BROTHER:—I appreciate THE GOSPEL MESSENGER so very much that it seems like I can not do without it any longer. I think it is the most able defender of Bible truths and the Primitive Baptists that I have ever read. May the good Lord continue to bestow His blessings upon you in your labors, both editorially and ministerially, and enable you to still go among the Lord's poor and present to them the riches of His kingdom.

J. D. POPWELL.

Houston, Ga., March 19, 1904.

MY DEAR BROTHER HASSELL:—Enclosed please find \$1.00 for another year of THE GOSPEL MESSENGER. I am now in my ninety-sixth year. I have a hope, that the world can't take from me, of meeting my blessed Redeemer. The Lord has blessed me with good eyesight to read the blessed MESSENGER, which I prize very highly. I'm very deaf, and seldom hear preaching; and the splendid pieces I see on the pages of the MESSENGER are greatly appreciated, more especially the ones written by Brother Henderson, and I often feast on the rich experiences of my sisters.

Dear Brother, I desire an interest in your prayers, especially in behalf of the church. May God help us all to live to the honor and glory of His holy name. As ever,

Your sister,

M. C. WILDER.

Chalybeate, Ga., March 15, 1904.

DEAR BROTHER HASSELL:—Enclosed you will find one dollar to pay my subscription to THE GOSPEL MESSENGER. I have been taking THE GOSPEL MESSENGER about fifteen years. We prize it very highly, and don't see how we could get along without it. I have seven in family and each one of us reads it through before we lay it aside. Dear Brother, I do hope the good Lord will continue to bless and enable you to go on with the good work that you are doing for many years to come.

Your brother, I hope,

G. A. WRIGHT.

Hickory Grove, Ga., March 18, 1904.

DEAR BROTHER HASSELL:—Please find postal order for \$1.00 to renew for the MESSENGER. I believe the MESSENGER is doing a good work in the interest of peace and harmony. Let us heed the injunction: "Live in peace; and the God of love and peace shall be with you."

Yours in hope,

G. W. WHITE.



Adairsville, Ga., March 2, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I see my time is out, and send you five dollars to pay for THE GOSPEL MESSENGER two years, which will be up to March 19, 1906, and I will make you a little present of the remaining three dollars to use as you see fit. We still like and appreciate the MESSENGER and do not want to be without it. We get it regularly every month and look for it as we would a little friend. May the good Lord bless you in your labors is the wish of your unworthy brother.

D. W. LOUDERMILK.

Winchester, Ill., R. F. D. No. 3, March 14, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed find draft for \$1.00 to renew my subscription to THE GOSPEL MESSENGER. I have been taking the MESSENGER for near twenty years, and am well pleased with the stand it has taken on all problems concerning the church and its doctrines. Your writings, Brother Hassell, have been of especial interest to me. But I have enjoyed the articles of Brothers Respass, Mitchell, Henderson, and others. I have had a strong desire to meet you, dear Brother, and make your acquaintance. May the good Lord continue to bless you as heretofore with grace and wisdom, is the prayer of your unworthy brother in Christ, I hope.

GILES REEDER.

New Ross, Ind., Jan. 29, 1904.

*Elder Sylvester Hassell—*

MY DEAR BROTHER, if I may be permitted to so address you: I see so much imperfection in myself that I think many times I am not worthy of a place among the Baptists; but am much pleased and delighted with the manner in which you conduct THE GOSPEL MESSENGER. With much love to you, I am, most truly,

Your unworthy brother,

JAS S. HARRIS.

Ringold, La., March 15, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed please find \$3.00 in payment of MESSENGER, the paper having been sent to my father, F. B. Davis, who was somewhat in arrears at the time of his death. He being in feeble health for several years did not attend to payment for the MESSENGER as he wished to do. You will please continue the paper to my address. The dear old MESSENGER, I consider as my father did, the best Primitive Baptist literature to be had. I do most heartily endorse the way in which you handle the controverted points of doctrine so much agitated now by the Baptists. I little thought years ago that we would ever see so much trouble over predestination as is now our lot to endure. I believe a great deal of this confusion has sprung from words and names which mean so little. Of them all it seems to me that the word, "absolute" as a prefix to predestination is the most hurtful. As we have no such Scripture as "absolute predestination," it would be so easy, it seems to me, to omit this little prefix. I love predestination, for there are many consoling thoughts therein embraced, and so do I love to hear practical godliness, common salvation, or the duty as it may be termed of the

children of God preached. Not only the children of God, but to every living man there is duty, either spiritual or natural. In either of the above two elements it is meet, it seems to me, to have a "Thus saith the Lord." It appears to me that all of these are requisites to a full gospel.

May you long be spared,  
And live in future as in past,  
Hold, if possible, undivided fast  
The church of God until the last.

Your brother, I hope,

E. W. DAVIS.

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Bethel, N. C., R. F. D. No. 1, March 21, 1904.

*Elder Sylvester Hassell—*

MY DEAR BROTHER IN THE LOVE AND FELLOWSHIP OF OUR CRUCIFIED REDEEMER:—How can I refrain from writing to you, my dear Brother, when my mind goes out to the dear people of the true and living God, the people I love? You, my dear Brother, are kept so near His bleeding side. I want to tell you what a feast I had at our last meeting at Cross-Roads. I was blest to attend both days. I had not heard the gospel preached in six months, owing to the inclemency of the weather. Indeed I was hungry for spiritual food. On Sunday we had two more ministers to come in besides Brother Samuel Moore—Brother Roberson and Brother Smith. I felt that the Lord sent Brother Roberson; he came heavy laden with gospel food. The hymn he gave out was 492, in Lloyd's collection. I was shown that the Lord through and by him was going to feed my hungry soul, and indeed He did. O how it did revive my poor drooping spirit! I almost felt like a new person. On my return I could but say, "Bless the Lord, O my soul, and all that is within me bless His holy name!"

Who is like unto our God? I hope the Lord is going to revive dear old Cross-Roads. I have tried to ask Him so many times in my weak way. Lately we have had more additions to the church, two by letter, a brother and a sister. Our dear Sister Bettie Whitley was with us on Sunday.

During the past year the Lord saw fit in His wise purpose to send more afflictions upon me, but all for my good. Every stroke He puts on me is right and just; it causes us to be more dependent upon Him, love Him more, and beg Him for mercy. I hope I have been made to kiss the rod, and bow in humble submission to His will, feeling that it is for my good and His glory. I want to spend my days in honor to my Redeemer. For three weeks last summer I could not bear my weight on my foot, nor walk a step. When I got so that I was blest to walk, I could wear nothing but a rubber shoe, but I did not let it hinder me from attending preaching when the way was open. It is the greatest pleasure of my life to be enabled to sit together with the people I love in heavenly places in Christ Jesus, and hear the gospel of the Son of God proclaimed in its power and beauty. How blest you are, my dear Brother, to proclaim it with so much power and demonstration of the Spirit!

The MESSENGER is a great comfort to me, full of the precious fruits of the gospel—rich communications from gifted pens. May our Heavenly Father still spare you to stand upon the walls of Zion, and lift up your voice like a trumpet, and show God's people their transgressions, and the house of Jacob their sins. Remember us, and come to see us. From your afflicted sister, trusting alone in Jesus,

MAGGIE A. STATON.

## A MACEDONIAN CRY.

Manchester, Cumberland Co., N. C., March 10, 1904.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST, AS I HOPE:—I write you these few lines to let you know how much I appreciate your brotherly kindness to me, a poor old afflicted sinner, in sending me your valuable and well-compacted paper for so little in return. I live where the doctrine of salvation by grace is not known, and am surprised somewhat that there are so many of our preachers travelling and preaching and none have ever found the way through this section. The nearest church to me is called twenty miles distant, and has only about eight or nine members, and still in a drooping condition. Brother Hassell, I hope you will intercede for us and make our sad and gloomy case known to the ministering brethren—that around Fayetteville, N. C., for twenty miles east, west, north and south, and farther than that, the doctrine has never been heard. Your poor old humble brother in much tribulation,

I. J. CARTER.

I hope that some of our ministers will visit and preach in Cumberland County, N. C.

S. H.

Elizabeth City, N. C., Jan. 28, 1904.

MY DEARLY BELOVED BROTHER HASSELL:—Please find enclosed check for \$1 to pay for your valuable paper, THE GOSPEL MESSENGER.

Oh! what good news it carries to the lovers of truth. I often count one article from your dear hand worth the cost of the MESSENGER for one year. It is filled with truth and love. May the good Lord spare you for many years, that you may wield your pen to the comfort of Zion. I think you write the most like Paul of any man I ever read after. I love you for the work's sake. Pray for us. We are all well as usual, and hope you are well. Come to see us when you can.

Your unworthy brother in hope,

C. C. AYDLETT.

Millersport, Fairfield Co., O., Jan. 14, 1904.

*Eld. J. E. W. Henderson—*

HIGHLY ESTEEMED AND DEAR BROTHER IN CHRIST:—Yours of the 4th inst. duly received, read and reread with interest, and contents carefully noted. And at your request will answer the best I can. The minutes and pamphlets were received, for which accept our thanks. I endorse your manner of conducting Associations. There are some among us that look upon Associations and Councils as being superior to the churches—of higher authority—but we believe the church is the highest ecclesiastical body upon earth, being under none other than their King, the Lord Jesus Christ, "who is head over all things to the church, which is His body, the fullness of Him that filleth all in all." And we hope to see the day when all sound, orderly Primitive Baptists will desire to be governed by the rule, "Let all things be done decently and in order."

I am glad to hear your churches are in peace. We are in a variety of conditions—some churches cold and lifeless, some passing through severe trials, some few in peace, with but few additions. And yet I think we have in the main a good band of brethren. I love them, and perhaps there are none more wrong and out of the way than myself. I would love to live better, and more to the honor and



glory of God than I do, but I come so far short, I am so blind, so weak, so imperfect, that I feel my brethren must bear much with me. The Primitive Baptists are my people; and I want a name among them as long as they can bear with my imperfection, so the cause is not disgraced and made to bleed and suffer on account of my shortcomings. We do not for one moment believe that God is in any way responsible for the wicked acts of men, either saint or sinner; but we hold that man is accountable to God for all his sins; and notwithstanding he has rendered himself helpless, he shall suffer the consequences thereof, if not redeemed with the precious blood of Christ; and that the law requires of the alien sinner, complete and perfect obedience—"Cursed is every one that continues not in all things written in the book of the law to do them," says the word of God. With regard to our time salvation, perhaps some have gone to the extreme, by seeming to maintain that the people of God can obey whether God gives them grace or not. Peter says, "According as His divine power hath given unto us all things that pertain to life and godliness, etc." Grace, faith, and whatever else is necessary to do the things God requires, are given. And if the child of God neglects to do those things, he suffers the consequences; if he does them, he is blessed. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." So says the word of God. And there are many other Scriptures of the same purport. We have never seen anything from your pen but what we could endorse. And we would say you would be received by the general body of Baptists among us. And we would be so glad if the Lord would direct you once this way. We are sorry to hear of your feeble health, but hope God may give you grace and strength to preach the unsearchable riches of Christ, and to write for the columns of the dear old GOSPEL MESSENGER for many years yet, to the comfort of God's people. May the Lord abundantly bless you.

Yours in the sweet fellowship of the gospel,

LEWIS T. RUFFNER.

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Alexandria, Va., 1800 Duke St., Feb. 2, 1904.

DEAR BROTHER HASSELL:—Enclosed find money order for one dollar to pay for the MESSENGER for the ensuing year. I am sorry not to have sent my remittance sooner, but it is simply due to my declining health and the numerous demands on my time. I can truthfully say that the MESSENGER is one of our best papers, and I am glad to see it contends for the same precious truths which it has always advocated.

Yours unworthily,

MRS. FRANCES L. NICHOLS.

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Stinson, Va., March 28, 1903.

*Eld. S. Hassell—*

DEAR BROTHER:—Find enclosed one dollar to pay my subscription to your paper, THE GOSPEL MESSENGER, this year. I hope you find great peace and joy in your fervent labors of love and peace. The God of peace and love ever be with you, and be your exceeding great reward, and may THE GOSPEL MESSENGER still, as in the past, continue to be a messenger of peace and love. My health continues poor. I have travelled but little this winter, but I have often felt that the dews of heaven distilled upon my soul, and I have had cause to rejoice in God my Saviour. Your brother in the bonds of love and fellowship,

J. T. STINSON.

## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

## ROTEN HURST.

Prof. Roten Hurst was born March 21, 1852, in Pulaski Co., Va., near Radford Furnace. He was the son of Calvin and Virginia Hurst, of Pulaski Co., who united with the church many years ago. He was the eldest of nine children, all of whom but one, I believe, are members of the church. He was the first to receive the happy summons from his Heavenly Parent, "Child, come home." On Sept. 23, 1875, he married Miss Jennie Whitaker, of Mercer Co., Va., whom, with two married children, Truman and Mrs. Mollie Watson, he leaves to mourn his death. He was an earnest and diligent student, and became one of the brightest scholars of his county, and one of the best mathematicians in his State; and he was a zealous and successful teacher in Public and Normal Schools until four years before his death. He was an able speaker and debater, and exercised a good influence upon his home community. Being industrious, frugal, and honest, he acquired a competency for himself and family. In early manhood he learned the Primitive Baptist doctrine, in the letter, from his Christian parents; but, when older, he was taught it by the Spirit, and it became his meat and bread. He united with the Baptist church in Lee Co., Va.; and, while he took a commendable interest in worldly affairs and politics, his religion was the real marrow of his life, as it was his all in death. His was a generous spirit, charitable, peaceable, and kind; his conversation chaste and pure, and his walk upright and honorable. As a husband, father, friend, and citizen, he was a type worthy of imitation. He wrote for our different religious periodicals. Not long before his death, there being no Baptists near him, he gave liberally to have a church-house built on his farm with the understanding that he should have one Sunday in each month for the Primitive Baptists, and he was successful in getting a congregation. Elder Robinett, whom he dearly loved, was his pastor. He died at his home in Patonsville, Scott Co., Va., Sunday night, Oct. 25, 1903, at 9.15, aged 52 years, 7 months, and 4 days. He had been riding at full speed, and his saddle girt broke, throwing him hard upon the ground, inflicting severe cranial and internal injuries from which he died eleven days afterwards. His brother (in the flesh), Walker Hurst, was the only one of his father's family that was enabled to witness his passing away. In his last moments he got a glimpse of his future home, which lighted his countenance with a pleasing expression of peace; and breathing, as a last testimony of his faith, "Salvation is of the Lord," he quietly passed away "as one falling asleep," as expressed by his grief-stricken wife. If I have been fulsome in praise of my dear brother and cousin and former teacher, lay it to my great fondness for him, for I loved him as I love but few men on earth. I live in the blessed hope of meeting him with all the redeemed of the Lord, on the sunny banks of sweet deliverance, around the throne of God.

SAM N. HURST.

Luray Va., Dec. 25, 1903.

## MRS. MELISSA JARRELL.

The Lord suffered this good woman to live in this cold world in much affliction for about sixty-five years; then called her home above to rest from all her labors, and her works do follow her. She was the wife of Bro. G. W. Jarrell, a prosperous farmer, and a faithful member of Macedonia church, in Chambers Co., Ala. Sister Jarrell has been a consistent member of same church for a number of years; was baptized by the writer. She died last April, on the 21st day of that month. It is evident to many of us that she is forever free from pain, and will at last be brought off more than conqueror through Him who loved her.

At her death she had four living children, two sons and two daughters, Lon and Earnest, Odessa and Ada. Odessa was married about a year ago to Mr. Louis Trammell with whom she lived happily until last Monday night, Feb. 8th, when death claimed her as its captive. But we believe that her Lord Jesus will lead this captive from captivity in the resurrection morn.

---

MRS. ODESSA TRAMMELL

was of a very sweet disposition, making friends wherever she went, and was a most devout Christian. She joined the church before her mother, and was also baptized by the writer. She leaves a sorrowing husband and many relatives to mourn, also one little baby girl two weeks old to the tender care of a near relative, having neither mother nor grandmother on either side. It is, O such a blessing to have and to manifest by "good works" such a hope of eternal life as did those good women. May the Lord bless those who live and remain to battle with the cares of this life, being with them in every other trial as he has been with them in these.

Five Points, Ala.

J. S. SATTERWHITE.

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MRS. SARAH BYRD.

After a long and eventful life, the spirit which so perfectly characterized the life and works of sister Sarah Byrd, as a wife, mother, friend, and Christian, on Nov. 29, 1903, passed from earth to heaven. She was born in Harnett County, N. C., daughter of William and Betsy Whittendon; married J. R. Johnson in 1857, and moved to Alabama in 1859. J. R. Johnson enlisted in the Confederate army and died there. By him she had one child; married to R. D. Byrd third Sunday in January, 1868; to them were born one son and three daughters, all of whom are still living. She joined the Primitive Baptist church fourth Sunday in Sept., 1886. The writer has been pastor of her church most of the time; she has lived a devoted life to the cause of her Master. When the little church at Beulah, where her membership has been for many years, was so weak, there was but one brother, and he being so old did not attend meeting, she and three other sisters would call me to serve them, and I agreed to do so. Time passed this way for awhile; the church began to build, her dear husband and children coming home. I have seen her faithful eyes full of tears of joy and praise to the Lord. Her soul seemed to be full of praise when she could see Zion travailing and the Lord's children coming home. She was a patient sufferer, bearing her affliction with humble fortitude; for eight long months she had been confined to her bed. She was most kindly cared for



by her affectionate daughters and husband, and friends. May the Lord comfort father and children, for He alone can comfort.

J. J. BYRD.

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F. B. DAVIS.

My father, the subject of this sketch, was born 27th day of March, 1827, and died 25th day of February, 1904, aged 76 years, 10 months, and 28 days. Papa was in 1852 married to my mother, Frances Ann McCrary. To them were born ten children—eight boys and two girls; five boys and one girl surviving. April 28, 1890, our mother was summoned by the icy hand of death to appear in the celestial courts above. The following October father was again married to Mrs. Lemma Thomas, whose obituary was published in the last September number, GOSPEL MESSENGER. Papa has been a believer in Primitive Baptist doctrine since early manhood, but was never identified with them until the year 1890—he then being 63 years of age. In May of this year he was baptized into the fellowship of New Providence church by Elder J. J. White. Here he remained until death. Papa's health was quite feeble for several years prior to his death. He realized for some time that his last days were near at hand, his race being nearly run, seemingly always reconciled to the providence of God. He was never heard to murmur or complain during his last illness. I feel to thank God for the many requisites so clearly adhered to by my father—industrious, truthful, honest and as clear of deception as any man I ever knew. May we, his children, and others consider the meaning contained in the above three adjectives—*industrious, truthful, honest*—and always try to imitate him in these noble traits of character. Papa's last illness only lasted about two weeks, his wants being administered to by all his surviving children, together with many kind friends. His children were all present to witness the last flickering rays of life as they gently and quietly passed away and left only a mortal form, the debt that we like him and all mankind must some day pay. Oh! for a preparation of heart and resignation of mind that when that time shall come we, too, may be submissive to the call. On Friday morning, 26th of February, after words of consolation, singing, and prayer by his loving pastor, Elder J. D. Spinks, all that was mortal of our dear father was laid to rest in the family graveyard at New Providence.

We'll see his feeble crippled form  
 All racked in pain no more;  
 We'll hear his weak, trembling voice,  
 Tell of sorrow and trouble here  
 No never any more.  
 But cherished be the hope  
 That on the resurrection morn  
 We'll all meet him there  
 Where troubles come no more.

His son,

E. W. DAVIS.

Ringgold, La.

---

ELBERT GRIFFIN.

Our beloved brother, Elbert Griffin, fell asleep in Jesus, March 10, 1904, after an illness of only two days, while at the home of his son at Dumas, Texas, near the line of New Mexico. Brother Griffin was born in Anderson District, South Carolina, on Jan. 20, 1814, united

with the Primitive Baptist church at Rocky Mount, Tallapoosa County, Ala., about sixty years ago, was baptized by Elder Moses Gunn. He moved from South Carolina, to Georgia, and from Georgia to Alabama, while quite a young man, and to Texas in November, 1881. He has resided in Palo Pinto County, Texas, for the last twenty years, with the exception of the past year or so spent with his son, J. H. Griffin, of Dumas, Texas, where the dear brother departed this life. He was much devoted to the church of his faith, and to the brethren, and was dearly beloved by them. He was very kind and companionable, as I can witness. He was untiring in his loving assistance to his pastor, and always ready to help, as far as he was able, those who were needy. We feel that his God, and our God, had need of him, and we feel resigned to the will of Him who works all things for our good and His glory. May the Lord comfort his children, left behind, with his spirit, and give them grace to help in every need.

S. J. S. ABERNATHY.

Palo Pinto, Texas.

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#### MRS. MARTHA SKELTON.

Mrs. Martha Skelton, wife of Joseph Skelton, was born on January 8, 1842, and died February 12, 1904. Her maiden name was Allen, the daughter of Mr. Avery Allen, of Posey County. She married Joseph Skelton, May 28, 1871, and to this union were born two children, Miss Mabel and Miss Minnie. Miss Mabel died at the age of four, but Miss Minnie is still living. She united with the Regular Baptists at Big Creek in Posey County, Ind. She lived a consistent Christian life. The last twelve years she was a great sufferer, but bore it patiently. Her husband and daughter were very attentive during all of her afflictions, and were praised by their neighbors for their affection toward her. Her funeral was attended by a large concourse of people, J. T. Oliphant and J. W. Crane officiating. Her remains were laid to rest in the Lynnville Cemetery.

We say, sleep on, dear sister, and take thy rest;  
Thy soul has departed to be with the blest.  
Christ will descend with a shout and a trump  
To bring His children from their graves in triumph.  
Your company we miss while here below,  
But soon we shall join you when the Master says go.

J. W. CRANE.

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#### MRS. NANCY F. BLACK.

At the request of her family, I send you a short notice of the life and death of Sister Nancy Fendly Black, who departed this life at her home, with her only daughter, Mrs. Ann Calhoun, in Greenville, Ala., on Sunday morning, January 31st, at five minutes to 11 o'clock. She had been afflicted for a number of years, but was not deprived of the pleasure of attending her meetings, which she so greatly enjoyed, and also of visiting among her friends, until about eight or nine months before her death, when she had become so enfeebled that she could go no more, but was forced to take to her bed, which she was never able to leave any more. Her disease from this time on grew rapidly worse, causing extreme suffering in her closing days. But she bore her afflictions with uncommon patience and fortitude, never for a time complaining at her lot, believing it was the will of God. Her constant prayer was that God would make her to be perfectly resigned to His will in all things.

Sister Black was born in Montgomery Co., Ala., on the 5th day of September, 1829. She was therefore 74 years, 4 months, and 26 days old. She was received into the fellowship of the Primitive Baptist church at Bethlehem, Montgomery Co., Ala., when she was about 16 years of age, and was baptized by her father, Elder William Fendley, who was a faithful minister of the gospel. She was married to Mr. Andrew M. Black when young, with whom she lived happily to the time of his death, more than 20 years ago. To them were born five children. One is dead; four survive—three sons, and one daughter, who were to her a great earthly solace, and who now mourn as only loving children can mourn the loss of a devoted mother. God who gave, and who has taken away, alone, is able to give comfort. May it be His good pleasure to comfort and bless these sorrowing children, and bring them to know Him, whom to know is life eternal! Sister Black, for a number of years before her death, held membership with the church at New Providence, in the city of Greenville, Ala., where she will be greatly missed. The writer of this notice had been intimately associated with her in church relation for more than 30 years, and always found her consistent, agreeable, and faithful in all her church and social relations. She evidently loved her church, and in return, was dearly loved by it. As her humble pastor, as well as by her special request, I tried, at her burial, to speak of the dealings of the Lord with her, to the comfort and edification of her grief-stricken family, and the large number of relatives and friends who had gathered to pay to her a last service on this earth. May God, from whom cometh every good gift, guide us all by His Spirit, and grant us resignation to His holy will in all things. And when it shall please Him to call us hence, may we realize His sustaining grace, and peacefully fall asleep in the blessed hope of the resurrection of the dead to that eternal rest that remains to the people of God. Fraternally,

Greenville, Ala.

E. L. NORRIS.

### DORCAS MAYS.

#### CHURCH MEMORIAL.

Whereas, God in His infinite wisdom has called to Himself our dear Sister, Dorcas Mays, who died February 11, 1904, we feel it due to her memory to say that we, the Primitive Baptist church of Deceper Creek, Clark Co., Ark., have lost one of our most worthy members, and that we feel greatly her loss, but feel sure that our loss is her eternal gain. We feel that our dear sister has fully completed her mission on earth, that she has fought a good fight, and kept the faith, and that there is a crown of righteousness laid up for her and for all who love the appearing of the Lord. We keenly realize, as a church, that one of our greatest lights has been taken from us, but we would submit to the will of God, who doeth all things well; and we pray the Lord to bless this dispensation of His providence to the good of us all and with the spirit of reconciliation, for we hope that we are long will meet her far above this vale of tears, where sin, sickness, sorrow, and death are known no more, and partings never come. "There is no death; the stars go down to rise upon some other shore; and there, in heaven's glorious crown, they shine forever more." To the bereaved family and friends we tender our deepest sympathy in their sad bereavement; and we desire that a copy of this Memorial be spread upon our Church Record, and a copy be sent to THE GOSPEL MESSENGER with request to publish. Read and adopted by the church while in conference Saturday, March 12, 1904.

J. H. RAWLS, *Mod. pro tem.*

J. D. CHILDERS, *Clerk.*



## CONDENSED CHURCH HISTORY.

The History of the Church of God from Christ's baptism in Jordan to the present time, including the unparalleled sufferings of the Baptists, a chapter on the interpretation of the Scriptures, and a treatise on church government, suggesting a remedy for the evils of a division into so many factions that has occurred during the last half century among our people. The book is to contain over 100 pages, and will be ready in a few weeks. Paper binding per copy, 25 cts.; per dozen, \$2.70. Cloth binding per copy, 35 cts.; per dozen, \$3.90. Send money in a postal order, or cut a hole of the size of a quarter in a piece of pasteboard, put the quarter in it, and paste a piece of paper on each side, and enclose it in your letter.

Address

J. V. KIRKLAND, Fulton, Ky.

All Primitive Baptist papers please copy.

## THEY ARE KIN.

The Relationship Between Catholics and Protestants, or Every Child Favors its Parents. By John M. Morrow, Pastor of the Primitive Baptist Church at Anson, Texas.

The price of this little book has been reduced from 25 to 10 cents. Several of God's ministers have said, "I wish every child of God on earth would read it." Any person who loves truth and who, after reading it, thinks it is not worth what they paid for it, please return it to me with their objections, and I will refund their money or stamps. Sent post paid on receipt of 10 cents in money or postage stamps. Address Elder John M. Morrow, Dowell, Fisher County, Texas.

## FOOTSTEPS OF THE FLOCK, BY ELDER JOHN K. BOOTON.

This book of 407 pages is a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc. There are copious quotations from John Gill's most sound, learned, and able exposition of the Scriptures, and from Church Histories; and it contains the address of the Old School Baptists at the Convention at Black Rock, Maryland, in 1832, and a history of some of the oldest Primitive Baptist Associations. The book is sound and instructive, and should find a permanent place in the library of every Primitive Baptist family. Price One Dollar, postpaid.

Do not send any order to Elder John K. Booton, as he is dead, and such order can not be collected; but send all orders to his widow—

MRS. EMILY BOOTON,

Luray, Page Co., Va.

## DR. B. J. KAY'S LUNG BALM TABLETS.

These are the cheapest, most convenient and effective remedies for coughs, sore throat and hoarseness that I have ever found. They are sent by mail for twenty-five cents a box. This notice is published without charge to the company, and simply for the benefit of suffering humanity. Send all orders, with the money, to the Dr. B. J. Kay Medical Co., Saratoga Springs, New York. This company has a capital stock of \$400,000, and manufactures several other valuable remedies.

S. H.

## THE PRIMITIVE BAPTIST HYMNAL.

A choice collection of words and music, adapted to use in Primitive Baptist churches and homes, preserving the original sentiment of hymns and set to tunes suitable for the sacred worship of God. The work is printed on good paper and sewed so that the books can not come to pieces.

**SAMPLE COPY.** To those who wish to examine the books with a view to introducing it into churches, a sample copy will be sent post-paid for 40 cents.

**PRICE PREPAID.** One copy, 50 cents; 1 dozen, \$5.40. Full cloth, 1 copy, 60 cents; 1 dozen, \$6.00. Address, **WALTER CASH,**  
Marceline, Mo.

## LED BY A WAY I KNEW NOT.

Price Reduced to Fifty Cents.

A new revised and enlarged edition (305 pages) of my Christian Experience, and reasons for leaving the Missionary Baptists, and uniting with the Primitive Baptists, with an expositon of the issues dividing them, and other matters touching the Primitive faith and practice, and supplementary articles on Scriptural subjects. Address,

**MRS. R. ANNA PHILLIPS,**  
Rural Mail Delivery, No. 3, Macon, Ga.

## JOSHUA LAWRENCE'S BOOK.

This book was published in 1829 by the inimitable and gifted Elder Joshua Lawrence of North Carolina, as a defense of the Kehukee Association and of the Bible doctrine and practice, against the inroads of Fullerism and Mission Boardism, stated salaries and a system of tithing as taught by the then rising and fashion-loving clergy. His arguments are certainly unanswerable, and while we might not adopt every expression used, yet withal it sets forth what our people mainly believe and practice. Instead of denying the scriptural truth as to the proper carnal aid to the ministry, he boldly affirms and emphasizes that, and sets forth a most forceful rebuke to those who do not aid their ministers according as the Lord has prospered them. While opposing legalism yet he urges and insists on good works and Bible obedience as God's appointed way to show our faith, and thus bring out those things that shows him not to be an extremist. We are reprinting this book by request. Brother J. H. Rawls, of Gurdon, Ark., agrees to take 100 of the books. After the expenses of printing are paid the books may be further circulated as the brethren may suggest. Till that is done send 25 cents for a copy, or \$2.50 for a dozen. Almost anyone can dispose of a dozen in a community. Send on a postal card and tell us how many you will take when they are out. Will try to get them ready by Christmas.

**J. H. FISHER,** Graham, Texas.

## THE RAMAH COUNCIL.

A pamphlet of forty pages, containing a statement of the rise and progress of the troubles among the Baptists in Southeast Alabama which led to the call and assembling of the Council, prepared by Elder J. E. W. Henderson.

Price, 10 cents; six copies, 50 cents; 12 copies, \$1.00. Send orders to **J. E. W. HENDERSON,** Troy, Ala.

## MY REASONS FOR LEAVING THE NEW-SCHOOL BAPTISTS.

Having received many requests to reprint my book, "My Reasons for Leaving the New-School Baptists," I have decided to get out a new edition. I have published and circulated 5,000, but this seems to have been only an advertisement to create a demand. More requests are now coming in than ever before for them.

All who will send on their orders now, for one or more, at 25 cents each, will help me bear the expense and burden.

I have received many words of encouragement about its benefiting some in seeing the true church. I hope it will do good.

Don't send stamps.

J. H. FISHER,  
Graham, Texas.

## PRICE REDUCED.

Hymn and Tune Book, by Durand & Lester. Price reduced to \$7 per dozen, sent at expense of purchaser. Sample copies, 80 cents, postpaid. Those sending orders will state which kind of notes is desired, round or shape. Send orders to Elder Silas H. Durand, Southampton, Buck County, Pa.

*Dear Brother Hassell—*

Will you say in THE MESSENGER that I have yet on hand a few copies of "Reminiscences and Letters of Mary Parker," price reduced since her death to 50 cents; and a few copies of "Meditations on Portions of the Word," price \$1. Your brother in hope,

Southampton, Pa., November 18, 1901. SILAS H. DURAND.

## MODERN SECRET SOCIETIES.

The above is the title of a little book of 320 pages just written by Charles A. Blanchard, President of Wheaton College, Wheaton, Illinois, and President of the National Christian Association (opposed to secret societies). It is the latest and one of the best books on this large and growing evil of our country. Those who wish to know the real truth about these heathenish institutions should send seventy-five cents to the National Christian Association, 221 West Madison Street, Chicago, Ill., and get a copy of this interesting and valuable book.

## WHITAKERS ACADEMY.

(FOR BOTH SEXES.)

**Whitakers, North Carolina.**

The 41st Session will open, the Lord willing, on the First Monday, September 2d, and close the last of May.

Tuition from \$10 to \$20 per half term, to be paid in advance. Tuition for Music, Shorthand, Typewriting and Telegraphy, extra. No deduction made except in cases of protracted illness. Board can be obtained from \$8 to \$10 per month. For further particulars inquire of

A. J. MOORE, Principal.



Vol. 26.

No. 6.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.

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JUNE, 1904.



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Money should be sent by money order or registered letter.

Be certain to write names and post-offices plainly.

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Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

# The Gospel Messenger.

JUNE, 1904.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 26.

WILLIAMSTON, N. C., JUNE, 1904.

No. 6.

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## A PLACE AMONG THE SAINTS.

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"I will come again and receive you." John xiv, 3.

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When Thou, my righteous Judge, shalt come  
To take Thy ransomed people home,  
Shall I among them stand?  
Shall such a worthless worm as I,  
Who sometimes am afraid to die,  
Be found at Thy right hand?

I love to meet among them now,  
Before Thy gracious feet to bow,  
Though vilest of them all;  
But can I bear the piercing thought,  
What if my name should be left out,  
When Thou for them shalt call!

Prevent, prevent it by Thy grace;  
Be Thou, dear Lord, my hiding place  
In that most solemn day;  
Thy pardoning voice, O let me hear,  
And still my unbelieving fear,  
Nor let me fall, I pray.

Let me among Thy saints be found  
Whene'er the archangel's trump shall sound,  
To see Thy smiling face;  
Then loudest of the throng I'll sing,  
While heaven's resounding mansions ring  
With shouts of sovereign grace.

—*Selina, Countess of Huntingdon* (1772).



[Republished by request from *Zion's Landmark*, of April 1, 1868. The writer, Sister Ann L. Thigpen, was the mother of Sister Bettie Z. Whitley, of Washington, N. C.]

## EXPERIENCE.

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TARBORO, N. C., March 6, 1868.

*Dear Brother L. I. Bodenhamer:*

After much consideration and a deep sense of my inability to come before the public eye in an article like this, I now take my pen and paper, laying myself at the feet of Jesus, while I attempt to write out my experience.

If I am not deceived, I was about six years old when I, in a dream, had a view of Satan and his evil designs, and, also, of the God-Head, or the three-one God, coming down from heaven, and lodging in a new vessel that sat in the midst of a large green pasture. I at first was made to wonder why these three heads should lodge in the same vessel, coming from so high a place as heaven, when, in a moment, I was struck forcibly with these words: "This is the Lord's doings, and do you take care of that vessel." So I took the vessel and carried it into the house to take care of it, and there I awoke very much frightened.

All through my childhood this dream, the thoughts of Satan and how he looked, had a great impression on my mind, as did also the three heads that seemed to constitute one God. This, and many other dreams that I had, caused me to shed many tears and seek many little secret hiding places, where I might kneel down alone, where no eye could see me. I often found myself in tears, and it seemed that my heart would almost break when I would stop and think what is the matter? Why should I be crying and grieving like this, and can't tell what about? Suppose some one was to come upon me and say, "What's the matter?" I would have to say "Nothing," or "I don't know"—how foolish I would look. Then I would get along pretty well for awhile, thinking I had reasoned the matter down pretty fairly. Afterwards I went into worldly company and gay society. The subject of religion seemed to get somewhat off my mind, so that I was not so often found in tears. But very often, after going to bed, I would try to pray to the Lord to have mercy on me, for I felt condemned for being so sinful.

In March, 1843, I had another dream, which so seriously condemned me that I never saw any more peace of mind until I was relieved. I dreamed that I was at a place that had been made ready for preaching, and also for baptism; and I was asked if I wanted to go down to the water. I answered I did. When I found myself again, I was standing on the bank of the river alone, and knew not in what direction to go to get back. After standing awhile to consider, I turned my face to the west and saw the sun. It seemed to be about an half-hour high, with a very dark pillow of cloud resting just above it, and I thought I heard a distant lumbering like thunder. I looked down at the ground, as I thought, and the earth was sinking in every direction. I was struck very forcibly with these words: "This is an earthquake, and the end of time is at hand and you are not prepared to go, and there is no time for you to make ready."—Then I became very miserable, but still journeyed on. At length I thought I came upon two little log cabins. Here I turned in in great distress of mind, expecting every minute to be swallowed up of the earth, and no hope of heaven or eternal happiness. In this log cabin I thought there was a chair. Here I fell on my knees to try to ask the blessed Lord to have mercy upon me and forgive my sins, when I could hear from behind me a voice saying: "It is too late, your sins will not be forgiven." These words were repeated to me three times, when I became so miserable that I awoke perfectly hopeless, as I thought, and I am not able to say how long I lay after I awoke, before I was able to budge a limb in me. Oh, miserable wretch that I was! I felt that the whole thing was a reality, that the day of grace was passed, and that I should be lost, forever lost. Oh, my feelings were just what none can ever know, except those who have passed through the same. I was boarding from home at this time, teaching a little school. After a while I found that I could move, and got up, and did not make any stop in the house, but passed out and went into the kitchen to see old Aunt Judith, who was an old Baptist and a Christian, I believe. I told Judith I had dreamed a bad dream that night, and felt bad about it, and told her the dream. She smiled and looked at me very tenderly,

saying she should hear from that dream again some time, she thought. "Well," said I, "Aunt Judith, it is nothing but a dream, and everybody dreams sometimes"; for I did not want to say any more about it then, for I felt so sure that I should die and go to torment that I could not sit still. Judith was getting breakfast, and I guess she finished it and carried it in, and I might have gone to the table, but I have no recollection of eating or of going to the table; neither do I remember leaving the house; but I remember when I got against the school-house door, I looked in and saw the children, but I did not go in. I passed right on by the door and went down some distance to a little stream of water, where I thought I could hide myself and try to pray to the blessed Lord to pardon my sins and give me some evidence of my being happy after death; for of all things it seemed to me that an endless punishment was the most to be dreaded. I knew that I had known people to do much worse things than I ever had—things that would make the hair rise on the top of my head—still I thought there was a way for others, but none for me. I thought I had committed the unpardonable sin, which is sin against the Holy Ghost, and I did not know what that sin was, and did not know how to pray for the forgiving of that sin. But, "Lord be merciful to me, a sinner," was my constant theme. To find some secret hiding place, where I could get on my knees to try to pour out my cries before the Lord, or to lie down to grieve and mourn over my lost condition as a sinner, was what I was constantly trying to do.

At length there was a day appointed in the week for preaching at Hardaway's Meeting House. I felt like I wanted to hear preaching, but did not want to be where any one could see me, for my feelings were such that I could not hide them, when under preaching. But when the day came I could not refuse to go, so I picked up the best resolution I could and went with the family, but thought I would not hear anything that the preacher said, for I thought it would all condemn me, and that would overcome my feelings, and I should expose myself. So I commenced counting and calculating to keep from hearing, but all to no purpose. It seemed that the preacher spoke louder, still louder than ever. He closed



by prayer, and I knelt with the crowd, but was soon so overcome by my feelings and the prayer that I have no words that could describe what my feelings were. When prayer closed, I did not get off my knees, for I felt like I wanted to stay there and die praying. The crowd did not leave me—they were good people and seemed to have a tender feeling for me. I don't know how long I was down there, but when I got up I saw that the crowd was in tears. And can it be possible one who was suffering as I was would have been ashamed? Yes, my dear brethren and sisters, I was ashamed of that that I could not help to save a thousand worlds like this. Now, thought I, I have gone and exposed myself, and I don't know what is the matter with me. What will the people think? They will be sure to make some remarks about me that will hurt me so much, and I know I would not have done so for all the world if I could have helped it. After this my troubles seemed to increase, if possible. I continued to visit my hiding places, and beg the blessed Lord, if it was possible for Him to remain just and save such a sinner as I was, how humbly thankful my poor soul would be; but if not, His blessed will be done, and not mine.

On the 3d day of June, 1843, the same year, I met my little school as usual, though I didn't pay much attention to it, for my mind was in such a condition that I could not.—As I passed through the house, going to seek a hiding place for the last time, as I verily thought, for I felt sure I never should come back alive, one of the largest girls, with a beautiful smile on her face, handed me a large and beautiful bouquet of flowers. I took them and thanked her, and went on out. Oh, thought I, I never shall see your bright, sweet face any more, but I went on to the old pine field, where I had been many times before, but at that time thought I should never return alive. But while looking at those beautiful flowers I held in my hand, and thinking of the power and wisdom of an all-wise and gracious God, and just as I had got to the old pine field, these words came into my mind with such force that I turned to see who spoke to me:

“The beauties of Jesus are greater than these,  
Yea, beautiful, mighty, and willing to save,”

My brethren and sisters, you can better imagine my feelings at that time than I can describe them, although I will try to come as near to it as I can. I felt in an instant that I had lost a burden, the weight of which the saving of my life depended on. All things seemed divinely new, and bound together in one bundle of love. I forgot to pray and commenced to praise the Lord. I went back to the school-room, and I felt like I wanted to take my students in my arms and tell them how happy I was, but feared they might think I was crazy. Pretty soon I was impressed to read the 15th chapter of John, strove to put it off, but could not; so I got my Testament and turned to it, and, can you believe me when I tell you that I could not think when I read it that I had ever seen it before. And after I had read it, it gave me so much comfort that for a while it did seem to me almost like I had seen my blessed Saviour, and talked with Him face to face, "I AM the true vine and My Father is the husbandman. Every branch in Me that beareth not fruit, he taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.—Abide in Me and I in you," etc. I often go back to the dead carcass, Brother Bodenhamer, and find honey, and it is sweet yet; and find the closer the bones are picked, the sweeter the honey is.

Your humble sister in Christ, as I hope,

ANN L. THIGPEN.

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NEW HAMPTON, Mo., March 29, 1904.

DEAR ELDER HASSELL:—Your kind note to me some time since touched me deeply, and I was made to feel humbled because of the grace of the Lord. I felt at once to reply, but fear that I might not edify has hindered me. The one thought and desire of my life in the ministry has been that I might speak the truth in love. If of the Lord, then the truth will tend to instruct and comfort the saints. The gospel of our dear Saviour teaches us the efficiency of the grace of God, wherein He hath made us accepted in the beloved. I trust that what the Lord has done for me, a sinner, has led me to see a

specialty of the work of the dear Redeemer in behalf of His people. To me there is a specialty and efficiency about the atonement and death of Christ that effects and secures the salvation of those whom Christ died for, and whose salvation was sealed in the covenant of grace, and to which the last words of our dying Lord made special reference—"It is finished." There can be no peace to those troubled with the plague of sin but the truth of God that He by the one offering hath forever perfected them that are sanctified, and brought to them the joys of His salvation through the ministration of the Holy Spirit, taking the things of Jesus and showing them to us, even the testimony of Christ confirmed in us.

The Lord be with you, dear brother, in your labors of love. Continue to speak comfortably to Jerusalem.

In hope,

I. J. CLAHAUGH.

SENECA, KANSAS, February 16, 1904.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER IN CHRIST:—Having to write on business, I want to tell you that I desire to feel thankful for the way you conduct your paper in regard to controverted points of doctrine. My desire is that you may continue as in the past, that is, manifest charity towards those who oppose you, or toward those who seem anxious to draw you away from your stand taken regarding controversies. Dear brother, the Lord alone be praised for grace given to enable you to stand as it were between fires. How sad to behold wars and fightings amongst God's people! The same truth ever remains, that these wars are not from above; therefore, how sad to be found engaged in war with each other! I know something by experience regarding these wars. O, how sad, yet how true it is, their origin is from beneath! We sometimes feel to justify ourselves for being engaged in wars and fightings with each other, yet it seems the Scriptures condemn wars and fightings, and attribute them to our own lusts. Hence it would seem there is a way to deal with each other, in which, though it may be humiliating for the time, yet we can feel an ease of conscience, that we have not rendered evil for evil.



In wars and fightings the flesh predominates, even to an extent most cruel. O, that we could remember the words of our Saviour before casting the first stone! How sad it would be to have our brother by the throat, and then pray our Father to forgive us as we forgive!

There was a time when it was an eye for an eye, and a tooth for a tooth; it should be different now. If we desire mercy extended to us, we should manifest the same to others. Surely, if we are brethren, we ought to have charity one for another. When the beam is out of our own eye, the chances are that the mote can be removed from our brother's eye without much trouble.

Dear brethren, if I know my heart, I do desire that peace and harmony may abound amongst God's people. How sad to hear of brethren raising bars of fellowship against each other! The great enemy of souls is ever ready to take advantage of our weakness, which is so cruelly manifest in wars with each other.

Since writing the above, I have been confined to my bed two weeks. I have been confined to the house nearly all the time for three months. I now am up again, but not able to be out, but feel to hope to get out soon again.

May you be spared and enabled to contend earnestly for the truth as it is in Jesus.

Yours in hope of eternal life,

JOSEPH FORD.

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ROCK CREEK, ARK., April 15, 1904.

*Elder S. Hassell—*

DEAR BROTHER:—I do not see how a Primitive Baptist can do without the MESSENGER; for it is a very instructive paper. If the Baptists would take the admonitions given in the MESSENGER by you and others, there would be no trouble among the Baptist family; for your advice is scriptural, and whenever a church is governed by a scriptural rule, both in doctrine and practice, peace abounds in that church. All the trouble we have as a family is on account of a departure from the Scriptures. Everything that is necessary for our peace is laid down in the Scriptures. Love to you and family.

Your unworthy brother, D. M. THRASH.

A PEACE MEETING SUGGESTED.

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“OCILLA, GA., March 29, 1904.

*“To our beloved Primitive Baptist brotherhood abroad:*

“With sorrowing hearts and longing desire, we look out upon our bleeding, confused, and divided condition, especially in Southern and Southwestern Georgia; and believing that many misunderstandings prevail among us, and trusting that there is at present such earnest desire for peace in the hearts of our suffering people that it would be profitable to the cause of our Master to hold a Peace Meeting, to be composed of all our brethren who truly desire peace and union upon the holy principles of truth as taught in the Word of God, and being assured by the general brotherhood in the vicinity of Ocilla, Ga., at which place a new house of worship is being completed by a united effort of the different bodies of Primitive Baptists in this vicinity, that they will gladly accept and care for such a meeting, it is therefore desired and agreed by the undersigned brethren who represent different parties or divisions among us, that a Peace Meeting be called of all our peace-loving and conservative brethren, to meet at the new Primitive Baptist meeting-house in Ocilla, on Tuesday after the first Sunday in July next, the meeting to continue for at least two days.

“It is understood in advance of the assemblage that any action or decision taken at this meeting shall not be of itself binding on any church, but hoping and praying that the good Lord will meet with us at the time appointed and enable us all to confess our faults and resolve to manifest more love and forbearance to each other and bear one another’s burdens. Let us, dear brethren, pray God to help us crucify the flesh and come together in love.”

The above circular has been sent me by brother C. A. J. Harper, of Ocilla, Ga., and I gladly publish it in THE GOSPEL MESSENGER. One of the greatest of all evils in the world is division among the churches of the saints; and one of the greatest of all blessings on earth is the abounding of gentleness and forbearance and love and

peace among all the members of the mystical body of Christ. May the Lord bless the dear brethren to meet in the meek and loving Spirit of Christ at Ocilla, and to bury all their personal and traditional differences, and to dwell together in heavenly unity and fellowship.

"I love Thy kingdom, Lord,  
The house of Thine abode,  
The church our blest Redeemer saved  
With His own precious blood.

For her my tears shall fall,  
For her my prayers ascend;  
To her my cares and toils be given,  
Till toils and cares shall end.

Beyond my highest joy  
I prize her heavenly ways,  
Her sweet communion, solemn vows,  
Her hymns of love and praise.

Jesus, Thou Friend Divine,  
Our Saviour and our King,  
Thy hand from every snare and foe  
Shall great deliverance bring.

Sure as Thy truth shall last,  
To Zion shall be given  
The brightest glories earth can yield,  
And brighter bliss of heaven."

This language, in 1800, of Timothy Dwight, President of Yale College from 1795 to his death in 1817, expresses the feelings and faith of every child of God. High and holy love is the essence of God, of His law and gospel, and of true religion, and of heaven. "He that loveth not knoweth not God; for God is love." "He that dwelleth in love dwelleth in God, and God in him." "This commandment have we from Him, That he who loveth God love his brother also." 1 John iv.

S. H.

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#### LOVE.

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"Love divine, how sweet the sound!  
May the theme on earth abound!  
May the hearts of saints below  
With the sacred rapture glow!"

"Love is the golden chain that binds  
The happy souls above;  
And he's an heir of heaven that finds  
His bosom glow with love."



## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala.

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Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## PRECIOUS REMEMBRANCES.

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The hymn, "A Place Among the Saints," published on the first page of this number of THE GOSPEL MESSENGER, is a touching expression of the feeling of every true child of God. The author of this hymn was Selina Shirley, the English Countess of Huntingdon, who was born August 24, 1707, and died June 17, 1791. She was the most remarkable woman of the eighteenth century. She had severe affliction, and was bereaved of her husband and all her children, but the Lord supplied these losses by His all-sufficient grace, under which she became truly and deeply religious and predestinarian, and used her great fortune in helping the poor, in aiding ministers, and in building 62 meeting-houses in England and Wales. Among her friends were George Whitefield, John and Charles Wesley, Isaac Watts, Henry Venn, John William Fletcher, and William Romaine. When there was a division, on the doctrine of election, between Whitefield and the Wesleys, she took the side of Whitefield, and had him and Romaine preach at her chapel in London, and, under the influence of her nobility, wealth, and enthusiasm, distinguished audiences met there to hear these servants of God, among whom were such men as Henry Bolingbroke, Philip Chesterfield, and Horace

Walpole. She was the principal patron of the "Countess of Huntingdon's Connexion," or Calvinistic Methodists, and the author of many hymns.

As I was this morning taking my usual walk into the country for exercise, the hymn, "A Place among the Saints," beginning "When Thou, my righteous Judge, shalt come," was forcibly impressed upon my mind, and I felt that it was an exact expression of my sentiments. Though utterly unworthy of the fellowship of the Lord and of His dear people, I felt that such fellowship was the greatest object of my desire, and that it was my sweetest pleasure to meet with the saints in the worship of our dying and risen Lord, and that I hoped, above all else, to spend eternity in such heavenly and loving companionship and service. And I never think of this most impressive hymn without thinking of Elder Philander Hartwell, of Hopewell, New Jersey, who, nearly forty years ago, gave it out to be sung at a meeting in the parlor of my father's residence, the room above which has been my office and bed-room now for fifteen years. The Kehukee Association never had a minister to visit them whom the members loved more tenderly than dear Brother Hartwell—he was so fatherly and gentle and kind. About forty years ago, after visiting our dear Brethren A. S. Cook and Elijah Leigh at Princeton, N. J., the latter took me in his buggy nine miles to Hopewell, N. J., where we called to see Elder Hartwell, who was confined to his room with severe suffering from sciatic neuralgia, and were distressed to see him in such pain that he could find no ease in any position he could assume. As he was not able to attend his meeting in Hopewell on Sunday, I tried, in a very imperfect manner, to speak to the congregation in his stead. Elder Hartwell visited the Kehukee Association several times, and always with the greatest acceptability. And we have been favored also with several visits from other Northeastern brethren—Elders Gilbert Beebe, Wm. J. Purington, Joseph L. Purington, S. H. Durand, and F. A. Chick, and one visit from Elders Samuel Trott and William L. Beebe. The members of the churches composing the Kehukee Association have most highly ap-

preciated and enjoyed the visits, the conversation, and the preaching of these gracious and gifted brethren. The Lord came with them and gave us refreshing seasons from His holy presence, and blessed us to sit together in heavenly places in Christ Jesus. These occasions, like oases in the desert, are precious remembrances. Of the beloved brethren whom I have named, only Elders Durand, of Southampton, Pa., and Chick, of Hopewell, N. J. (now the sole surviving editor of *The Signs of the Times*), remain. Most heartily and joyfully would both of these dear brethren be welcomed at any time in our homes and in our churches. S. H.

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### INCREASE OF INFIDELITY AND CRIME.

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Ever since Eve, in the Garden of Eden, yielded to the temptation of the Devil to disbelieve and disobey the word of God, and Adam, deliberately preferring his wife to his Creator, partook with her of the forbidden fruit, infidelity and crime have increased or decreased together, proving that both of them are diabolical in their origin and in their nature. Infidelity is the poisonous root and crime is the awful fruit. I publish, in this number of THE GOSPEL MESSENGER, a very important and impressive article from the April number of *Watchword and Truth*, of Boston, Mass., on "The Prevalence of Crime."

For the last forty years, ever since John William Colenso (born 1814, died 1883), "Bishop" of the "Church of England" at Natal, South Africa, published, in seven volumes (from 1862 to 1879) his "Pentateuch and Book of Joshua Critically Examined," in which he denied and labored to disprove the Divine inspiration of the Old Testament, and was acquitted of the charge of heresy by the Privy Council, the highest ecclesiastical court in England, the so-called "Christian" world has been plunging, as fast as God would allow them, on the downward path to the bottomless pit of infidelity and ruin. Professors in Theological Seminaries, Colleges, and Universities, ministers in their pulpits, and editors in their periodicals have boldly denied the inspiration and truth-



fulness of the Scriptures, the total depravity of man, the divinity, incarnation, atonement, resurrection, and ascension of Christ, the necessity of being redeemed by His blood and regenerated by His Spirit, the second personal coming of Christ to the world, the resurrection of the dead, the general judgment, and the everlasting punishment of the wicked and the everlasting happiness of the righteous—indeed, every important spiritual and eternal fact in the Old and New Testament Scriptures. And these poisonous principles from the infernal regions have naturally produced the pandemonium of crime raging all over the world. No other result could have been reasonably expected from these infidel teachings. The deadly nightshade produces the empty and nauseous apples of Sodom. One of the latest eruptions from the pit was an article written by “Canon Henson, one of the chief dignitaries of Westminster Abbey, and a select preacher of Oxford and Cambridge Universities,” published in *The Contemporary Review*, of England, and its substance telegraphed all over the civilized world, and published, without one word of disapproval from the editors, so far as I have seen, in all the city daily newspapers of April 9th. It is a gratifying fact that the most of the people of the United States live in the country and do not take and read these large, corrupting city dailies. “Canon” Henson, like all the other enemies of truth, contradicts himself and thus destroys all the force of his remarks. After saying that the Old Testament contains “incredible, puerile, or demoralizing narratives, too gross for toleration,” he maintains that the Bible will continue for all time to be “the best manual of fundamental morality, and the best corrective of ecclesiastical corruption, and the most effectual check on the materialistic tendency of modern life”! That is, according to his self-stultifying position, a book of “incredible, puerile, and demoralizing narratives” is and always will be the most spiritual and purifying book in the world! This is exactly the way in which insanity speaks; and sane minds ought not for a moment to be disturbed by the incoherencies of the insane. When a man contradicts himself, his testimony is worthless. The wonderful works of God recorded in the Old Testament are no

more incredible than His wonderful works in the creation and preservation of the universe. The narratives of the Old Testament, instead of being puerile, have, for thousands of years, been of the deepest interest to the maturest and strongest minds. And while God had the writers of the Old Testament to record terrible sins, it was *to condemn those sins utterly and forever*—such sins being the *facts* of human experience in all ages and countries.

When the chaplain of Frederick “the Great,” king of Prussia, in the eighteenth century, was asked by his royal master to give him in one word the proof of the truth of the Bible, he replied, “*The Jews*, your Majesty”; and no man in the world has ever been able to give the least respectable or credible account of the origin or continuance or present condition of the Jews except upon an admission of the truth of the Old Testament—here are ten million living proofs, to-day, of the Divine inspiration and truthfulness of the Old Testament Scriptures, proofs that can not be argued away by all the infidelity and science and wealth and power of the human race. But there is *an infinitely greater proof* of the perfect truthfulness of both the Old and the New Testament Scriptures than all the Jews now living in the world, and than all the merely human Jews that ever have lived on earth from Abraham to the present moment, and that proof is also only one word, *Jesus*, that is, Jesus of Nazareth, the Lord Jesus Christ, God manifest in the flesh, perfect God and perfect man, the chief substance and the chief witness of both the Old and New Testament Scriptures, as foretold, in prophecy and type and history, in hundreds of passages of the Old Testament, from Moses to Malachi, and as described in the New Testament from Matthew to the Revelation of John, and as revealed by His Spirit in the hearts of hundreds of millions of His people during the last nineteen hundred years—the perfect exemplification of the perfect law of the living God—the perfection of spiritual glory in reverence and holiness and wisdom and humility and love and gentleness and patience and resignation and self-denial and self-sacrifice—loving His Divine Father with all His heart and mind and soul and strength, and

loving His neighbors, poor, vile, helpless sinners near to Him by covenant relationship, with a love greater than that with which He loved Himself, leading Him to become not only a partaker of their frail and tried humanity, but also a willing, agonizing, bleeding, reviled, persecuted, crying, and dying, sacrificial victim for their sins—our Life, our Light, our Hope, our Wisdom, Righteousness, Sanctification, and Redemption, our Prophet, Priest, and King, our Food and Drink and Clothing and Habitation, our Lord and our God, our Chiefest Treasure on earth and in heaven! His word and authority are, with His people, infinitely above those of all creatures in the universe; and when, at the rapidly nearing close of this dispensation, He comes in flaming fire in the clouds of heaven, with all His holy angels, and the earthquakes and the sea roars and the sun darkens and the moon becomes as blood and the stars fall and the heavens depart as a scroll when it is rolled together and every mountain and island are moved out of their places and the dead are raised, and all are summoned before the judgment-bar of Him who sits upon the great white throne, He will cure the entire human race of mental infidelity instantly and forever (even the devils believe and tremble). The unbelieving in heart and ungodly in life will then call upon the mountains and rocks to fall upon them and hide them from the face of their Omniscient and Omnipotent Judge and from the wrath of the Lamb, crying out, in utter terror and despair, "The great day of His wrath is come, and who shall be able to stand?" He will remove the veil spread by Satan, the arch liar and deceiver, over all nations, and they will see the terrible truth as they never saw it before. All worldly business and pleasure, science and art, philosophy and politics, avarice and oppression, music and dancing, licentiousness and murder, war and rapine, vice and crime will be abandoned and forgotten, and those who have been engrossed with these temporalities will be justly consigned to the inconceivable horrors of eternal death; while those who, by Divine grace, have believed in Jesus and in His holy word, and have loved and served Him here on earth will be welcomed to the pure and everlasting joys of their Lord.



JESUS is the perfect demonstration of the truth of the Scriptures, and the everlasting annihilation of infidelity. In all things Christ has the pre-eminence; while some men of learning and ability deny the inspiration of the Scriptures, there are, and there have been for thousands of years, other men of far greater learning and ability and far higher character, who believe the Old and New Testament Scriptures to be the written word of God.

Everything that infidels do or say proves more and more the truth of the Scriptures; for the Scriptures declare that "the world by wisdom knows not God"; that "the natural man receives not the things of the Spirit of God"; that "the carnal mind is enmity against God"; that men by nature are "dead in trespasses and sins"; that in the last times some would "depart from the faith, giving heed to seducing spirits and doctrines of devils," "lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof"; and that "evil men and seducers would wax worse and worse, deceiving and being deceived"; and thus that the world would righteously bring upon itself the fiery judgment of the great day.

Infidelity is a principle of the heart more than of the mind; if the heart is wrong, the mind and the life will be wrong; but if the heart is right, by the dwelling of the gracious and Holy Spirit of God in it, the mind and the life will be right, in the main, toward both God and man. The greatest need of every human being is the renewing and sanctifying influence of the Spirit of Jesus, the Spirit of God.

The exact fulfillment, in the past and in the present, of hundreds of the prophecies in the Old and New Testaments furnishes a demonstration of the Divine inspiration of the Scriptures that all the learning and all the power and all the malice and all the efforts of the Devil and all his emissaries in the universe can never overthrow. All the wisdom of Satan and of men can not see

one second into the future; so that it is perfectly certain that the writers of the Scriptures who saw hundreds and thousands of years into the future were inspired by the Omniscient Spirit of God. S. H.

NOTE.—An afflicted brother, who writes me that he is tormented by the Devil with temptations to unbelief, requested me to write an extended editorial on "Canon" Henson's attack upon the Old Testament. When Christ was personally upon earth, only the Old Testament had been written, and He, the greatest and wisest and best of men, always refers to it most reverently as the literal, perfect, and eternal truth of God, and He Himself, was the fulfillment of its most important prophecies. The Old Testament is thus inseparable from the New Testament—they stand or fall together—even Canon Henson admits this fact. And so are infidelity and vice or crime inseparable, and I have therefore treated them together in this article. What can be more vicious than for a creature worm, like the Devil in the serpent in Eden, to deny the word of the Holy Creator, and to act towards God and towards his fellow-creatures in accordance with that denial, as was done in the awful horrors of the French Revolution during the last decade of the eighteenth century? S. H.

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## DARKNESS.

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I have been trying for weeks past to think of some suitable subject to write upon for publication in the June number of THE GOSPEL MESSENGER; but my mind has been so completely darkened, and so utterly destitute, that I have decided there is nothing left for me to write about except my own mournful case. But it is possible, for aught I know that in groping my way through the gloom I may come in touch with some poor pilgrim who, like myself, feels to have no spiritual light, life, or comfort. So I will try to speak, and then wait and listen for a response from such kindred spirit, if such there be.

The point in my recent experience which seems most strange to me is, that I have had occasion to preach from ten to twelve times each month, at seven different places, and have had what preachers call "liberty" in the gospel on almost every occasion. But within a few hours after each service the same sad, gloomy feeling has returned and settled upon me; and I have been, as it were, in a dungeon for the times intervening between

the times of our meetings for worship. So it is apparent to the reader that if I write at all under these conditions I can only write upon the theme thus presented and forced upon me—there is no alternative.

We find, by reference to the history of the creation, that our mother earth was born in darkness, Gen. i. 2; no marvel, then, that her offspring should often be enveloped in their native element. This darkness, in the order of created existence, is older than light; yet the source of light is eternal: "God is light, and in Him is no darkness at all." 1 John i. 4. "Darkness covered the face of the deep," because of the absence of light. These are opposite elements—they do not abide together—when the one is present, the other is absent, and either the one or the other is present everywhere and at all times. Such is the very nature of things; but there is a supernatural darkness, which appears on record first in Gen. xv. 12; Ex. x. 21—a darkness which may be felt, and both Abraham and Moses experienced it; and all of God's children doubtless experience more or less of the same, and having spiritual life and discernment, they feel the effect and are often filled with fear that they are not what they so much desire to be—the children of God.

Supernatural darkness has in some instances proven a great blessing to the people of God, as in Ex. xiv. 20.

But we are so apt, when left in the mist of mental gloom, to lose sight of many sacred truths which have once and, perhaps, often been clearly and sweetly presented to our minds. One very consoling truth is, that the Lord changes not; all the changes occur with us, and because we are subject to changes. Again, "The darkness and the light are alike to Him." And is it not often the case that the Lord brings us into darkness, by withholding the light, that we may learn to appreciate the great benefit of the light, and learn our utter dependence upon Him for light and comfort?

Oh! how would I comfort myself with these thoughts; but this knowledge of the letter of the truth brings not the rays of divine light to the poor imprisoned soul. Even the Bible, the book of God, is as a barren desert, over which we stroll about in quest of food and drink



for the starving soul. At such times all our enemies are turned loose upon us, and they afflict our minds daily with the question, "Where is now thy God?" and echo repeats "Where?" "Surely Thou art a God that hideth Thyself" (Psa. xlv. 15). "Clouds and darkness are round about Him" (Psa. xcvii. 2). I feel that I am even now trembling beneath those clouds and in the midst of the thick darkness, and long to go again into the sanctuary, hoping that the Lord will there once more give me a sense of His holy and gracious presence.

I fear that I have sinned in this effort to write for THE GOSPEL MESSENGER, but will send what I have written to dear Brother Hassell for his decision and disposal, and beg the Christian reader to pray for me.

"O let me not despairing mourn,  
Though gloomy darkness spreads the sky;  
My glorious sun will soon return,  
And night with all its horrors fly."

J. E. W. H.

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### A NEW EDITION OF ELDER STEWART'S "ORDER AND DISORDER."

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Elder G. W. Stewart, of Cramer, Hale County, Ala., has issued a new, revised, and enlarged edition of his excellent treatise on "Order and Disorder." The subjects of the twenty-four chapters are as follows: The Great Lesson, Forsake not the Assembling of Yourselves, Associations, Moderation, Gospel Evidence, Other Points in Church Discipline, Mob Law, We Have to Mourn, Don't, Predestination, Vital Points, The Ministry, Support of the Ministry, Be of Good Cheer, Friends, Debt and Extravagance, Our Children, To Our Young People, Modern Christianity, Deacons, Preaching, Covetousness and Extortion, Ministers of the Council Meeting, and A Confession. I have never seen a wiser, better, and more scriptural statement of the true principles of gospel order than that made in this pamphlet of 99 pages. If these principles were practiced, we would have order and peace in all our churches. The book may be had by sending twenty-five cents to Elder G. W. Stewart, Cramer, Hale County, Alabama. S. H.

DEAD WORKS.

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Dead works were such as were once required by the law of God, usually called the law of Moses, but which are no more required at the hands of the people of God, having served out the time and purpose for which they were designed. I do not mean to say that the moral code delivered to Moses has been abrogated, except that the ceremonies of the public temple worship and service, which consisted in divers washings and carnal offerings and sacrifices, were all done away in Christ, and are no more required of God's people, and that it would now be a sin for them to engage in such forms and ceremonies in the worship of God. Such works are dead; they belonged to a former age and dispensation, and are taken away by our Saviour, and we are made free from such burdens as were enjoined upon the Jews under that covenant of works. But we are not to consider that the holy precepts of God's law are done away by Christ; for He declared that He came not to destroy the law, but to fulfil. The law as expressed in the ten commandments is still binding, not only upon the Jews, but upon all nations of people. "Thou shalt not kill; thou shalt not steal," etc., is still in force, and should be carefully observed and obeyed by all mankind. Jesus did not die to make us free to sin, but to save us from sin, and men have no more right to kill, steal, and commit adultery, and bear false witness than if He had not suffered for the sins of His people. But God's children are prepared to serve Him in newness of spirit, not in the oldness of the letter; and to worship Him in spirit and in truth, and to have no confidence in the flesh, or in what can be performed by the flesh as the means of salvation.

The effect of the merit of Christ's blood, when applied by the power of the Holy Spirit, is such that it purges the conscience from dead works to serve the living God. (Heb. ix. 14.)

If I rightly apprehend the meaning of the above passage of Scripture, dead works are such as were required of the Lord's people under the typical dispensation, all of which types and shadows are set aside by the coming

of the Lord, the substance to which they pointed; and for God's children to observe them now would be to deny Christ who is the actual fullness or antitype of all those things; and hence they are not only released from all obligation to perform those works, but are also required to omit them, and steadfastly observe and rejoice in their freedom from such burdens, which the apostle calls the yoke of bondage. (Gal. v. 1.)

But there are other good and necessary works, ordained of God for His children to perform, or walk in, which should not be overlooked nor neglected. (Eph. ii. 10.) The children of God, being under law to Christ, are required not only to look into this perfect law of liberty, but also to do the works therein commanded that they may be approved and blessed in obedience thereunto. Such good works as are taught in the New Testament, and appointed to the heaven-born, spiritually-taught children of God are not dead works, but works in which they are assured of life, and by which they exhibit the presence of the life and energy of the Spirit of faith and love to God and to one another. While they are free-born and made free from the law of sin and death, yet they should not use their liberty as an occasion to the flesh to the satisfying of the lusts thereof, but are required by the law of love and of liberty to serve one another. (Gal. v. 13.) So it is evident that, although the conscience is relieved or purged from dead works, the children of God are thereby prepared for a higher and nobler sphere of operations in the kingdom of grace.

J. E. W. H.

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### QUESTIONS AND ANSWERS.

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1 Q. What are your views of John v. 39? A. This Scripture reads: "Search (or ye search) the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." And Jesus adds in the fortieth verse: "And ye will not come to Me, that ye might have life." In the original the word rendered "search" is either in the imperative mood, as in the King James version (denoting a command), or in the indicative (denoting a statement—"ye search"); and some of the



ablest Greek scholars think that it should be rendered "search," and others equally able think it should be rendered "ye search." The expression, "for in them ye think ye have eternal life" seems to be more "a reason for a fact than a recommendation of a precept." It was a fact that the ancient Jews searched eagerly, diligently, and minutely the words of the Old Testament Scriptures, and their reason for doing so was that they thought that in the knowledge of those very words they had eternal life. With them the letter and the outward were everything, and the spirit and the inward were nothing, as it is with the great body of modern Jews and also of professing Christians. The spiritual and inward meaning of the Scriptures the carnal professor neither knows nor cares anything about. The Scriptures, the written word of God, point to the Lord Jesus Christ, the personal Word of God, as alone having in Him eternal life—as the sole Author, Support, and Pattern of Divine life—as Himself all the spiritual life of all His chosen, redeemed, and regenerated people—as Himself, by virtue of the electing love of the Father, and His own spotless life and sin-atonement and justifying resurrection, and by the power of His Holy Spirit applying these solemn and momentous truths to our hearts, our entire Saviour, our perfect and eternal salvation. Of course those who feel that they have salvation in the Scriptures or in the church or in the ordinances or in their own works feel no need of Christ, and have no will, no inclination or desire to come to Christ for salvation. But if Christ, by His quickening, enlightening, and convicting Spirit has taught any poor lost sinners their need of Him, it is certain, from the Scriptures and from Christian experience, that they will come in spirit most reverently, earnestly, and longingly to Him, and will graciously find that He is all their Salvation and all their Desire, their very Life, their All in All for time and eternity.

2 Q. Are the soul and the spirit the same? A. The *same* words in the original Hebrew and Greek Scriptures are rendered, in the King James version, *soul*, *spirit*, *mind*, *heart*, *understanding*, etc., and they are generally used to denote that immaterial thinking principle which man derived directly from God (as distin-

guished from the body that was made out of the dust of the earth), and which returns directly to God at death for private, immediate judgment (Gen. ii. 7; Eccles. xii. 7, 14; Matt. x. 28; Luke xxiii. 46). Only in two passages of the Scriptures (1 Thess. v. 23 and Heb. iv. 12) is the Greek word *psuche* (rendered *soul*) distinguished from *pneuma* (rendered *spirit*); and when they are distinguished, *psuche* (soul) denotes the natural, animal, carnal, fleshly, outer, lower qualities or operations, and *pneuma* (spirit) denotes the moral, spiritual, inner, higher qualities or operations, of the one, indivisible mind, or immaterial, thinking principle of a human being—the distinction resembling that between “the joints and marrow” (which are parts of the *same body*), and between “the thoughts and intents” of the *same heart* (Heb. iv. 12).

3 Q. What does Job mean when he asks, “If a man die, shall he live again?” or “shall he live?” (the word “again” not being in the original—Job xiv. 14)? A. As the previous part of the chapter shows, he means that, during the present condition of things, man, after he dies, will live no more on earth as he does now; but in Job xix. 25-27, the patriarch shows that he believed that he would live not only in spirit but also in body after death, according to the purpose and by the power of his Divine Redeemer who would stand at the latter day upon the earth. The Christ of God was not only, at His first coming, to atone for the sins of all His chosen people by His death and to justify them by His resurrection, but he was, at His second coming in person to the world, to raise His dead and change His living saints and to take them home to be forever with the Lord (Isa. liii.; xxv. 6-9; xxvi. 19; John v. 28, 29; xi. 25, 26; Rom. iv. 24, 25; 1 Thess. iv. 13-18).

4 Q. What is the difference between superstition and religion? A. There is no difference between superstition and *false* religion, for both are an ignorant belief in and reverence for false gods and false things; but *true* religion, the religion of the Bible, of the Lord Jesus Christ and His prophets and apostles, is the belief in and reverence for and obedience to the Only Living and True God, our Creator, Preserver, Benefactor, and Re-

deemer. There is as world-wide a difference between superstition and true religion as there is between falsehood and truth, wrong and right, darkness and light, Satan and God, hell and heaven. The brightest minds and the purest hearts of the human race have believed in the Divine, perfect, and eternal truth of the Christian religion; and persons of this character will continue thus to believe till the end of time, for Christ declares—"Upon this rock (the rock of His own redeeming work revealed by His Spirit to His people), I will build My church, and all the gates of hell shall not prevail against it" Matt. xvi. 16-18).

5 Q. If the putting of witches to death was right for the ancient Israelites, why was it not right in the Middle Ages and in Modern Times? A. Because God, the King of the ancient Israelites, commanded them to execute those practicing this crime as guilty of rebellion or treason against Him, a deliberate and wicked rejection of His sovereignty over them, and an alliance with the Devil and his evil angels, the chief enemies of God and man (Exod. xxii. 18; Deut. xviii. 9-14; 1 Sam. xv. 23); this heathenish and forbidden practice was accompanied with the most corrupting and degrading vices and crimes. Like blasphemy and idolatry (Levit. xxiv. 16; Deut. xiii.), witchcraft was rebellion against the Divine King of Israel, and was therefore justly punishable with death. But (while the moral law or ten commandments, the law of love, is written on the hearts of His people) the judicial or civil law, like the ceremonial law, was given by the Lord to no people but ancient Israel, of whom He was the acknowledged King; and that law was fulfilled perfectly, both in its spirit and in its extremest penalty, and ended by Christ for all His chosen people, and is not now binding on the Israelites, much less on the Gentiles—the other nations of the earth. When the Sun of Righteousness arose in the person of the Lord Jesus Christ, and ushered in the gospel day, the night of shadows passed forever away. Therefore there was no Divine authority for the judicial murders of about 300,000 persons of both sexes, from seven to eighty years of age, for the alleged crime of witchcraft, by the Roman Catholics, Greek Catholics, and Protestants (but not by



Baptists) in Europe and America from A. D. 1330 to 1881. The real or pretended practice of witchcraft is covetousness, idolatry, and extortion; and, under the New Testament dispensation the church of Christ is to purge itself of these offenders not by a physical but by an ecclesiastical execution, that is, by exclusion (1 Cor. v. 7-13; Rom. xvi. 17; Eph. v. 5-11); and those who do not repent of and turn from these sins will be at last left out of the Pure and Eternal City of God, and cast into the lake of fire and brimstone, which is the second death. (Rev. xxii. 14, 15; xxi. 8). Modern so-called "spiritualism" is only a miserable reproduction of ancient heathen witchcraft or necromancy, and it leads its deluded votaries to epilepsy, catalepsy, intemperance, infidelity, debauchery, and insanity. Ninety-nine hundredths of its mysterious "manifestations" are "lying wonders" (2 Thess. ii. 9), sleight-of-hand performances, which have been detected and can be repeated by any one and are far less strange than the doings of the Egyptian and Hindoo jugglers; and the other hundredth are the works of the Devil, the arch-enemy of God and man (Rev. xii. 3, 9; xiii. 13, 14). We would be wretched and unfit to live in this world if we knew all about the future; the veil over its events is woven by the hand of mercy; and all that we now need to know about it for our present guidance, warning, and comfort has been given us in the blessed volume of Divine Inspiration by our Wise, Holy, and Merciful Creator, Preserver, Benefactor, and Redeemer; and, if we truly desire Him to do so, He will give us His Holy Spirit to enable us to understand, from that precious Revelation, all that it is best for us to know in regard to Him, and ourselves, and others, and in regard to the past, the present, and the future.

6 Q. What did Christ mean, and has His language already been fulfilled, when He said: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, or where it ought not (whoso readeth let him understand,) then let them which be in Judea flee into the mountains" (Matt. xxiv. 15, 16; Mark xiii. 14)? A. Daniel spoke of these things in his book, ix. 26, 27, and xii. 11; and his lan-

guage and the language of Christ in Luke xxi. 20, 21, show that "the abomination of desolation," the thing abominable to the Lord and His people and preceding the destruction and desolation of the city and temple of Jerusalem, was the Roman army with its idolized silver eagles, the standards of its legions, surrounding the Holy City, the capital of the Jewish nation. Cestius Gallus, the Roman governor of Syria, to put down an insurrection of the Jews, came with a powerful army A. D. 66, and besieged Jerusalem, but he was repulsed by the Jews, and retired with his troops, and Jerusalem was not again besieged by the Romans under Vespasian till A. D. 69. During this interval of about three years the Christians in Jerusalem, remembering Christ's words of warning in the above-cited Scriptures, fled beyond the Jordan to Pella, in the north of Perea, in the mountains of Gilead, some sixty miles northeast of Jerusalem, where King Herod Agrippa II. opened to them a safe asylum, and thus they escaped the unparalleled and indescribable horrors of the final siege of Jerusalem. This proves that Christ is God, and foreknows the future, and teaches and commands His people, and they obey Him, and all will be finally and eternally saved. The literal prophecy has been fulfilled, and this is its spiritual meaning (John x. 11-30).

7 Q. Why did God elect or choose some persons of the human race to everlasting salvation, and leave out others? A. No human being in the world knows, because the reason is not revealed in the Scriptures. Christ says, "Even so, Father, for so it seemed good in Thy sight" (Matt. xi. 25, 26). But the Scriptures plainly teach, and so does the Holy Spirit teach all His people in their hearts, that their election is of God's sovereign grace, and not because of their own works of righteousness (Deut. ix. 4-6; Rom. xi. 4-7; Eph. i., ii.; 2 Tim. i. 9, 10; Tit. iii. 3-7; 1 Pet. i.). We may be perfectly sure that God can not treat any of His creatures with the slightest injustice; the light of nature, reason, and conscience condemns all human beings (Rom. i., ii., iii.); and the regenerated people of God feel the least worthy of even His natural and temporal, much less of His spiritual and eternal mercies (Isa. lxiv. 6; 1 Tim. i. 15).

Our sins, which destroy us, are of our own selves; but our salvation is of the Lord (Gen. iii.; Jonah ii. 9; Hos. xiii. 9; Rom. vi. 23).

8 Q. Who are "the very elect" spoken of in Matt. xxiv. 24 and Mark xiii. 22? A. Simply "the elect"; the original in both of these passages is "even the elect."

9 Q. Who is the "every creature" (Mark xvi. 15) to whom the gospel is to be preached? A. Every human being in all the world to whom a disciple of Christ has an opportunity of preaching the gospel.

10 Q. What does Paul mean, in 1 Cor. vi. 4, when he says—"If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church"? A. That the things of this world are of so trifling importance when compared to eternal things that any contention about them between members of the church, instead of being referred to heathen judges for a decision, can and should be better settled by even *the least esteemed*, or rather, as the original reads, *the unesteemed* members of the church—those whom he, in the first chapter of this Epistle, called "the foolish, weak, base, and despised things, yea, and things which are not"—the nobodies, the nonentities, the nothings of the world, that is, in the eyes of the world, and that is what the most gracious members of the church, the humblest, the meekest, the lowliest, are also in their own eyes. But the weakest and foolishlest person who is under the guidance of the Spirit of God, is better qualified than the strongest and wisest person who is not under that guidance to decide what is right and what is wrong in regard both to temporal and to eternal matters. S. H.

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## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." Psalm cvii., '8, 43.

### THE YOUNG DELIVERER.

Mr. H. L. Hastings, of Boston, relates the following interesting incidents in "The Guiding Hand":

The late Mr. Timothy Bradbury and Mr. Timothy Rog-



ers dined one day with Mrs. Tooley, a lady in London, who was famous for the love she bore to Christ and to all His servants and people. After dinner Mr. Rogers (born 1660, died 1729) entertained Mrs. Tooley and Mr. Bradbury with some of the experiences of his father, who was one of the Non-Conformist ministers ejected from the Church of England in 1662 in accordance with the Act of Uniformity passed by Parliament in that year. Mr. Rogers particularly related that he had often heard his father, with a good deal of pleasure, tell himself and others, of a deliverance he had from being sent to prison for preaching, after his mittimus (order by a magistrate for committing a person to jail) was written out for that purpose. He lived near the house of one Sir Richard Craddock, a justice of the peace, who was a violent persecutor of all who dissented from the Established Church. He bore a particular hatred to Mr. Rogers, and wanted above all things to have him in his power. A fair opportunity offered. He heard that Mr. Rogers was to preach at a place some miles distant; and he hired two men to go as spies, who were to take the names of all the hearers, and to witness against Mr. Rogers and them. The thing succeeded to his wish; they brought the names of several persons; and Sir Richard sent and warned them and Mr. Rogers to appear before him. Accordingly, they all came with trembling hearts, for they knew the violence of the man. While they were in his great hall, expecting to be called upon, there came in a little girl, a grandchild of Sir Richard's, six or seven years of age. She looked at Mr. Rogers, and was much taken with his venerable appearance; and he, being fond of children, took her on his knee, and made a great deal of her. At last Sir Richard sent one of his servants to inform the company that one of the witnesses had fallen sick; therefore he summoned them to come on another day, which he named to them. Accordingly they came; and the crime of preaching and hearing preaching outside of the Established Church was then proved. Mr. Rogers, before he came, expecting to see the little girl again, had brought some sweetmeats to give her—and he was not disappointed; for she came running to him, and was fonder of him than she had been before. She

was a particular favorite of her grandfather's, and had got such an ascendancy over him that he could deny her nothing. She was, withal, a child of violent spirit, and could bear no contradiction. Once when she was refused a request, she ran a pen-knife into her arm, which nearly cost her her life. After this Sir Richard would not suffer her to be denied in anything. While she was sitting on Mr. Rogers' knee, she looked wishfully at him, and he said, "I believe your grandfather is going to send me and my friends to jail." "To jail?" said she; "why, what have you done?" "Why, I did nothing but preach at such a place, and they did nothing but hear me." "But," said she, "my grandpa shall not send you to jail." "Ay, but, my dear," said he, "I believe he is now making out our mittimus." She ran immediately to the chamber where her grandfather was, and knocked with her head and heels till she got in, and said, "What are you going to do with my good old gentleman here in the hall?" "That is nothing to you," said her grandfather, "get you about your business." "But I will not," said she; "he tells me that you are going to send him and his friends to jail; and if you send them, I will drown myself in the pond as soon as they are gone; I will, indeed." When he saw the child was determined, it shook and overcame him. He stepped into the hall, with the mittimus in his hand, and said, "I had here made out your mittimus to send you all to jail, but at my grandchild's request, I will set you all at liberty." They all bowed and thanked him. Mr. Rogers stepped up to the child, and laid his hand upon her head, and lifting up his eyes to heaven, said: "God bless you, my dear child! May the blessing of that God whose cause you now plead, though as yet you know Him not, be upon you in life, at death, and throughout eternity!" And then he and his friends went away.

Mrs. Tooley listened with uncommon attention to the story; and looking at Mr. Rogers said, "And are you that Mr. Rogers' son?" "Yes, madam," answered he, "I am." "Well," said she, "as long as I have been acquainted with you, I never knew that before. And now I will tell you something you never knew before; I am the very girl your dear father blessed. It made an impression upon me that I could never forget."

Upon this Mr. Rogers and Mr. Bradbury were desirous to know how she, who had been brought up with an aversion to serious religion, came to be so eminent for it. Mrs. Tooley complied with their request, and very freely told them her experience. She said that after her grandfather's death, she was left the sole heiress of his great estate; and being in the bloom of youth, and having none to control her, she ran after all the fashionable diversions of the times in which she lived, without any manner of restraint. But at the same time she confessed that at the end of them all she found a dissatisfaction, both with herself and them, that always struck a chill to her heart, which she did not know how to get rid of but by running the same fruitless round over and over again. She contracted some slight illness, upon which she thought she would go to Bath, a city on the river Avon, in southwest England, noted for its beautiful situation, its mild climate, and the curative effects of its hot saline springs, a place of pleasure as well as of health. When she came there she was providentially led to consult an apothecary, who was an excellent and religious man. He inquired what ailed her. "Why, doctor," said she, "I do not ail much as to my body; but I have uneasiness of mind that I can not get rid of." "Truly, Miss," said he, "I was so too till I met with a book, from which, by the Divine blessing, I obtained relief." "Books!" said she, "I get all the books I want, such as plays, novels, romances, etc., but after I have read them my uneasiness is the same." "That may be," said he, "but the book I speak of, I can say of it what I can say of no other I ever read; I never tire in reading it, but, after reading it through, I begin to read it again as if I never read it before. And I always see something new in it." "Pray, doctor," said she, "what book is that? Can not I get a sight of it?" "Yes," said he, "I can help you to do so." "Pray get it for me, then, doctor, and I will give you anything you ask for it." "Yes," said he, "if you promise one thing, I'll bring it to you; and that is, that you will read it over carefully; and if you should not see much in it at first, that you will give it a second reading." She promised faithfully that she would; and, after raising her curiosity, by coming twice or thrice



without bringing it, he at last brought it, took it out of his pocket, and gave it to her. It was a New Testament. When she looked at it, she said, "Pooh" (with a flirt)! "I could get that at any time." "Why, Miss, so you might," replied the doctor; "but remember I have your solemn promise that you will read it carefully." "Well," said she, "though I never read it before, I will give it a reading." Accordingly she began to read it, and she soon saw something in it which deeply concerned her, and which caused her to grow ten times more uneasy than she was before. So she got away back to London, to see what the diversions there would do again. But all was in vain. She lodged at the court end of the town, and had a gentlewoman with her by way of a companion. One Saturday night she dreamed that she was in a place of worship, and heard a sermon of which she could remember nothing, when she awaked, except the text, but she remembered distinctly the inside of the house and the minister's face. The dream made such a strong impression upon her that she told it to her companion Sunday morning, and, after breakfast, both of them set out to see if they could find the place. They looked diligently until an hour after noon without success. They then got dinner and set out again. About half past two p. m. they saw a great many people going down a street, they went with them until they came to a meeting-house in a part of London called Old Jewry. As soon as they entered the house, Mrs. Tooley said to her companion, "This is the very place I saw in my dream." She had not been there long when Mr. Shower, the minister, went up into the pulpit. As soon as she looked at him, she said, "This is the very man I saw in my dream! and if every part of my dream holds true, he will take his text Psalm cxvi. 7—*'Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.'*" Every sentence of his prayer went to her heart, and he took that very passage of Scripture for his text, and there God met with her in a saving manner, and she at last gained what she so long had sought for in vain elsewhere, rest in Christ to her troubled soul.

The foregoing account of the experiences of Mr. Rogers and Mrs. Tooley is abundantly authenticated.

S. H.

## EXTRACTS.

*Eld. S. Hassell.*

Roanoke, Ala.

DEAR BROTHER:—I send you my dues for the MESSENGER. I do believe that you put out the best paper that the Baptists have in the South. I hope the Lord will bless and spare you long to write and comfort His children. We have peace among the Baptists in this country as far as I know. When it goes well with you, remember me and my companion.

As ever, yours in hope,

W. T. LEE.

Montongo, Ark., Feb. 24, 1904.

*Elder S. Hassell.*

DEAR BROTHER:—My subscription to "THE GOSPEL MESSENGER" expired in Jan., but I am not willing to do without its reading, and herein you will find an order for which you will send it another year. I have been taking it since '86. I am eighty-one years old, hard of hearing, and my eyesight is failing too, but I am pleased with the management of your paper, and hope you will continue in "well-doing."

I can not hear preaching from a pulpit, and I enjoy the good selections from your book, THE GOSPEL MESSENGER.

The Lord bless you and yours,

C. G. EDWARDS.

Magnet, Arkansas, Dec. 4, 1903.

VERY DEAR BROTHER HASSELL:—Enclosed you will find one dollar to be placed to my credit, and twenty-five cents you will please accept as a present.

If all would donate a small amount, it would help you considerably and at the same time it would scarcely be missed by the donor.

Your little brother,

W. H. BACHMAN.

Largo, Fla., March 2, 1904.

*Elder Sylvester Hassell.*

DEAR BROTHER:—We have just received the March MESSENGER, and, as usual, it is full of the good tidings of great joy. We greatly appreciate the MESSENGER, and pray God that you may long be spared to comfort the Zion of our God.

Your unworthy brother, if one at all,

J. D. McMULLEN.

Farmdale, Ga., Dec. 26, 1903.

*Elder Sylvester Hassell.*

DEAR BROTHER:—I have been a subscriber to THE GOSPEL MESSENGER since its early infancy, and I have them all filed except some of the numbers that were loaned out and not returned. I have always found the MESSENGER orthodox in all of its writings. May the Lord bless and spare Brother Henderson and yourself to continue in this noble work many years to come, is my earnest prayer.

Sincerely, your brother in hope of another and better world to come

J M STRICKLAND.

Macon, Ga., Dec. 14, 1903.

*Elder Sylvester Hassell.*

DEAR BROTHER:—Enclosed please find one dollar postal order to pay for the GOSPEL MESSENGER another year. It comes to me regularly, and is a welcome visitor. I would miss it as one of the family.

Respectfully,

MRS. JOHN ROBERTS.

Macon, Ga., Jan. 8, 1904.

*Ed. Sylvester Hassell.*

DEAR BROTHER:—As it is time to renew for the GOSPEL MESSENGER, which is a welcome visitor in our home and comes laden with good things, you will find enclosed post-office money order for \$3.50, one dollar for the MESSENGER, two dollars for an International Self-pronouncing Teachers' Bible, and fifty cents for yourself to use as you see fit. The Lord bless you. Remember me and mine in your prayers.

J. M. WOMACK.

Bentley, Ill., Oct. 29, 1903.

*Mr. S. Hassell.*

DEAR SIR:—Your paper ("THE GOSPEL MESSENGER,") has been for many years coming to this office to Eld. B. R. Warren. Eld. Warren has been dead four or five years, perhaps longer, I have not the date at hand. When his son-in-law left this country he gave instructions to the postmaster to deliver all Baptist papers to me that were addressed to Eld. Warren. I have gotten quite a lot of them altogether. I supposed by an oversight his name was not stricken from your mailing list, and I thought it would be right to mention it to you.

I love the "MESSENGER" as I have, I hope, been taught of God to love the doctrine it advocates. I love your kind and gentle way of dealing with the erring, and those who oppose themselves. I do not belong to any denomination, but I have a little hope, as I call it, that some time I shall stand before the great God justified by the atonement made by the loving Son of God. I have waited long years for a better evidence that I have been taught of the Spirit, and that I was a fit subject to join the church, but it seems I shall not attain to that for which I look. I am 43 years old, and have been afflicted for 14 years with what I believe is appendicitis. I have not done a day's work in that time at hard labor, but I made a living for myself and my old mother at odd jobs, sometimes working only one hour a day and then for several days not able to do anything.

My dear mother died the 19th of last August, and I am keeping house alone. I miss her so much and in so many ways. She had been a faithful Baptist since 1873, and died in full confidence that Jesus died for her. We had so many good talks about the goodness of God and would sing the songs of Zion together, but she is gone home, and I am left yet to suffer for some purpose known only to God.

Elder Hassell, I believe you have a measure of the grace of God far beyond ordinary mortals. I could write on and on, but must desist.

Respectfully yours,

BERT GOAD.



Checotah, Ind., Ter., Janu. 6, 1904.

*Elder Sylvester Hassell.*

DEAR BROTHER IN CHRIST:—You will please forgive me for not remitting for another year sooner. I have been sick with Lagrippe the last two weeks, and am not much better yet. I should have remitted a month ago. You will find a post-office order of one dollar enclosed for this year. Oh, I don't want to miss one number! It is a great comfort to me to read about the old Primitive brethren and sisters, it is like conversing with them. My heart goes out in love to them. I regard THE GOSPEL MESSENGER as an abe, sound Baptist periodical. It always comes laden with good news, teaching the truth with instruction and comfort for the people of God who love the truth. I can endorse all and appreciate it the more as I am going down the hill in old age—my days are far spent. But, when reading the MESSENGER, I feel that I am spiritually blessed in hearing from the brethren and sisters in Christ Jesus. I am often made to rejoice and say, Who is like our God? He gives us the hope of meeting in that bright and happy home in the realms of eternal bliss which He went to prepare for His people—to go to Him to be with and like Him always.

May the Lord bless and strengthen you and your staff of editors and contributors to keep the MESSENGER coming as it has to gladden and comfort the hearts of God's humble poor. There is no Primitive Baptist here; if it was not for the MESSENGER, I would feel almost like a castaway.

Your unworthy sister,

MRS. Z. A. ODOM.

Franklin, Ky., Feb. 1, 1904.

*Elder Sylvester Hassell.*

VERY DEAR BROTHER:—I think THE GOSPEL MESSENGER the best paper I ever read. I am very sorry that any of your subscribers fail to pay for such a worthy paper. Hoping the Lord will spare you many days and years to labor for the peace and welfare of Zion.

I remain your poor unworthy brother, if one at all,

N. MEGUIAR.

## SELECTIONS.

### THE PREVALENCE OF CRIME.

It appears that every civilized nation in the world keeping a record of its doings, has been brought face to face with a startling increase of crime, of insanity and of disregard of the marriage tie. In France, the Romish priests, especially the Jesuits—have used this fact with telling effect against the existing government in its purpose to have the educations of the people placed upon a purely secular basis. While pointing out the sad condition of France, they have carefully concealed the worse condition of Austria, Italy, and Spain where the education of the children is absolutely under Roman control. In these countries, the *increase of crime*, is much more rapid than in any country controlled by Protestants or secularists. The fact remains, that the civilized world of all religions or of no religion, is facing an epidemic of crime—

crime, too, of the most abnormal, monstrous and unnatural character, and it is startling, perplexing, and inexplicable to the students of sociology and of government. The fact that this outburst of corruption and violence, comes on the heels of the most optimistic predictions of progress, peace, and purity that have ever been known in human history—the fact that the pulpit, the platform, the daily paper, the magazine and the novel have all been heralding the dawn of the millenium of righteousness just at our doors, make this state of things as alarming as the sound of a fire bell at midnight. It is like the pall of a darkness that can be felt, at the hour when the sun is expected to rise. Slowly, but certainly, the men of thought, of integrity and of heart, are beginning to recognize these *facts* and to forget their *theories*. Of course there are many in both pulpit and pew who are like the boys in the graveyard, “whistling to keep up their courage,” but the very whistle betrays their trepidation. President Hopkins of Williams College, in an address recently given, struggles between the influence of the theories he formerly cherished and the facts he now faces. While expressing his faith that “the heart of the American people is sound and its head level,” he says:

“Nevertheless, the foundations of personal character and our national life are seriously threatened. There are some very ugly features in the present situation. There is abounding evidence of an alarming increase in crime, of crime of every sort, but especially of the kind that undermines honesty, chastity, and respect for law. We have been discussing and revising penal codes, improving our houses of correction, and correcting our prison discipline, and in the meantime crime has been multiplying. In philanthropic work we have been seeking to rescue the fallen rather than to prevent a man from falling. It is a thousand times better to stand in the way of his fall and ten thousand times more hopeful than to raise him broken, bruised, and defiled after he is down.”

To all of this we have to say: 1. To pronounce “the heart of the American people sound” is a meaningless phrase. Every man of the American people has a heart of his own, and, until recreated in Christ Jesus, it is just as “deceitful” and “desperately wicked” as the heart of an Asiatic or an African. The truth is the President was “playing to the galleries” and throwing a sop to the pride and conceit of the masses when he put this sugar coating upon his bitter pill.

2. This attempt “to stand in the way” of a man’s fall is pressed beyond the legitimate function of the church. True, under Moses it was commanded that every flat roofed house should have banisters and ballustrades to protect the lives of those who slept on the house tops in the open air. Under the fuller revelation of love, in the gospel of Christ, a still greater regard for the safety of the physical and moral life of men should be constantly seen. But these things are only *incidental* to the work of the church of God. It is not the protection of society, but the salvation of men that our Lord had in view when he sent forth the apostles to preach the good news to every creature.

3. This prevalence of crime is a sign and a warning. It signifies the *nearness* of the end. Just before the flood “the wickedness of man was great in the earth,” “the earth was corrupt before God and filled with violence” and “all flesh had corrupted their way upon the earth.” This is a condition quite analagous to what staggers our statesmen and our philosophers at the present day. No better description of the present condition of things in the

world could be formulated than is given by these words, taken from the sixth chapter of Genesis, where Noah was warned of a coming flood and promised a place of protection. Now our Lord says: "As it came to pass in the days of Noah so shall it be also in the days of the Son of Man," "and after the same manner shall it be when the Son of Man is revealed." The unnatural corruption and violence of the days of Noah, and of the closing scenes in the cities of Sodom and Gomorrah, are pictures given by the lips of our Lord, indicating the characteristics of the close of the present age. The prevalence of crime is, therefore, a sign of the beginning of the end. But it is more—it is a warning. The hand of God restraining "the mystery of iniquity" which was at work in the days of the apostles, is beginning to be withdrawn. This hand has retarded that unrevealed power of evil so that "the man of sin" should not be manifested before the appointed time. Because of this restraining hand of God, the passions and the violence of men have been kept in check, and there has been boasting that the tranquility of the people is the result of the culture, the progress, and the civilization of our times. This has led to a denial of the doctrine of depravity as taught in the Bible, and the dignity and nobility of the race have been proclaimed on the house top. But all these dreams of human dignity and divinity are already having a rude shock, and they will have a startling contradiction in the near future. The bottom is going out of society everywhere. Business honor is fading away, political integrity is a thing of the past, the obligations of office as a trust from God for the service of man are ignored, the sanctity of the marriage tie is trampled in the mire and openly violated, and the whole world is being filled with the corruption and violence of the days of Noah and of Lot. When ye see these things begin to come to pass lift up your heads—the return of the Lord is not far in the distant future.—*Watchword and Truth, of Boston, Mass.*

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### GOD IS FAITHFUL.

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The years are passing faster than they used, the mile-stones seem to recur more often. We travel, many of us, in the evening shadows; we look out on life and see it soften in outline, more mellow in coloring, than of old. We are tired often now, when we used never to be weary; the rest seems as though it would be sweeter when we reach the end; we are less eager about the passing things along the wayside than we were. But ever growing in our hearts is the abiding sense that though we see much around us to dishearten and to make us sad, though we can see no visible means to right the wrong, no immediate help for much that has made life's journey inexpressibly sorrowful, God will not fail. The eventual triumph of right is as certain as that the light which falls upon us to-day had its being in the sun.

We dimly begin to see that this infant school of a world is but the training ground. We are passing on to see the unfolding of God's purposes, not the finality; our very failures are like the child's tottering steps. The fall does not mean that the little one will never walk erect; but only the process of time can teach the lessons of gravitation. We need not despair because good seems as yet to be held down by ill. God can make no failure. But our lives must be in the current of His will, for thus do we best learn the lessons that He will teach us here.

LADY HENRY SUMERSET.



## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

## ELDER J. M. STEWART.

By request will write something of our departed, and much esteemed Brother Stewart. He was 65 years old last September. He was married to Miss Fannie Patillo, near Marietta, Ga., in December, 1865. To this union were born eleven children, ten survive, namely, five boys and five girls. He moved to Texas, from Hickory Flat, Cherokee County, Georgia, in 1891. Brother Stewart began preaching in 1866. I had the first pleasure of meeting Brother Stewart, in August, 1894, at the Little Flock Association, in Falls County, Texas. At this time I became very much attached to him. Brother Stewart had been a constant sufferer since November 1895. He received a hurt, at that time, from which he never fully recovered. A horse that he was driving in his buggy, became frightened, and sprang forward and jerked him against the back of the buggy seat, causing a deep bruise, from which he seemed first to have abcess of the liver; and later it passed to the right lung, and remained until he was called away, on the first day of March, 1904. I was called to visit Brother Stewart's home (professionally) in February, 1896, and remained one week. This was in McLennan County, Texas. I then saw that Brother Stewart had the service of the eminent physician, Dr. J. E. Brown, of McGregor, Texas. Dr. Brown's kindness and skill will not be soon forgotten. Then it was that I first learned of Brother Stewart's patience, and also of the kindness of his dear family. Walter was the principal nurse, and was a nurse indeed. I met Brother Stewart but once after that time, until I visited them last September in Cass County, Texas. The only time I met him after being at his house in 1896, was at the Bosque River Association four years ago. I had to occupy the stand once during the meeting, and Brother Stewart lay on a cot just in front of the stand. And I could never forget how he looked while I was talking. I thought I could see (as we sometimes express it) the image of Jesus in his countenance. I next, and last, saw him last September, in Cass County, (Queen City, his home) and spent another week with him. He was very frail, but strong in faith. Brother Stewart was surely blessed in having a worthy companion, and obedient children. It is hard to leave off talking about such a man as Brother Stewart. I beg a little more space. When with him in McLennan County, in Feb. 1896, I helped to place him on a chair, for the first attempt to sit up after he got hurt. And when he was placed on the chair, he smiled and began singing, "Did Christ o'er sinners weep, etc." I had the pleasure of hearing Brother Stewart preach several times. He was an able miniser. His preaching was pointed, forcible, instructive, and gentle. Much could be said of this lovely brother. In all I have said, I don't mean to be understood that Brother Stewart never made any mistake. But he felt thankful that he had willingly corrected that mistake, and he much desired to see all the Baptists that he had met in Texas, and confess, and explain how easily some fall into ranks at times unexpectedly, and ranks too, that should be abandoned. Let us pray for one another.

WM. GUESS.

## ELD. M. H. HUTCHISON.

Eld. M. H. Hutchison, my dear husband, was born in Jasper Co., Georgia, Nov. 1, 1822, and died Dec. 31, 1903, he was therefore past 81 years of age. He married Mary E. Parker, Oct. 3, 1843, joined the Primitive Baptist church about 1850, and was a very consistent member.

He moved to Comanche, Texas, in 1876, and lived here until his death. He was ordained to the ministry, and preached in Comanche, and surrounding counties for many years. He leaves an afflicted wife, (I am both deaf and blind), and five children to mourn his loss, but I am assured that he is better off, for he was a good Christian, and an honest man.

His wife,

M. E. HUTCHISON.

## MARSHAL L. MEADS.

Marshal L. Meads, son of John S. Meads, died of pneumonia, Feb. 1, 1904, at his new home after an illness of nine days and was buried the following day by the side of his mother at the family graveyard. Burial services were conducted by my brother, Elder Charles Meads. Marshal was 26 years and 4 months old. He was united in wedlock to Miss Sadie Bank, January 13; they lived together 18 days. He joined the Primitive Baptist church at Flatty Creek last July, where you, my Dear Brother Hassell, were eye-witness to his burial in the liquid grave, following his Lord and master. Marshal was a dutiful son to me. When I was sick he was never so busy but what he would lay every thing down to wait on me. I often thought that I could depend on him to help in sickness and old age, but my hopes are all blighted. The Lord saw fit to take him. May He give me grace to bear up under the stroke and feel humble and submissive to His will, and know that He is God.

Gone, dear Marshal,

Gone from a world of care,

Gone to live with bright angels—

I hope to meet you there.

JOHN S. MEADS.

## THIGPEN WHITLEY.

I feel that I want to write a few words for publication in the MESSENGER, in regard to the death of our dear boy, Thigpen Whitley. God gave him to us, Sept. 5, 1888, and took him to Himself April 13, 1904, making his stay on earth 15 years, 6 months, and 8 days. "Beautiful—lovely he was, but given, a fair bud to earth, to blossom in heaven." His short life was usefully and nobly spent, and he by his honorable life commanded the respect of everybody that knew him, and his sad death cast a gloom, far and near, over the hearts and minds of the people. He was drowned in Tar river, at work, away from his mother, father and home; but I believe Jesus was with him and He can make a dying bed sweet anywhere. I was prepared, by my Father in heaven, for this awful dispensation of His providence; therefore I bow with reverential awe and holy joy before His sovereign will, believing that, through rich and reigning grace, I too, ere long, will go to join the blood-bought throng in that bright celestial city, where pain of parting, sighs, groans, and tears will all be done away in the presence of Jesus.

BETTIE Z. WHITLEY.

## CHANGES OF ADDRESS.

Eld. J. T. Stewart has removed from Grossy, Ala., to Howell, Lincoln Co., Tenn.

Eld. Morgan Brown has removed from Griffin, Ga., to Helena, Telfair Co., Ga.

Eld. W. T. Eaton has removed from Springdale, Wash., to Cedonia, Stevens Co., Wash.

Brother J. B. Spradley's present address is R. F. D., No. 1, Childersburg, Ala.

## ORDER AND DISORDER.

A pamphlet of 24 chapters and 99 pages—a new, revised, and enlarged edition—on the subjects most essential to the order and peace of Primitive Baptist churches; 25 cents for one copy, or for five or more copies to one address, 20 cents each. Send money by registered letter or post-office money order. If a money order is sent, let it be on the post-office at Greensboro, N. C., but address all letters to me at Cramer, Hale Co., Ala.

G. W. STEWART.

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Prepares for college or business. The 28th session will open, the Lord willing, November 28th, and continue 18 weeks—4 1-2 months. The principal has an experience of about 25 years in teaching. Beautiful and healthy location away from temptations found in towns and cities. Buildings neat, suitable, and well furnished. Musical instruments good; good water; mail daily except Sunday. Literary tuition per month, \$2.50; including business course, per month, \$3.00; instrumental music per month, \$2.50; Board per month, \$7.50; lights and washing per month, \$1.00 extra—payable monthly in advance. Pupils met at Burlington, on Southern Railroad, November 27th, and conveyed gratis from railroad at opening of session, and to railroad at close of session. The principal kindly requests the members of his denomination, the Primitive Baptists to remember his school in choosing where to educate their sons and daughters, especially those desiring to teach. He desires a liberal attendance and expects the greater portion from Baptist families. He requests your patronage.

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Vol. 26.

No. 7.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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JULY, 1904.



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BROTHER AND SISTER S. B. LUCKETT.

Brother Samuel B. Lockett was born near Coydon, Ind., April 21, 1828; and his wife, Mary J. Douglas, was born in Shenandoah County, Va., March 14, 1830. They were married October 29, 1853. To them were born six children, four of whom died in early childhood, and a fifth, Jessie, at the age of 24. They lived on a farm near St. Joseph, Mo., until 1851, when they returned to Coydon, and removed to Crawfordsville, Ind., 1881, where they have since lived. Business has called Bro. Lockett into nearly every State in the Union. They were members of the Missionary Baptists in Missouri, two or three years, but each month felt less at home, so that they then joined our people and have been with us ever since. Bro. Lockett is one of our ablest, soundest, and loveliest writers.

# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 26.

WILLIAMSTON, N. C., JULY, 1904.

No. 7.

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## PRAYER FOR A REVIVAL.

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Psalms lxxxv. 6.

Saviour, visit Thy plantation,  
Grant us, Lord, a gracious rain!  
All will come to desolation  
Unless Thou return again.  
Keep no longer at a distance,  
Shine upon us from on high,  
Lest, for want of Thy assistance,  
Every plant should droop and die.

Surely once Thy garden flourished,  
Every part looked gay and green;  
Then Thy word our spirits nourished—  
Happy seasons we have seen!  
But a drought has since succeeded,  
And a sad decline we see;  
Lord, Thy help is greatly needed;  
Help can only come from Thee.

Let our mutual love be fervent;  
Make us prevalent in prayers;  
Let each one esteemed Thy servant  
Shun the world's bewitching snares.  
Break the tempter's fatal power;  
Turn the stony heart to flesh;  
And begin, from this good hour,  
To revive Thy work afresh.

—John Newton (1779).



NEVADA, Mo., April 20, 1904.

*Elder S. Hassell—*

MUCH ESTEEMED BROTHER IN CHRIST, TRIALS AND AFFLICTIONS:—I often think of you in your steadfastness in the apostolic faith and obedience in these perilous days, while unrest, instability, seems to prevail among all classes of people. Nevertheless, the foundation of God stands sure, having this seal (blood of the everlasting covenant), the Lord knows them that are His; for God's reward is with Him, and His work before Him. Known unto God are all His works from the beginning of the world (Acts xv. 18); with God the works were finished from the foundation of the world. Hence, God calleth those things which be not, as though they were; for with God there is no past or future, but all one eternal present. If God's reward is with Him (Isaiah xl. 10), and He is the same unchangeable God yesterday, to-day, and forever, as He declares, He is now and ever was perfectly glorified in and through His Son, the Lamb, slain from the foundation of the world (Rev. xiii. 8); He shall save His people from their sins (Matt. i. 21), their names being written in the Book of Life from the foundation of the world (Rev. xvii. 8). Hence, "It is a faithful saying, and it is worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief," says Paul. "Neither is there salvation in any other, for (because) there is none other name (or means) under heaven given among men whereby we must be saved" (Peter). So the promises of God in Christ are not yea and nay (as the Arminians teach), but all the promises of God in Christ are yea and amen to the glory of God by us. And the ransomed of the Lord shall return (to an innocent condition) and come to Zion with songs and everlasting joys upon their heads. So we believe that all the Father gave unto His Son shall come unto Him through the quickening creative power of the unerring Spirit of God, whether they ever hear the gospel of Christ preached or not. They are sanctified (set apart) by God the Father and preserved in Jesus Christ. The

preaching of the gospel is to the called, the believers, as the caption of Jude's Epistle shows; and is for their well-being while they are in this world, and for the praise of God, who translated them out of the kingdom of darkness into the kingdom of His dear Son, teaching them to observe all things Jesus has commanded, and thus glorify God in their bodies and their spirits, which are His. So while Adam sinners are passive by the creative power of God from the kingdom of darkness into the kingdom of Christ, yet the saints must be active to serve Christ acceptably with reverence and godly fear.

THE GOSPEL MESSENGER has been a welcome messenger to me twenty-five years, and since I stay close at home, our papers are highly appreciated, I think as much as our dear Sister J. Clanton's papers are by her; yet I can only send you a little mite. I hope your subscribers will do their duty to you. I am now old and much afflicted. I have been a Baptist over fifty years.

Your sinful brother in hope through Christ,

JACOB CLOUD.

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WASHINGTON, D. C., May 9, 1904.

Shiloh Primitive or Old School Baptist Church, of Washington, D. C., have noticed, in several Baptist periodicals, an appeal for aid in building a church house here for the Primitive or Old School Baptists.

Thinking perhaps some who may notice this appeal will think it is Shiloh Primitive or Old School Baptist Church, we wish to state it is a church recently formed by what is known as the Clark Baptists.

Shiloh Church was organized on June 20, 1830, and has had as pastors, among others, Elders Polkinhorn, Leachman, Trott, Purington, Chick (present editor of the "*Signs of the Times*"), and Elder J. T. Rowe, our present pastor.

Shiloh Church is still without a building of its own (meeting in a hall at No. 509 G St., N. W.); we have long felt the need of such a place to worship in, and hope before long to try to build one, when we may have to call on our brethren throughout the country to aid

us, as we are a few of the Lord's poor, we trust, and there are members being added to the church as the Lord wills.

W. E. FRAZIER,  
JOHN T. WALKER,

*Deacons.*

#### REMARKS.

The Shiloh Church in Washington, D. C., is what is called a "Beebe" Baptist church. Eld. Gilbert Beebe, of New York, was born in 1800, and died in 1881; Eld. John Clark, of Virginia, was born in 1804, and died in 1882. Eld. Beebe started *The Signs of the Times* in 1832; and Eld. Clark started *Zion's Advocate* in 1854. Until 1850, Eld. Clark was a frequent and friendly correspondent of *The Signs*; and neither he nor Eld. Beebe ever departed from the sentiments of the *Old School Baptist Address* of the Convention held at Black Rock, Baltimore County, Md., in 1832. But Eld. Clark noticed that there were published in *The Signs*, from 1849 to 1853, some articles in which the writers, misled by certain misunderstood and misinterpreted passages of Scripture, said that Christ, as the Head and Life of His church, and as Mediator between God and man, was a creature of God; and that the spirit of life by which we are regenerated is a creature (these expressions savoring strongly of Arianism); and that the church was eternally created in Christ, and is therefore as eternal as He; and that there is no change in the soul in regeneration (these expressions savoring strongly of Parkerite Two-Seedism); and that these errors were carried by a few later speakers and writers into a denial of the immateriality and endless duration of the human soul, the second bodily appearance of Christ on earth, the resurrection of the bodies of the dead, the general judgment, and the everlasting punishment of the wicked. For the erroneous doctrines of the creatureship of the Son and the Spirit of God, and that there is no change in the soul in regeneration, and that Christ will not come in the body to this world again, the Ketockton Association, of Virginia, in 1852, and the Ebenezer Association, of Virginia, in 1853, declared non-fellowship, and they discontinued correspondence with the Corre-



sponding Meeting of Virginia, and with the Warwick, Baltimore, Delaware, and Delaware River Associations, not for believing, but for tolerating and fellowshipping a few members who held these errors. From my own acquaintance, for more than thirty years, with many of the ministers and members of the last five named Associations, and with their writings, I believe that very few of them ever held these sentiments, and that nearly all who did hold them have abandoned them. And when I attended the Ketcokton and Ebenezer Associations in 1895, they unanimously adopted a Resolution that I wrote declaring hearty gospel fellowship for the five other Associations on the basis of the pure and simple and eternal truths of the Scriptures as held by the great majority of Old School or Primitive Baptists; and the Warwick, Baltimore, Delaware, and Delaware River Associations cordially accepted this declaration as a virtual withdrawal of all former acts of non-fellowship; but the Corresponding Meeting of Virginia, while they said they had never declared non-fellowship against the Ketcokton and Ebenezer Associations, still required the latter, in order to restore peace and fellowship, to explicitly rescind all former resolutions of non-fellowship against those holding the errors mentioned above (some of which sentiments they said they held, and some they did not hold; and the Ketcokton and Ebenezer Associations replied that they could not rescind resolutions of non-fellowship for doctrines which they still believed to be erroneous.

The pastors of the Shiloh Church have all visited and preached for one or more of the churches of the Ketcokton and Ebenezer Associations (called the "Clark Baptists"); and Elders Purington and Chick and Rowe have done so since the separation between the "Clark" and the "Beebe" Baptists. The Baltimore church has always received the "Clark" brethren. The leading member of that church told me that, just before the death of Eld. Gilbert Beebe, the latter and Eld. Clark had an agreement to meet at his house in Baltimore for the settlement of the misunderstanding, which is a pure Their two Hymn Books prove that and eternal in all the same doctrine of scriptural and justice, truth, wis-

now that Eld. Beebe has been dead twenty-three years, and Eld. Clark twenty-two years, it does seem sad that the brethren on both sides, who are generally agreed in faith and practice, do not bury their personal prejudices, and meet and dwell together in love and peace on the cardinal principles of the gospel. Washington, D. C., is of course large enough for two Old School or Primitive Baptist churches; but the most of far larger cities have but one; and if our two churches there will unite, I believe that our members all over the United States would rejoice to aid them liberally in the building of a commodious Memorial House of Worship in commemoration of the happy end of the fifty years' war between those parties of our brethren called the "Clark" and the "Beebe Baptists."

S. H.

### A PROPOSITION FOR PEACE.

WILLIAMSTON, N. C., June 1, 1904.

*To the Primitive Baptists of Southern Georgia—*

DEAR BRETHREN:—Having been requested to make a proposition for the scriptural union of all the peace-loving and conservative Primitive Baptists in Southern Georgia, I have consented to endeavor to do so, feeling in myself to be utterly unqualified for such an undertaking, but looking to the Spirit and Word of God for direction in the important matter, and desiring only to glorify God and to benefit His people. I submit to all our beloved brethren in Southern Georgia, in love and humility, the following statement of principles which seem to me to be scriptural and upon which all the members of our dear churches may stand in loving and lasting union. I have not the slightest right nor the slightest desire to impose any one of these principles upon any member or any church; I only submit them for their consideration, to be accepted, or changed, or rejected just as they may think best, but I would earnestly beseech you, the people who read or hear them to compare them with the teachings of the Holy Scriptures, and if they are consistent with the Divine Oracles.

I live in a different section and State from yours, and have no personal prejudices for or against any of you, and I desire the temporal and eternal welfare of every one of you, and I would never have thought of venturing to submit this proposition to you if I had not first have been asked to do so. May the God of Israel guide you in all your labors for gospel peace, and may He unite you in loving fellowship as your fathers were united in days of old, and as all the family of God will soon be united in the heaven of immortal glory. Being aged and afflicted, and standing on the verge of eternity and in the presence of God, I humbly beg you, my dear brethren, to "put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts. to the which also ye are called in one body" (Colos. iii. 12-15). Bear in mind that charity or love is greater than even faith or hope, and is the very essence of God and of our holy religion, without which all profession is as empty as sounding brass or a tinkling cymbal (1 Cor. xiii.). And remember the commandment of our dear Redeemer that we should love one another as He has loved us, and His dying prayer that all who believe in Him should be one as the Father and Son are one (John viii. 34, 35; xvii. 20, 21).

Yours in love,

SYLVESTER HASSELL.

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### SCRIPTURAL PRINCIPLES PROPOSED AS A BASIS OF PEACE TO THE PRIMITIVE BAPTISTS OF SOUTHERN GEORGIA

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1. The Old and New Testament Scriptures are the perfectly inspired Word of God, and the only infallible standard of faith and practice.

2. There is only one living and true God, who is a pure Spirit, self-existent, perfect, infinite and eternal in all His glorious attributes of holiness, justice, truth, wis-



dom, mercy, and goodness, the sovereign Creator, Upholder, Governor, and Judge of the universe, and who exists in the three-fold, undivided and indivisible subsistences of the Father, the Son, and the Holy Ghost.

3. Nothing takes place by chance; but God's foreknowledge, purpose, and providence embrace all things, including grace and holiness causatively and efficiently, and sin permissively and overrulingly—sin proceeding from the will of the creature, and of which God, who is most holy, is neither the author nor approver, but of which He is the fatherly chastiser in His children, and the righteous punisher in His enemies.

4. Before the foundation of the world God predestinated some men and angels to eternal life, through Jesus Christ, His Son, to the praise of His glorious grace, and determined to leave others to act in their sins to their just condemnation, to the praise of His glorious justice. The Father elected, the Son redeemed, and the Holy Ghost regenerates the very same persons, giving them spiritual life, working in them repentance, faith, hope, love, and every spiritual grace, and to will and to do of His own good pleasure, and infallibly keeping every one of them unto the fullness of salvation which is to be finally revealed to them. The whole of salvation is thus of God's free and almighty grace; it embraces all who die in infancy; and for it the Three-One God will deserve and receive all the glory. The atonement of Christ was made only for the elect, who were chosen by the Father, and given to the Son in covenant relationship, and were redeemed by the blood of the Lamb out of every kindred and tongue and people and nation, and are directly and immediately called by the Holy Spirit from death to life, independently of all creature instrumentality, and are then the true subjects of gospel address, and evangelically repent of their sins, and heartily believe in the Son of God as their Saviour, and lovingly follow Him in obedience, and are justified solely by His imputed righteousness, and are forever adopted into the family of God.

5. Regeneration or the new birth, in which the sinner is passive, is essential to spiritual or evangelical repentance, faith, reception of the preaching of the gospel, and

good works, in which the sinner, under the influence of Divine grace in his heart, is active. Man was created, in the beginning, in the image of God, very good and upright, but of his own will, without any compulsion and undeceived, he transgressed the law of God, falling from his original innocence and communion with God, and involving all his posterity in death in trespasses and sins, in total depravity, in utter inclination to all evil, from which only the saving grace of God can deliver him, and enable him to will and do that which is spiritually good; and this corruption of nature remains during all this earthly life even in the regenerate, who are made perfectly and unchangeably free to good only in the state of glory.

6. Good works are such only as God has commanded in His Holy Word, and are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of adversaries, and glorify God; and their ability to do good works is wholly from the Spirit of Christ, who dwells in them; and the best saints do less than God requires of them; and the best works, being mixed with imperfection, can never merit pardon of sin or eternal life. In humbly and lovingly obeying the commandments of his Heavenly Father, the child of God enjoys a sweet rest and communion with Jesus which he can not find in disobedience. It is right to exhort all the children of God to love and good works.

7. The preaching of the gospel is not to give life to the dead (for God alone can do that), but it is to teach, exhort, comfort, edify, warn, and reprove the living people of God to save them from error and disorder, confusion and division, and to establish them in the faith which was once for all delivered unto the saints. God works in both the minister and the hearer, as in the cases of Philip and the eunuch, Saul and Ananias, and Peter and Cornelius. Those who believe the gospel should be baptized, that is, immersed in water, in the name of the Father and the Son and the Holy Ghost, by a properly ordained elder of a gospel church, and should attend upon the public ministrations of the word, par-

take of the Lord's Supper, engage in washing the saints' feet, and endeavor, from a principle of love, to walk in all the ordinances and commandments of the Lord blameless. Baptism and the Lord's Supper are signs of the union of believers with Christ in His sufferings and death and resurrection.

8. All baptized and orderly believers should be gathered in particular churches, having Christ as their only Head, and having power to carry out that order in worship and discipline which He requires, their officers being elders (or bishops) and deacons, qualified by the Holy Spirit and chosen by the common suffrage of their church, and set apart by fasting (in the case of elders) and by prayer with the imposition of hands by the presbytery or eldership; the duty of deacons being to serve the tables of the Lord, of the pastor, and of the poor; the duty of pastors being to give themselves to the ministry of the word and prayer; and the duty of the church being to communicate of their natural substance, according to their ability, to their pastor, and to maintain sisterly relations with other churches of like faith and order, and, in cases of difficulty, to seek, if necessary, the advice of other churches, but no decision of messengers to be imposed upon any church; and all saints should lovingly labor for the mutual good of each other, both naturally and spiritually. A salaried ministry was unknown until three hundred years after Christ; such a system degrades the highest of all callings to the level of a worldly profession; no man who will not preach without a salary is worthy of the name of a gospel minister. But the Lord has ordained that they who preach the gospel should live of the gospel; and it is right and scriptural to lovingly bestow of our carnal things upon those who lovingly and faithfully minister to us of their spiritual things.

9. A Primitive Baptist church is an organized body of Christ; and, as the word *church* means called out or separated, the churches of Christ should stand aloof from the world and all worldly so-called churches, religious societies and institutions, which teach for doctrines the inventions and commandments of men, such as Sunday Schools, Theological Seminaries, Mission Boards



and Conventions, and all Secret, Oath-Bound Societies, which are plainly contrary to the instructions and example of Christ and His Apostles, who teach us not to be unequally yoked with unbelievers, and to walk as children of the light and not of darkness, and to swear not at all. We beg our members who are connected with Secret Orders to cease affiliating with them for the glory of God and for the peace of Zion. Each church should settle her own troubles, and keep them at home. Associations are gatherings of the saints for Divine worship and mutual edification, without the slightest authority over the churches, which may join Associations or not, just as they think best. Baptist Associations were unknown until one was formed in Wales in A. D. 1649; and some of our most sound, orderly, and lively churches either have never belonged or do not now belong to Associations. Regular correspondence of churches with one another by letter or messengers is not mentioned in the Scriptures, but, if it is done in love, there is no objection to it; yet no church should be forced to begin or continue such correspondence. Nine-tenths of Primitive Baptist churches have never engaged in it; and, of those that do, some correspond by messengers only, and some by letters and messengers; some correspond quarterly, and some annually. As instrumental music was not used in the spiritual churches of the New Testament, and as, when used in a church, it is very offensive to the great majority of Primitive Baptists, we beg our churches that have organs to put them away for the sake of spirituality and peace. We should love the fellowship of our brethren better than any machine that tends to divide or alienate us.

10. As we are living in the last days and perilous times are upon us and the whole religious world is against us, we feel that we should not bite, devour, and consume one another; that we should be willing to make sacrifices where principle is not involved; that where we are agreed on the essentials, non-essentials should not divide us; that we should take down our bars of non-fellowship against our brethren, and that our divided factions should come together on the old Bible landmarks, and dwell together in peace and love. We be-

lieve that there is more of a misunderstanding than real differences of faith and practice among us; and that, while there have been some irregularities among us in the past, and all more or less made mistakes, we do not think that they are of such magnitude as to require a reconstitution of our churches, re-ordination of elders and deacons, and a re-baptism of members. We all mutually agree to confess our faults in word or deed to one another, and to forgive and ask forgiveness for all the wrongs of the past, and to recognize each other's gospel administrations, and to labor in love to adjust all local differences.

11. We believe that there will be a resurrection of the bodies, both of the just and unjust, the former to life, and the latter to damnation.

12. We believe that the Lord Jesus Christ will come a second time in the body to this world, and, after raising the dead, will judge the human race in righteousness, and send the wicked into everlasting punishment, and will welcome the righteous to everlasting happiness in His holy image and presence.

I submit the above Principles for the solemn and prayerful consideration of our separated brethren, in the fear and love of God, as I hope.

SYLVESTER HASSELL.

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## CHARITY.

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“Charity suffereth long, and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is imperfect shall be done away. Now abideth faith, hope, charity, these three; but the greatest of these is charity.” 1 Cor. xiii.

## EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala.

Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

## CHRISTIAN GENTLENESS.

A family can not be happy without the feeling and manifestation of love, kindness, and gentleness on the part of all the members towards one another; nor can a human body be healthy and vigorous unless all its members act harmoniously together. And so it is with the church of Christ, which is His family and His body—it is impossible for the church to be happy, healthy, and vigorous without the mutual and harmonious love, kindness, and gentleness of all its members for each other. Just as certainly as they depart from the doctrine and precepts of Christ, their Divine Head, and bite, devour, and consume one another, the church will be wretched, sickly, and weak, justly scorned and ridiculed by worldly denominations, and apparently forsaken by God. By loving one another as Christ loved them, they prove that they *are* His disciples; but by hating, reviling, and laboring to destroy one another, they prove that they *are not* His disciples, are not partakers of His loving and gentle, forbearing and forgiving Spirit—are hypocritical *professors* and not genuine *possessors* of the religion of the Lord Jesus. The Lord forbid that any one bearing the name of Primitive Baptist should be guilty of such wickedness! The Lord



grant to pour out upon all His people a richer abundance of the meek and lowly, loving and gentle Spirit of Christ! The Lord enable us to cherish in our minds and hearts, and to manifest in our words and deeds, the principles of heavenly and unfailing love to all our fellow-creatures, and most especially to all our dear brethren and sisters everywhere! Thus do we glorify God, edify the church, and testify to the ungodly world the divine character of our holy religion. The apostles of Christ, during His earthly ministry, were far from perfect—they retained many of their natural traits, such as carnality, selfishness, worldliness, pride, ambition, envy, jealousy, and resentment; but their Divine Master, who had loved them from eternity, and had invested Himself with humanity to die for them, loved them to the end, and bore with them, and, though He reproved and corrected them, it was in infinite compassion and gentleness and tenderness; and, when they forsook Him in Gethsemane and fled, He loved them, and when one cursed and denied Him, He loved him; He loved them in His dying agonies, and he loves them forever in heaven, and will bring them all at last unto Himself in glory in His own perfect likeness; and *in almost His last words He commanded us to love one another just as He loved us.* Oh for more of Christian love and gentleness among all who call themselves Primitive Baptists!

S. H.

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### ODIUM THEOLOGICUM.

(Theological Hatred).

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A theologian is defined to be a person skilled in the science or systematic knowledge of God, or religion, or the Scriptures; and the *odium theologicum*, or *theological hatred*, is defined to be the enmity, or feeling of extreme repugnance, dislike, or disgust, peculiar or supposed to be peculiar to theologians in controversy. How strange and sad it is that a poor, ignorant, sinful, mortal, human being, who professes to know the character of the Eternal, Holy, and Merciful God, and the teachings of His Written Word, should, when maintaining what he believes to be the solemn and blessed truths of the Scrip-

tures, be filled with bitterness and malice against his fellow-creatures who do not understand the Scriptures in exactly the same way as he does, or who do not express their views of them in exactly the same words! and how strange and sad it is that the closer they come to him in their views and expressions, if they still do not precisely agree with him, the worse he hates them! Christ called Peter Satan (or Adversary) when Peter, in seeking to dissuade Christ from suffering at Jerusalem, seemed and no doubt thought himself to be more devoted to Christ than were all the other Apostles, because Peter was under the unconscious influence of Satan, the great Adversary of God and man, and the great Deceiver of men. Under the deceptive influence of the Devil, professedly religious men murdered the prophets and apostles and the Lord Jesus Christ Himself and tens of millions of martyrs in the Dark Ages of the world; and theological hatred would repeat the same bloody scenes to-day if it were not restrained by the providence of God. Saul of Tarsus verily thought that he was doing God service when he breathed out threatenings and slaughter against the disciples of the Lord, and hailed men and women to prison and to death. Theological hatred led Cain, the first man born in the world, to murder Abel, his innocent younger brother; and ever since that time it has shown itself to be the most diabolical principle on earth. When it leads men who are dead in sins to slay the servants of God, it does not seem so strange and sad as when it induces men who profess to be the servants of God to labor to destroy their fellow-servants, their brethren. Of course actual murder, for religion or anything else, is now forbidden by the laws of all civilized nations; but the proud, bitter, persecuting theologian goes in that direction as far as he dares to go, by plotting and laboring to destroy the peace, health, reputation, welfare, and church-standing of all those brethren who will not bow down to his theories and phrases, but who conscientiously, faithfully, and fearlessly contend for the pure and eternal truths of the Scriptures as they understand them, for the honor of God and the benefit of His people. Oh that the Lord would deliver all our brethren from this Satanic principle!

S. H.

### BOTH SIDES.

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How beautiful and pleasant it would be if all our brethren, all our ministers, and all our editors, would give not only one side but *both sides* of every controversy among Primitive Baptists, and how much such a fair and Christian course would help to make and keep peace and fellowship in all our churches and Associations! How delightful would be the effect if all men, especially in religious matters would rise above partisanship, prejudice, and passion, and seek earnestly to know and to maintain "the truth, the whole truth, and nothing but the truth"! Neutrality, avoiding all allusion to the matter in controversy, does not make peace between contending parties. Factionalism, wholly espousing one side and wholly condemning the other side, tends to deepen, widen, and lengthen the division between those who are at variance. But brotherly mediation between opposing brethren, giving fairly and fully the position of each side in the spirit of love and meekness and faithfulness, at least *tends* to bring about a reconciliation between the separated parties, and the humble and earnest labors of such a mediator, though he may not live to see it, will finally be blessed of the Lord to the loving and lasting union of all those who believe in Him. S. H.

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### QUESTIONS OF ORDER.

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All questions of order should be settled in the church or churches where they arise; they can not be settled elsewhere. There is no scriptural authority for referring such questions to an Association or an Editor or any distant brother or brethren for settlement. They should be confined to the section where they start, and not spread all over a State or Nation, and thus be aggravated and perpetuated. If the difficulty is in one church only, that church should labor scripturally, lovingly, truthfully, and faithfully to settle it; and, if the members of that church can not settle it, they should ask the help of neighboring churches; and if the difficulty involves two or more churches, they should first try them-



selves, and, if they fail, request other neighboring churches to aid them. The brethren thus assembled can hear all the evidence in the case, and see the spirit manifested by the different parties; and they are or should be better qualified, in the light of the Word and Spirit of God, to make a righteous decision of the matter than any distant brother or brethren.

During the seven years in which I have been proprietor and managing editor of THE GOSPEL MESSENGER, questions of order have been poured in upon me from North and South, East and West, and I have labored to serve my brethren in trying to answer them in the most scriptural and faithful manner in which I could, sometimes through the MESSENGER, but more frequently by personal correspondence, though at the same time I have stated that I have no authority or desire to judge my brethren, and of course can not know all their circumstances as they do, and give my views upon the case as presented to me simply because I have been requested to do so, and because I wish Divine truth and righteousness to prevail. I am not qualified either physically, mentally, or spiritually, to settle the troubles in our churches, and I would be greatly relieved if the brethren would not refer them to me. Instead of doing so, let them look to the Spirit and the Word of God; and, if they do not know but wish to know in brief the teachings of the Scriptures in regard to gospel order, let them send twenty-five cents to Elder G. W. Stewart, Cramer, Hale Co., Ala., for his excellent pamphlet on "Order and Disorder," and I am sure that, if they follow his scriptural advice, they will have order and peace in their churches. S. H.

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### COMMUNION.

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"'Mid scenes of confusion and creature complaints, how sweet to my soul is communion with saints." Recent experiences and observations have prepared me in some degree to emphasize the sentiment of the good old song, "Home, sweet home," especially that part of it quoted above. Now the thought occurs, just as I begin to write about it, Have I indeed experienced the blessed

spiritual fellowship and communion with the children of God? and the feeble, faltering answer is, I hope that I have—only hope. The meetings of the Primitive Baptists for public social worship have been occasions of much comfort and encouragement to me at many different times and places since my connection with the church; but it seems to me now that the last meeting of the kind must have been the greatest feast to me of all. The several churches of our little Association, and brethren from other churches, met with my home church, Baptist Rest, in a Union Meeting capacity for worship of God, on the 27th, 28th and 29th days of May. The meeting-house is a small, plain wooden structure, situated in the outskirts of the beautiful town of Brundidge, Ala., and the appearance of the place and building at once denotes the humble circumstances of the people who constitute the membership of the church at that place. They are few in number—only 15 members, and some of them so distant that they seldom attend the meetings, and some are afflicted and can not attend. Yet there are a very small number who are so favored with the will and ability that they meet regularly once in each month, and engage together in prayer and praise, and have some preaching services, praying and hoping for better times and an increase of interest in the service and worship of God.

This church is not a faction, but a little whole band who have stood firmly together while the tide of adversity has swept around and over them, standing and shivering under the cold, almost freezing blasts of a long winter season. But we felt, during the aforesaid Union Meeting, that the Winter was past, the rain was over and gone, that the flowers (beauties) of Spring had appeared, and the voice of the turtle was heard in the land; that the great gospel trumpet was being blown in the holy mountain of God's chosen habitation, that the same gave a certain sound, and the soldiers of the cross were being inspired with fresh courage and strength to pursue for the battles of life under the banner of Jesus' love, and that their hope of final victory and triumph through Him was greatly confirmed. It was "a feast of fat things, of wine on the lees, well refined."

Elders J. W. Parker, of Ozark, Ala., J. J. Byrd, of Charlton, I. P. Bradley and E. T. Jackson, of Coffee County, Ala., and A. V. Simms, of Valdosta, Ga., were present, and all bore a part in the preaching services, much to the satisfaction and comfort of the saints. The meetings were well attended from day to day, and the people were very attentive and orderly throughout. The friendship and sociability so characteristic of the people of Brundidge and vicinity, and their liberality and hospitality were pleasant features of the occasion, and will be remembered with grateful appreciation by the church and brotherhood present. But above all, the positive evidences of Christian love, and fellowship, and communion of the Holy Spirit will long be felt and cherished in the hearts of many who were blessed and fed with food divine. Nothing save blinding prejudice could have concealed the beauty of the Lord in the sanctuary on that occasion from the eyes of the Christian observer, and we have evidence that there was but little if any of that evil there.

Just a few days previous to the time of our late Union Meeting, Elder J. T. Satterwhite, of Five Points, Ala., came among us and preached much to the edification of the brethren of Mount Zion, Beulah, New Providence and Zion, and filled several evening appointments—one of which was at our family residence. Such visits by such faithful, spiritual, and gifted ministers are of great benefit to us here where we have been so sadly disturbed and confused, and we trust that the dawn of a brighter day is near, when we shall rejoice in a full communion with no schisms and divisions among us to mar our peace and spoil our joys. We feel that the saints in distant parts of the country are praying for us, and that the blessed Lord will bless us.

J. E. W. H.

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### WHO IS IT?

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I have yet to find the man or woman in the ranks of the Primitive Baptist denomination, or even claiming to be a Baptist of the Primitive Baptist faith and order, who does not subscribe to the following declarations, to-wit: First—That God is the Sovereign of the uni-



verse. Second—That the Sovereign of the universe is eternal, self-existent, omnipotent, omniscient, and omnipresent. Third—That God combines in and of Himself the eternal attributes of power, wisdom, knowledge, holiness, righteousness, love, and justice. Fourth—That the character of God, His will and His purposes, are immutable—unchangeable. Fifth—That God's eternal foreknowledge embraced all things whatsoever cometh to pass, both good and evil. Sixth—That nothing, therefore, which transpires at any time or place is in anywise a surprise to Jehovah, or that nothing can take place, either great or small, good or evil, without His sovereign permission, and which is not subject to His Divine control. Now, if I rightly apprehend the common belief of the Old School or Primitive Baptists upon these points, who is it that teaches doctrines not in harmony with such view of the character of God?

Furthermore, we ask, Where are the people claiming to believe all the foregoing facts who do not freely accord to the All Mighty Creator the sovereign prerogative to command His noble creature, man, and acknowledge the duty of man to obey? Is a man a moral being, or a mere physical machine? was he not made in the likeness and image of God? Man is a moral as well as a physical being, and capable of moral action, and therefore a subject of moral government and accountability. As such, man was given a law or commandment, and to keep it was his whole duty. Could he have kept the commandment? Here is the point where controversy enters, and human reasonings and speculations are substituted for the scriptural fact, *i. e.*, he *did not* keep it. Did Moses write too little about it? No, just enough for us to know.

We are safe in repeating what the Scripture affirms, that *because* the creature, man, hearkened to his wife, and ate of the forbidden fruit, or tree, *therefore* the earth is cursed for man's sake. And no matter what hidden cause may have existed behind this voluntary act of man, this is the cause which God has declared to us, and the only cause of man's condemnation, which is profitable for us to know anything about. And while it is true that the act of man in the transgression of the

law, together with all things else, are embraced in God's eternal foreknowledge, and in some positive sense in His eternal decree, yet all the Primitive Baptist writers, so far as I have been able to observe, admit, and say they believe, that it is in such sense as that God is not the Author of sin, and that man is justly condemned and punished for his transgression and disobedience. It is a fact well known by those who have known the manner of my service as a preacher that I have ever been liberal and conservative, and tried to avoid extremes, and wild speculations. I have followed both writers and preachers on both sides of this prolonged controversy, just so far as the plain declarations of the holy Scriptures warrant *me* to go with safety, and at such point I stop; yet I read after others and hear them preach, and strain my senses to keep in sight until they either sink or soar beyond my feeble comprehension. I sing with them so far as I know the tune, and then drop out. I hope the brethren will pity rather than blame me for my weakness.

J. E. W. H.

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### QUESTIONS AND ANSWERS.

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1. Q. What is meant by the barren woman, whom Isaiah predicts would bear a numerous offspring, and whom he calls upon to sing, and to enlarge the place of her tent, and stretch forth the curtains of her habitation (Isa. liv.)? A. The Jewish church, which was apparently almost forsaken of the Lord, and spiritually barren, but which, after and in consequence of the sacrificial sufferings and death of Christ foretold in the precious chapter, would be visited again by the Spirit and grace of God, and would be wonderfully revived under the gospel dispensation, and largely increased by the addition of thousands and millions of Gentile converts (Isa. lii. 13-15; liii.; liv. 3; Gal. iv. 22-31).

2. Q. If a woman puts away her husband and marries another, does that give her former husband a scriptural right to marry again? A. Christ says that it does not (Mark x. 11, 12; Luke xvi. 18). "What God hath joined together, let not man put asunder" (Mark x. 9). The lax divorce laws of the most of the United States

are unchristian and barbaric—evidences and causes of increasing corruption. If, as the New Testament plainly teaches, unchastity were the only allowed cause of divorce, and if no divorced person were allowed to remarry during the life of the former companion, there would not be 70,000 divorces a year in the United States, as there were last year, and the very foundations of our society would not be so rapidly undermined. No nation can depart from the principles of Christian morality without serious and wide-spread injury.

3. Q. Was not the rich young man, who inquired of Christ what he should do to inherit eternal life, under conviction (Matt. xix. 16-26; Mark x. 17-27; Luke xviii. 18-27)? Are there not errors in the travel of all of us from nature to grace? A. The Scriptures do not clearly say; but they do say that he made this solemn inquiry of Jesus, and that Jesus loved him, and that he went away sorrowful when Jesus told him to sell all his possessions and to give to the poor, and to come and to follow Him, and that Jesus, although He said that "it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God," also said, "With men it is impossible, but not with God, for with God all things are possible." The young man, so far as we know, may have been at that time under conviction for sin, and may have afterwards done as Jesus told him, but the Scriptures do not plainly inform us on the subject. Of course we all make mistakes in the dark transition period from nature to grace, and even when we are in the kingdom of grace. The young man seems to have been at least a moral man; and some think that Jesus, as a man, but not as God, may have loved him on that account.

4. Q. Did rending one's own clothes in ancient times mean putting them off? A. No; but simply tearing the clothes as an expression of grief, indignation, or horror (2 Kings xviii. 37; xix. 1; Matt. xxvi. 65; Acts xiv. 14).

5. Q. When Christ says in Mark ix. 49 that "Every one shall be salted with fire, and every sacrifice shall be salted with salt," to whom does He refer? A. As shown by the context before and after this passage, He refers to every human being, who, if he does not die to sin shall die in sin. All His elect and redeemed people



will be salted or seasoned, made meet for the Master's use, by the fire of the Holy Spirit and of affliction and self-denial and self-sacrifice, and salted with the preserving and purifying salt of His grace, of heavenly wisdom and humility and patience and gentleness and love and forgiveness and forbearance and peace; and all the non-elect and unredeemed and unregenerate, all the unbelieving and impenitent, and ungodly and proud and selfish and wicked will be salted with the unquenchable fire of God's wrath, the fire of hell, and tormented with the never-dying worm of remorse of conscience, and will be salted with the salt of the preservation of their beings, so as to suffer forever.

6. Q. When Paul says, in 2 Cor. xii. 16, "Be it so, I did not burden you; nevertheless, being crafty, I caught you with guile," what does he mean? A. By the words "be it so," he means to quote the language of his Judaizing adversaries, false apostles, deceitful workers, transforming themselves into the apostles of Christ" (2 Cor. xi. 13), who preached only for money themselves, and accused Paul of doing the same not directly but indirectly. These enemies of Paul and of truth and righteousness represented Paul as saying "I did not burden you," but as thinking, "nevertheless, being crafty, I caught you with guile; I collected money from you either myself or by my agents, and I pretended that the money was for the poor saints in Judea, but I meant and used a part of it for myself." The laborious and self-sacrificing Apostle immediately proceeds to refute this false and cruel charge by saying: "Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?" The brethren whom he had sent to them, and they themselves were witnesses that he had all the time worked with his own hands day and night for the support of himself and of those that were with him, and had continually lived in the self-denying spirit of Christ and walked in the same steps of his self-sacrificing Lord. He had not been and would not be burdensome to the churches. His service of God and of His people was a service of unselfish and heavenly love, and not that of a hireling.

S. H.

## REMARKABLE PROVIDENCES.

“Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!” “Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord.” Psalm cvii., 8, 43.

## PRAYING AND DUELING.

“It is sad to hear of Christians becoming soldiers, but it is blessed to hear of soldiers becoming Christians. And from the time of Cornelius the centurion down to the present day, God has magnified His grace in calling and in keeping those who, even in the most trying seasons, were enabled to hold fast their integrity and remain followers of the Prince of Peace, though among the votaries of strife and blood. And the influence of such men has been highly beneficial to others, and their testimonies and their prayers have often been used of the Lord to the good of those among whom their lot was cast, while compelled to endure the trials of their unpleasant calling and position. It is related that a pious young man in an army, not having a place in the barracks in which he was quartered, wherein he could pour out his soul unto God in secret, went for this purpose one dark night into a large field adjoining. Here he thought that no human being could see or hear him. But that God, whose thoughts and ways are superior to ours, ordained otherwise. Two wicked men belonging to the same regiment, in whose hearts enmity had long existed against each other, were resolved, as they said, to end it that night in a duel. But God had His eye upon these sinful men, and His hand, unknown to them, directed all their steps. They chose the same field to fight in, where the other man had gone to pray. The field, however, was large, and they might have gone to a different part of it, but they were led by Providence to the same place where the young man was engaged in earnest supplication. They were surprised at hearing the sound of a human voice in the field at that time of night; and much more so when they drew nearer, and heard a man at prayer. They halted, and gave attention; and the effect of the prayer, by the Divine mercy, was to turn their mutual aversion into love. They took

each other by the hand, and cordially confessed that there remained no longer in either of their hearts hatred against each other. Of course this praying man had no thought of the way in which the Lord was using him to save life and to prevent blood-guiltiness. Nor can we know what purpose of mercy God may serve by us. It is enough that we walk by the grace of faith and prayer, and leave the results to Him who doeth all things well; who worketh all things according to the counsel of His own will; whose wisdom is unsearchable, and His ways past finding out." S. H.

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### A SUITABLE INVALID ROLLING CHAIR FOR OUR GREATLY AFFLICTED AND POOR SISTER MAMIE MOORE, OF HAMPTON, FLA.

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I learn that our very poor and afflicted sister, Mrs. Mamie Moore, of Hampton, Bradford Co., Florida, who suffers all the time with rheumatism, and who is helpless and can not sit up, and is confined to her bed not only all winter but all summer, could use a strong, upholstered invalid rolling chair, with rubber-tired wheels to avoid jar and noise, and with canopy and reading and writing desk, made by Geo. F. Sargent Co., 289 Fourth Avenue, New York, and could thus be rolled out into the open air and sunshine, and made much more comfortable. Sister Moore has never asked me to appeal to our members and friends in any way for her relief; but, in response to my appeal for aid in procuring suitable food and clothing for her, our sympathetic readers have helped her considerably, and I hope they will help me now to buy this suitable, comfortable, and much-needed invalid rolling chair for our poor, suffering sister. The entire cost, including freight, will be about seventy dollars. The money may be sent to me or to her, and I will acknowledge its receipt in THE GOSPEL MESSENGER. Let us be kind to our sister as the Lord has been kind to us. S. H.

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CONTRIBUTIONS FOR SISTER MAMIE MOORE'S INVALID  
ROLLING CHAIR.

A Brother in Williamston, N. C. . . . . \$5.00



## EXTRACTS.

HELP ASKED FOR BUILDING A MEETING-HOUSE IN  
ELIZABETH CITY, N. C.

Elizabeth City, N. C., R. F. D., No. 2, May 27, 1904.

DEAR BRETHREN AND FRIENDS:—We desire to build a plain, but neat little house for worship, in Elizabeth City, N. C. The members are few and not very able, therefore we solicit aid from our brethren and friends who may feel willing to give something to help us. There is an old meeting house some distance from town known as the Primitive Bethlehem Church. The house is gone down, and the locality is very inconvenient for the members, as they all live in town. Please help us, and those willing to do so can send the contributions to Bro. C. C. Aydlett, or Bro. H. C. Boyd, Elizabeth City, North Carolina.

CHARLES MEADS.

Wooster, Ark., April 1, 1904.

DEAR BROTHER HASSELL:—The MESSENGER for April is particularly good. I greatly enjoyed Elder Oliphant's letter. Such lessons are both comforting and instructive. May the Lord abundantly bless and sustain you and that sorely tried, but faithful old brother Henderson in your editorial work and labors of love here and elsewhere.

I expect to take the dear old MESSENGER as long as I can pay for it, for it is indeed a messenger of peace and love.

Your unworthy sister,

MRS. MARY PATTON.

Pimento, Ind., April 30, 1904.

DEAR BROTHER HASSELL:—It is time for me to renew my subscription for your paper. Enclosed you will find a money order for \$3.00, one to renew my subscription for another year, the other two for yourself. I think you are doing a good work. You have learned the lesson which comes by the quickening influence of the Holy Spirit, and that is to love peace. I wish all of God's little children loved and practiced it as well as you do. Please come and see us at your earliest convenience.

May God of His abundant mercy bless you in time, and save you in eternity.

Yours in hope of a better life,

I. N. KESTER.

Bay Springs, Miss., Jan. 2, 1904.

DEAR BROTHER HASSELL:—I feel that it has been through the tender mercies of an allwise and covenant-keeping God that I have been spared, and permitted to see the dawn of another year, and to renew once more for your excellent paper—the GOSPEL MESSENGER—which has so often and promptly come laden with the glad tidings of salvation. I enjoy reading the MESSENGER very much, and the more so as my hearing is very bad, and is such that I can't hear preaching well enough to do me much good. Find enclosed one dollar for the MESSENGER for another year.

Your brother, I hope, in much tribulation,

G. M. WALDRUP.

Clarksville, Ark., March 29, 1904.

Eld. S. Hassell.

DEAR BROTHER IN CHRIST:—I wish everybody would take the MESSENGER, for it certainly does contend for peace and unity among the brethren.

May the Lord spare you long in your noble work.

Unworthily,

MRS. K. A. GRIFFIN.

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Millersport, O., April 25, 1904.

Eld. J. E. W. Henderson, Troy, Ala.

HIGHLY ESTEEMED AND DEAR BROTHER IN GOSPEL FELLOWSHIP:—Your esteemed favor of February 9 remains unanswered. I have felt that your letter should have been answered long ago, for fear that you may conclude that I have not appreciated your letters. But do not think that for a moment. For our little correspondence has drawn you in closer and stronger ties of Christian fellowship, though I feel very unworthy of your love and my letters so poor and insignificant and crowding upon your time to reply to them and hope you will not burden yourself to write, for I do think you will not miss much in not receiving them. May the dear Lord strengthen you for the burden that has fallen upon you, and bless you with patience and charity to brave the trials and persecutions that may fall upon you. Trials are calculated with grace to draw or drive us near the Saviour. With His dear sweet presence we can endure all things. All things work together for good to them that love God, to them who are called according to His purpose. And I am sure trials and persecutions are among the "*All things.*" "Think it not strange concerning the *fiery* trials which *are* to try you, as though some strange thing had happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad with exceeding joy." They that *will* *godly* shall suffer persecution."

You, my precious dear brother, are doubtless in the crucible and shall come forth bearing the image of the meek and lowly Redeemer. After I had read the article of our loving, humble and peacemaker, Editor Eld. Hassell, in the April number of GOSPEL MESSENGER with regard to the charges made against you, I felt like I ought to write to you right away. But I felt that I was unable to comfort one of God's able and humble servants, as he should be. I can only now say, dear brother, go on declaring the *whole counsel* of God, avoiding the traditions of men, seeking the honor and glory of God "And lo, I am *with* you always even unto the end of the world" is the promise. "And if *God* be for us, *who can* be against us."

Many look to the Associations as a kind of supreme court, and the place to carry up all the trouble of the churches for settlement; when they should only be associational meetings, and looked forward to as times when strife and confusion are forgotten, and left at home with the churches where they belong. Let them be meetings to review and strengthen gospel fellowship, and not the place to spread our troubles before the world, and God will be glorified and His humble poor fed and comforted.

And as to the support of the ministry. How can one declare the whole counsel and avoid those Scriptures that refer to the support of the minister. And because the faithful pastor exhorts the church to their duties to him and the poor, is no reason that he is preaching for money. "Muzzle not the ox that treadeth out the corn."

And as to the "ifs" of the Scriptures. "If ye live after the flesh, ye shall die."

If ye do through the Spirit, how? "through the Spirit," mortify the deeds of the body, ye *shall* live." If ye sow to the flesh, ye shall of the flesh reap corruption, "but if ye sow to the Spirit ye shall of the Spirit reap life everlasting." I have frequently thought that exhortation is and has been too much neglected. And my brother, I hardly know which is most God dishonoring, Arminianism, or Antinomianism. And as to God rewarding His people when they are obedient, we can but read Malachi, where God calls on His people to *prove* Him, and see if I will not make My word good; and He will chastise them for their disobedience. Many of us are living beneath our privileges, and are not enjoying the things in store for us, and the fault is not on the part of God. This is a time of great humiliation, that is that God's people should humiliate themselves at the feet of the glorified Redeemer and pray that He might soften our hearts and enable us to walk in that good old way that we may find rest to our souls, in our country. There are some things that are distressing us in our State. Bitter feeling, hard sayings against each other that are destroying us. Will we ever see the peace and union that we once enjoyed. These are local troubles however, but we all are more or less made to feel it. "If one member suffers all the members suffer with it."

I will send you a couple of our minutes that you can see how business is done with us. May the Lord bless you and support you in all your trials.

Yours in gospel bonds,  
When convenient write again.

LEWIS T. RUFFNER.

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Lexington, Okla. Ter., March 31, 1904.

Eld. S. Hassell.

DEAR BROTHER AND MUCH ESTEEMED IN THE LORD:—Please find enclosed a five dollar money order. I have had the name of an agent for the highly esteemed GOSPEL MESSENGER, but not being able to get any subscribers myself and wife concluded to send you this as a present, feeling that we get more real comfort in reading it than all the gold and silver could give. I am now nearly 71 years old and badly afflicted and never expect to get well, but my hope is in Jesus, that He will change my vile body and fashion it like His glorious body. I heartily endorse your course in laboring to bring about peace among our people. Now, my dear brother, pray for us; it does seem that we are nearly forsaken; our church clerk is dead, and the other male members scattered. I must close. Farewell, perhaps forever.

A. G. HUDSPETH.

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Lawrenceburg, Tenn., December 30, 1903.

Sylvester Hassell.

SIR:—Enclosed find one dollar postal order for which please send "THE GOSPEL MESSENGER" to J. T. Hurst, Lawrenceburg, Tenn. This is a continuation. My father, (J. N. Hurst), of Social Circle, Ga., I suppose has sent it to me this year. I took it some years ago while Elders Respass and Mitchell were editors. Elder Mitchell baptized my father and mother during the war. I also went to school to Elder Mitchell, who was a model man in all that tended to good. I think others have walked by his "light." I like the doctrine and policy on controversies, of the "MESSENGER."

I am yours truly,

J. T. HURST.



Upton, Bastrop County, Texas, November 29, 1903.

*Elder Sylvester Hassell.*

DEAR BROTHER IN HOPE:—The GOSPEL MESSENGER for December was received last night; it is a welcome visitor to my humble home. I have been taking it for about 25 years, and never have missed a copy in the whole time. I expect to continue taking it as long as the good Lord suffers me to remain in this sinful world. It and the Gospel Trumpet are all the preaching I hear—of late days. Please find enclosed one dollar for the renewal for another year.

Dear brother, pray for me and mine when it goes well with you. May God's richest blessing ever attend you, is my prayers.

Your brother in hope,

S. M. SCALLOM.

Great Lacapon, W. Va., March 29, 1904.

*Elder Sylvester Hassell.*

DEAR BROTHER:—Please find enclosed money order for present year. May it be the Lord's will to give you health and strength to continue in this noble work, for there is no paper that can surpass this one in its words of peace and comfort to the hungry soul. Oh may peace and love abound with all our dear brothers and sisters. Without the love of God in the soul, there will be evil speakers. Our churches here are in peace. How I long to see all the dear little lambs gathered into the fold, that we may praise our Heavenly Father together, singing those delightful songs which praise Him, but not half enough—tongue can never give the praise due our great Redeemer who suffered in our room and stead.

Your sister in hope,

SILVIE NOLAND.

## SELECTIONS.

### ALL DESCRIPTIONS FALL SHORT OF GLORY.

Oh, what must that happiness be that is laid up on high! that glory that is to be revealed! When God sets forth the bliss above, it is by the metaphors, figures, and shadows, adapted to our shallow conceptions. Thus as God Himself is said to have hands to point out His power, eyes to show His omniscience, and such like condescensions, so the glory above is set out to us by the most excellent things that come within our ken, as kingdoms, crowns, sceptres, gold, precious stones, pearls, anthems, life, health, liberty, light, endless day, perpetual summer, and eternal autumn. But how dull are golden harps to the rapture of celestial song! How dim are streets of gold to the paved walks of glory! What are the reflections of clearest crystal to the bright effulgence of unclouded glories! What the languid sparklings of all the precious gems to the noon-day blaze of uncreated perfections! What are the apples of paradise to that spiritual repast on divinity itself, which the saints enjoy above! What is a tree planted on either side of a stream to Him who overshadows all His chosen ones, or twelve kinds of fruit yielded every month to the innumerable blessings of divine love! What is a river to Him who overflows eternity, fills immensity, and is the plenitude of every ransomed soul! In one word what are all the things to God! Can the creature set forth the enjoyment of the fountain of being?

O happy period! when shall I plunge into the infinity of thine excellencies, and to mine eternal gain, be lost in the immensity of thy glory! and enjoy God in a manner that the noblest metaphors never can set forth, that the most exalted description never can exhibit, nor the most enlarged imagination conceive? In view of this glory unintelligibly great, let me by grace prepare for it, and in hopes of it rest till its desirable revelation.

JAMES MEIKLE, of Scotland.

April 30, 1759.

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

### WILLIAM HENRY CADENHEAD,

Son of Elder William and Mary Cadenhead, was born April 4, 1838, in Russell County, Ala. Was married to Miss W. S. Hargroves, November 18, 1865. To this union were born 12 children. All were present at the death of their father, except one, who lives in Mason County, Texas. Brother Cadenhead received a precious hope in Jesus about the year 1885; joined the Primitive Baptist church at (Elem Ridge) Elmo, Texas, in 1895; was baptized by Elder K. F. Polk. He remained with Elem Ridge church about 2 years, then moved his membership to Little Hope church, at Wills Point, Texas. Was liberated to preach in 1900; has lived during all this time a loving faithful servant up to the time of his death, April 21, 1904. Oh, how it grieves our poor hearts to part from such a worthy brother. Would say to the bereaved family, Brace up, take courage; weep not as those that have no hope; the time will soon come when we too, shall quit the walks of men and go hence to that city which hath foundations whose maker and builder is God. There we hope to be swallowed up by that same life, there to see our blessed Jesus as He is and be like Him. Oh, bless the Lord! when we have been there ten thousand years, bright shining as the sun we have no less days to sing God's praise than when we first begun. Oh, may God enable the bereaved companion to realize the words of the poet:

"My head and stay,  
Are taken away,  
And I am left alone,  
My husband dear,  
Who was so near,  
Is taken away and gone,  
But I'll repair to Jesus,  
Where I'll ease my troubled breast,  
And leave my sorrows all behind,  
And be forever blessed."

His body was laid away in the White Rose Cemetery, Wills Point, Texas. The funeral services were conducted by the unworthy writer, assisted by Elder W. A. Neal. May the dear Lord be both father and husband to his bereaved family is my prayer.

H. C. MARCUM.

## ELDER REMER DEKLE.

Elder Remer Dekle was born in Emanuel County, Georgia, February 9, 1858. He was a son of John and Mary Dekle. His mother was a devoted Baptist. His father was not a member of any Christian order. However he seemed to love the truth. Elder Dekle was reared on the farm, and was talented for that occupation. After his marriage he moved to Bullock County, Ga., and began farming on a scientific plan, using improved implements and being economical, he made a success in life. While young he loved the dancing floor and many other amusements. Nevertheless he was moral and seemed to be blessed with a pious nature. He was married to Mary Jane Bowen, February 6, 1879, a daughter of S. E. and M. E. Bowen. To them were born nine children, seven of whom are living—five boys and two girls. Elder Dekle united with the Primitive Baptist church at Lower Lots Creek in the year 1880. He was blessed with a sympathetic feeling and much love for the saints. He was always found ready to administer to their necessities. He was ordained to the office of deacon in the year 1895. He filled that office to the satisfaction of his brethren. Soon after his establishment as deacon he began to exhort his brethren, and admonish them to duty. Following on this line for some time, he at length expressed himself as feeling to have a call to preach the word. His church, having all confidence in his sincerity, liberated him to exercise his gift wherever the Spirit directed. He was a constant visitor to the churches in his neighborhood and on account of his faithfulness and integrity he soon won the respect and confidence of his brethren in all the churches. He was ordained as elder in July, 1902. The relation of his call to the ministry struck the brotherhood with great force, and many tears of joy was shed on that memorable occasion. He said "the Lord appeared to him in a dream with three pieces of timber and gave him the shortest piece, and told him to show it to the people." He was faithful in his call, and earnestly contended for the *Primitive faith*, begging his brethren to stand by the old land-marks and live in righteousness. At the time of his death he was serving two churches, Nevil Creek, and his home church, Lower Lots Creek. He was killed January 13, 1903, by the falling of a tree. This occurred in this way. Elder Dekle was superintending the cutting of pine timber in his field, two hands were cutting to one side. Elder Dekle was standing by the side of a large leaning tree, the tree on which the two hands were cutting fell contrary and struck the leaning tree; the top of the cut tree breaking and striking Elder Dekle about the shoulders, and killing him instantly. We have never been able to understand why this good man was taken away in this manner. But we feel that the good Lord saw it all, and he was to go in this way. He was very particular and cautious in his manner of work, and this can not be attributed to his carelessness. He was buried the day following his death. A great number of friends, kindred, and brethren witnessed his burial. The brethren mourn to-day his death; the subject of his departure is always mentioned with regret. We humbly bow to the will of an all-wise Creator, and feel that He knows best and doeth all things right.

Claxton, Ga.

H. B. WILKINSON.



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*Alfred G. Griffin*  
Vol. 26.

No. 8.

# THE GOSPEL MESSENGER.

“SPEAKING THE TRUTH IN LOVE.”—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

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AUGUST, 1904.



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# The Gospel Messenger.

AUGUST, 1904.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 26.      WILLIAMSTON, N. C., AUGUST, 1904.      No. 8.

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## THIRST FOR GOD.

“My soul thirsteth for God.”—Psalm xlii. 2.

I thirst, but not as once I did,  
The vain delights of earth to share;  
Thy wounds, Immanuel, all forbid  
That I should seek my pleasures there.

It was the sight of Thy dear cross  
First weaned my soul from earthly things;  
And taught me to esteem as dross  
The mirth of fools and pomp of kings.

I want that grace that springs from Thee,  
That quickens all things where it flows,  
And makes a wretched thorn like me  
Bloom as the myrtle or the rose.

Dear Fountain of delight unknown,  
No longer sink below the brim,  
But overflow and pour me down  
A living and life-giving stream!

For sure, of all the plants that share  
The notice of Thy Father's eye,  
None proves less grateful to His care,  
Or yields Him meaner fruit than I.

WILLIAM COWPER. (1779.)

SIMPSON Co., KY., July 21, 1876.

DEAR BROTHER CLARK:—Although I feel unworthy to call you by that endearing name, yet I see in the *Advocate* you desire the bréthren to send up their epistles of love, and I have concluded that I would give you some reason of the hope that is in me, and when you see this scribble, if you think it will comfort any of God's dear children, publish it; if not, throw it aside.

I was raised by pious parents, though neither of them belonged to any church. At a very early age I thought of death and eternity. I remember one evening, while sitting by the edge of a pond all alone, death seemed to present itself to me in a more frightful form than ever before, and I there promised that I never would do as I had done—that I would seek my soul's salvation. From that time I became alarmed at the thought of death, and, reading one Miller's work, called "The Midnight Cry," alleging that the world would come to an end at a certain time, greatly alarmed me. When I saw a cloud gathering and heard the low, muttering thunder, and saw the vivid flash of lightning, I would quake and tremble; but when the storm was over my mind was more on the things of earth. I would promise myself that at some convenient time I would seek and obtain religion. Such thoughts as these would often suggest themselves to me: If, in case I die and go to hell, if such and such persons, friends that I could think of, were to go there it would alleviate my pain. I would often go out in the woods where I thought no eye but God's could see me, and there I would ask God to save me. I had set times when I hoped God would pardon my sins, and when that time would come I would fail, and then I would set another and that would fail. I thought when I got married I would obtain religion, from the fact that I would not have so many things on my mind. After I was married some years there was a protracted meeting in the neighborhood. I had one brother that had professed religion and had joined the Missionary Baptists. My brother came to me and persuaded me to go to the mourner's bench, as it was called. I went, but found no relief. Like the poet,

"I could not satisfy the law,  
Nor hope nor comfort from it draw."

So I went on in this way until 1861, when I thought my doom was sealed, and that I never could see any more peace in this world nor in the world to come. I thought my wife was going to die and leave me, and I would have to bid her a long, last farewell, as I never expected to see her any more on this earth, neither in heaven (for I believed that she was as good a woman as ever lived, and that she would go to heaven), and that I would have to take up my abode in an awful hell; but my wife recovered, and still I remained in the same condition. I thought surely there was not another such creature on earth as I was. Although my conduct in the sight of men was not as bad as some, my heart was deceitful and desperately wicked above all things. I thought there was a better chance for any one else than for me. I would hear of others obtaining a hope, which seemed to aggravate my woe.

“For my complaints remain,  
I feel the very same,  
As full of guilt and fear and pain  
As when at first I came.”

I have often felt like I would have exchanged my condition with any creature on earth, and like the poet, would say:

“O that I were some bird or beast!  
Were I some stork or owl;  
Some lofty tree would bear my nest,  
Or through the desert prow!”

“But I have an immortal soul  
Within this house of clay,  
That either must with devils dwell,  
Or live in endless day.”

I read in the Scriptures that there was such a thing as sinning against the Holy Ghost, and that it should not be forgiven in this world, neither in the world to come, and I thought I had committed that sin. I have often pictured to myself the day of judgment, and in my imagination I could see the good people and my relatives standing on the right hand of God, and me, a poor sinner, cast off on the left hand, there to dwell in misery and despair while eternity endured. I thought there had been a time when I might have obtained religion, but that there was no chance for me now—that it was



too late. But Jesus must needs go through Samaria; for God works all things after the counsel of His own will. He brings the blind by a way they knew not, and leadeth them in paths they had not known. I still tried to ask God to have mercy on me, but it seemed like mockery in the sight of God.

"I heard of Jesus who, many say,  
Could take a sinner's sins away;"

but my heart seemed as hard as the nether millstone. At length I was taken sick, and it seemed to me to rise no more, for I believed I was going to die, and O! the thought of being banished from the presence of God, to writhe in eternal pain, was too intolerable to bear. I could see the justice of God in sending me to hell. One beautiful evening in May, 1871, blessed be the name of Jesus, while meditating upon my condition, I thought I would soon be in eternity, and that I had done all I could do, and if He sent me to hell I would have to acknowledge my damnation just. But still, if there is mercy in store for me, save me; if not, Thy will be done. While thus meditating, the promises in the Scripture came into my mind, such as, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him who is the health of my countenance and my God." "And the Lord is a stronghold in the day of trouble." My mind seemed to take hold of them, and then Jesus appeared to my view, and in a moment my troubles were gone; my dread of death was gone; my fear of hell was gone; and at a time I least expected, and in a way I was not looking for, for I little thought He was so nigh. His presence made me rejoice and cry. I thought Jesus was my friend. I did not fear death, for I thought when I was done with this world I would be done with troubles. But it was not long before doubts and fears began to rise, and it seemed like it was all a delusion; that I was mistaken; that it was the wicked one and not religion; and to-day I have doubts and fears, but when my mind reverts back to the time when I hope I first saw Jesus by faith, there is something there that seems to stay and support my tempest-tossed bark over life's rough sea, and I trust will at last land me in the haven of eternal repose. Now,

if this should be read by any poor, disconsolate mourner, I say pray on, for Jesus has said, "Blessed are they that mourn, for they shall be comforted." Ah, my friends, the writer of this was about twenty-two years from the first time I tried to pray until I trust God for Christ's sake pardoned my sins.

Now, Brother Clark, I have told you some of the exercises of my mind, and I have to say, with Paul, by the grace of God I am what I am; for if ever I am saved it will be by grace and grace alone.

"Grace all the work shall crown,  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves the praise."

I desire the prayers of the brethren and sisters, for truly I am in deep distress of mind. My mother died several years ago. I thought then I would have given anything to have heard one word from her lips, but she could not speak for some time before she died. My wife died the 20th day of June, after being confined near three years. She was not permitted to drink water but very little during her entire sickness—it seemed to hurt her to drink. Just before she died she told her friends that she wanted to go where she could get plenty of water, living water, to drink that would not hurt her. She died in the triumph of a living faith, and to-day I believe her sainted spirit is vying with the glorified spirits that have gone before, and when Christ comes the second time without sin unto salvation, her sainted spirit, with my mother's and all that fall asleep in Jesus, will Christ bring with Him, and at the voice of the arch-angel and trump of God the dead in Christ shall rise first and be caught up together to meet the Lord in the air, and so shall they ever be with the Lord; when soul and body shall be reunited, and then shall be brought to pass the saying that is written, "O death! where is thy sting? O grave! where is thy victory?" They will then go home to heaven, there to live and feast while the ceaseless ages of eternity shall roll along. O! may I, unworthy though I be, have a blood-bought, free reward; a golden harp for me.

Brother Clark, I have written too much already, es-

pecially as it is so imperfectly done, but, as I said before, do with it as you think best. Correct errors, for it is the first time I ever tried to write, and I write but very little anyway.

May the Lord bless you and enable you to stand upon the walls of Zion to proclaim salvation to a lost and ruined world, and when death comes may you be as a ripe shock of corn to be gathered into the garner, and to say with Paul, "I have fought a good fight, I have kept the faith, I have finished my course, and henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give to me at that day, and not to me only, but also to all them that love His appearing." I want the brethren and sisters to send up their epistles of love, for they are comforting to God's poor, tempest-tossed followers in their pilgrimage through this wilderness of woe.

Pray for me, brother. I desire the prayers of all the brethren and sisters, for

"My friends are gone and I'm in gloom,  
This earth's as lonely as the tomb—  
I have no home but Heaven."

J. E. MEQUIAR.

---

NEW YORK CITY, June 11, 1904.

*Dear Bro. Hassell—*

I have just finished a very pleasant tour among our brethren up here. I can truly say that I have never enjoyed myself better anywhere in all my life. Nor have I ever been more heartily received by any than by these good people. I feel like I can, and do, truly love them fully and freely for the blessed Redeemer's sake.

I attended the Delaware, Delaware River and Warwick Associations; and the dear Lord certainly was with us, if I at all know what His presence is. I also spent a couple of weeks in your State very pleasantly. I was hopeful that I could have met you while there, but Eld. Gold arranged my appointments to extend back toward Raleigh. So I failed to see you. I truly wish you could have been here with me to have enjoyed these meetings with us. I met Elders J. G. Eubanks, F. A. Chick, S. H. Durand, A. B. Francis, T. M. Poul-



son, W. W. Meredith, Wm. Grafton, J. T. Rowe, and several others, together with Eld. Jno. McConnell, of this city, at who's good home I now am; all precious good people, whose memory I shall ever cherish.

Love to you and THE GOSPEL MESSENGER and its dear readers.

In hope,

MORGAN BROWN,  
(Of Helena, Ga.)

---

STATESBORO, GA., June 8, 1904.

*Beloved Elder Hassell—*

I herewith send a money-order for subscription to THE GOSPEL MESSENGER for Mrs. D. W. Sykes, Bellville, Tattnall County, Ga. It has been so long since I have been able to send you any subscribers; still I shall always remember you in the dear Christian tie. We had one of the best meetings two weeks ago that I ever saw. We baptized fourteen willing subjects, and we all felt much refreshed and exalted in the Lord. I am still doing all I can in the ministry. I have suffered the loss of all things that I might win Christ and be found in Him. My poor wife has been much afflicted for ten years, and don't now look like she could live through this year. We send our love to you and your dear children, also Bro. Slade and family. I am well assured that you are all heirs of the inheritance above. *I beg you to pray for us.*

Unworthily, yes, so unworthily,

A. W. PATTERSON.

---

RIPLEY, MISS., March 28, 1904.

*Elder S. Hassell—*

PRECIOUS AND ESTEEMED BROTHER:—After twenty weeks' absence (in the Legislature of the State), I am at home again. Thank God for His goodness and mercy during my absence.

My family enjoyed reasonable health, and I never enjoyed better health in life. While I got very blue at times, yet I as a whole enjoyed the work, and I am sure that I had the confidence of the entire body. I am pleased with the kindness showed me towards the close of the session. It has been several years since the Leg-

islature of the State of Mississippi has met without a Primitive Baptist minister to represent us, and by the way, they have all been representative men except myself—I am the weakest of all our order that has ever been there. I have been perusing my papers since I came home. I find in one where a good brother says that we judge a tree by the fruit it bears. I wish to differ from the brother. We know (not judge) a tree by the fruit it bears (Matt. xii. 33). To know is one thing, and to judge is another thing entirely different. I might judge and be mistaken, but if I know I can't be mistaken. I am aware of the fact that that precious brother is a good brother, and that he is a good preacher. I know him by character. I do not wish to criticise any one. Brother Hassell, I am sure that if we would use more kindness in our criticism of the world as well as our own brethren, it would be more effective. I have for a number of years felt a delicacy in criticising any one. I am so sinful and imperfect myself that I fear that I might do wrong. I have often thought, if I was as wise as you, I would not mind criticising any one when I saw he was wrong. If I live long enough, and the dear Lord wills, I expect some sweet day to visit Georgia and North Carolina. I have longed to meet Brethren Lee Hanks and Hassell, and Henderson, and other dear brethren I read after.

Yours in Christ, I hope,

JAMES DUNCAN.

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#### NOTICE.

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The Ocmulgee Association will convene, the Lord willing, with the church at Mt. Pleasant, Jones County, Ga., embracing the second Sunday, commencing on Friday, in September next. To our corresponding and sister Associations we would say that we are located ten miles from Macon, Ga., six miles from Holton, Ga. (Southern R. R.), and eight miles from Gray, Jones County, Ga. (Macon and Northern R. R.). Those coming by railroad will notify us. Address J. N. Mathews, Wayside, Ga., R. F. D. No. 1. By order of the church.

J. T. GLOVER, *Mod.*

J. N. MATHEWS, *C. C.*

## EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala.

Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

## THE WHOLE TRUTH.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

To the truly reverent and humble child of God, the SCRIPTURES are, on all points of doctrine and practice, the highest, the final, the *only* standard of truth; and all the assertions and all the reasonings of all men since the first century of the Christian Era, if contrary to the Scriptures, "less than nothing and vanity."

The great majority of Primitive Baptists, believing all the teachings of the Scriptures, and loving and forbearing with one another, as they are taught of God, dwell together in spiritual and heavenly peace, which is the effect of grace and is a delightful foretaste of the state of immortal glory. But for the last twenty years or less there has been, among some of our brethren who do not *seem* to believe *all* the Scriptures and who do not *seem* to love one another, a most unbecoming and injurious contention on the subject of *predestination*; and for the last ten years or less, among *seemingly* unbelieving and unloving brethren, a similar contention on the subject of *conditionalism*. The only way in which these contending brethren can be truly and lastingly united is by believing all the teachings of the Scriptures on these subjects and by loving and forbearing with one another. It does not matter whether we understand all the Scriptures or not, or whether our carnal minds approve of all the teachings of the Scriptures or not, still we are to receive as a little child all their teachings from the beginning of Genesis to the end of Revelation; and whether our natures or sections or associations or traditions or interests or habits incline us to like our brethren or not, and whether they like us or not, we are to love and to bear with them and to deal kindly and gently with them, in all our words and actions, to the last moment of our lives, just as



we would have them deal with us, and as the Lord Himself deals with us.

Not only have I read the writings of brethren on both sides of these two vexed questions, and had correspondence with some of them, but I also know many of them personally; I have visited them at their homes and talked with them and heard them preach; I have confidence in their Christianity and love them as members of the body of Christ, and have gospel fellowship for them, and would be glad to welcome them to my own home and to the churches of my section and have them preach among us the blessed gospel of the Son of God. They may be sure, therefore, that I shall say nothing in this article with the slightest intention of wounding their feelings. My only object is to speak the whole truth in love, and to build up the whole body of Christ in love (Eph. iv.). I do not say that a single one of these contending brethren does not really believe all the Scriptures, but that they do not *seem* to believe some of their teachings; nor do I say that they do not really love the brethren who oppose them, but that they do not *seem* to love them. If the opposing brethren will properly and prayerfully consider the few Scriptures that I shall quote, I believe that the unbrotherly controversy will end, and the brethren at strife will have peace as they used to have and as the most of our brethren have now.

To those who deny that God has a predestination or purpose in all things, I would quote the following Scriptures: "In the beginning God created the heaven and the earth" (Gen. i. 1). "All things were made by Him, and without Him was not anything made that was made" (John i. 3). "By Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist" (Col. i. 16, 17). "He doeth according to His will in the army of heaven, and among the inhabitants of earth, and none can stay His hand, or say unto Him, What doest Thou?" (Dan. iv. 34, 35). "I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasures" (Isa. xlv. 9, 10). "Known unto God are all His works from the beginning of the world" (Acts xv. 18). "Arise, O Lord, disappoint him, cast him down; deliver my soul from the wicked, which is Thy sword, from men which are Thy bond" (Psalm xvii. 13, 14). "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain" (Acts ii. 23). "And truly the Son of Man goeth as it was determined" (Luke xxii. 22). "For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done" (Acts iv. 27, 28). "So let him (Shimei) curse, because the Lord hath said unto him, Curse David" (2 Sam. xvi. 10). "And the Lord hardened the heart of Pharaoh" (Exod. ix. 12). "God sent me before you to preserve a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God" (Gen. xlv. 7, 8). "He turned their hearts to hate His people to deal subtilty with His servants" (Psalm cv. 25). "God hath put in their hearts to fulfil His will, and to agree and give their kingdom unto the beast, until the words of God shall be

fulfilled" (Rev. xvii. 17). These Scriptures plainly teach that God created and sustains all things, that He foreknew and controls all things, and that His purpose will be accomplished in all things.

Now to those who deny that God's purpose in reference to sin is permissive and overruling, and who seem to imply that God's purpose in reference to sin is causative and compulsive, I would quote the following Scriptures: "Holy, holy, holy is the Lord of hosts" (Isa. vi. 3). "The Lord is righteous in all His ways, and holy in all His works" (Psalm cxlv. 17). He is "the Sun of Righteousness" (Mal. iv. 2). "God is light, and in Him is no darkness at all" (1 John i. 5). "And God saw everything that He had made, and, behold, it was very good" (Gen. i. 31). "And God said, Let us make man in our image, after our likeness" (Gen. i. 26). "God hath made man upright, but they have sought out many inventions" (Eccles. vii. 29). "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die (or dying, thou shalt die)", (Gen. ii. 16, 17). "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return" (Gen. iii. 17-19). "The soul that sinneth, it shall die" (Ezek. xviii. 4). "I sent unto you all My servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing (idolatry) that I hate" (Jer. xlv. 4). "Let no man say when he is tempted, I am tempted of God, for God can not be tempted with evil, neither tempted He any man; but every man is tempted when he is drawn away of his own lust, and enticed" (James i. 13, 14). "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John ii. 16). "As for you, ye thought evil against me, but God meant it for good" (Gen. i. 20). "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them, as the Lord had said" (Exod. viii. 15). "And the Lord said, O that there were such an heart in them that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!" Deut. v. 28, 29. "O, that they were wise, that they understood this, that they would consider their latter end!" Deut. xxxii. 29. "O, that My people had hearkened unto Me, and Israel had walked in My ways!" Psalm lxxxi. 13. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. xlviii. 18). "Therefore will I number you to the sword, and ye shall bow down to the slaughter, because when I called ye did not answer; when I spake, ye did not hear; but did evil before Mine eyes, and did choose that wherein I delighted not" (Isa. lxv. 12). "O, Israel, thou hast destroyed thyself; but in Me is thine help" (Hos. xiii. 9). "I gave them up unto their own hearts' lusts, and they walked in their own counsels" (Psalm lxxxi. 12). "God left him (Hezekiah) to try him, that he might know all that was in his heart" (2 Chron. xxxii. 31). "Then God turned and gave them up to worship the host of heaven" (Acts vii. 42). "And about the time of forty years suffered He their manners in the

wilderness" (Acts xiii. 18). "Who in times past suffered all nations to walk in their own ways" (Acts xiv. 16). "God gave them up to vile affections, and to a reprobate mind" (Rom. i. 26, 28). "God endured with much longsuffering the vessels of wrath fitted for destruction" (Rom. ix. 22). "Surely the wrath of man shall praise Thee; the remainder of wrath shalt thou restrain" (Psalm lxxvi. 10). "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth" (1 John i. 6). These Scriptures plainly teach that God is essentially, infinitely, unchangeably, and eternally holy, and that He hates, forbids, threatens, and punishes sin, and that His purpose in reference to it is not causative or compulsive, but permissive, restrictive, and overruling; as all the ablest predestinarians of all ages have admitted. We understand thoroughly nothing in Scripture and nothing in nature; but we are to believe facts or truths whether we understand them or not; and the hearty acceptance of the whole scriptural truth in regard to God's attitude and purpose towards sin would produce peace among Primitive Baptists on the subject of predestination.

As the contention about conditionalism among some of our people is more recent and less wide-spread and less bitter than that about predestination, I will treat it with much more brevity. Of course all Primitive Baptists believe that there is no conditionalism in the matter of our eternal salvation, but that repentance and faith, instead of being *conditions* pre-requisite to salvation, are the effects of the work of the Holy Spirit in the elect, redeemed, and renewed sinner, and thus are essential *parts* and *evidences* of salvation. The most of controversies are strifes of words. No man or set of men can change the meaning of words, especially of words written thousands of years ago—the words of God. Men could just as easily change the movements of the sun, moon, and stars. The words of God in the Scriptures were true thousands of years before we were born, and will be true thousands of years after we are dead. The important matter is, Do we accept and believe all the words of God in the Scriptures as simply and humbly as little children? If not, we have but little reason to hope that we have any part or lot in the salvation of the Lord. Our contention is not with sinful and fallible man, but with a holy and infallible God, who will hold us to a strict account for a contradiction of His word.

To those who deny that there are any conditions in the Scriptures, any dependence of our present comfort upon our obedience to God, I would say that there are 1422 "ifs" in the King James version of the Bible—830 in the Old Testament and 592 in the New Testament, and that, according to the consent of all men acquainted with the English language, "if" is our chief conditional particle, and I would quote the following Scriptures: "If His children forsake My law, I will visit their transgression with the rod, nevertheless My lovingkindness will I not utterly take from Him" (Psalm lxxxix. 30-33). "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it" (Isa. i. 19, 20). "If ye know these things, happy are ye if ye do them" (John xiii. 17). "If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live" (Rom. viii. 13). "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i. 7). If these promises of comfort and threatenings of punishment refer to our condition after



physical death, after the separation of our souls from our bodies; then Arminianism is true; but such Scriptures as John iii., v., vi., x., xvii., Rom. viii., Eph. i., Heb. xii., 1 Pet. i. prove that Arminianism is not true, and therefore that the comfort from obedience and the punishment of disobedience are visited upon the children of God, not in eternity, but here in time, and Christians know this to be true from their own experience, and, until less than ten years ago all Primitive Baptists admitted it, and the great majority of them admit it now. The meaning of God's word and His teaching in our experience are too plain to be overthrown by any creature in the universe: "Let God be true, and every man a liar" (Rom. iii. 4).

To those who deny or who *seem* to deny that we are dependent continually upon the grace of God to enable us to obey Him spiritually and acceptably, I would quote the following Scriptures: "Thy people shall be willing in the day of Thy power" (Psalm cx. 3). "I will pour My Spirit upon thy seed, and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob" (Isa. xlv. 3-5). "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people" (Jer. xxxi. 33). "Then I will sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them" (Ezek. xxxvi. 25-27). "I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplications, and they shall look upon Me whom they have pierced, and they shall mourn for Him as one moureth for His only Son, and shall be in bitterness as one that is in bitterness for his first-born" (Zech. xii. 10). "Without Me ye can do nothing" (John xv. 5). "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23). "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure" (Philip. ii. 12, 13). "His divine power hath given unto us all things that pertain unto life and godliness" (2 Pet. i. 3). These Scriptures plainly teach us our entire dependence, at all times, upon the grace of God to enable us to worship, obey, and glorify Him.

The ENTIRE scriptural truth about any matter unites, comforts, and edifies the children of God; while a contention for a PART of the truth as the whole truth divides, distresses, and scatters them. Christ and all like Christ pray that all who believe on Him may be one; as He and the Father are one (John xvii. 20, 21).

S. H.

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## AMERICAN STANDARD REVISED BIBLE.

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This is the latest, clearest, and most accurate revision of the King James or Authorized Version of the Bible that has been published, and may be bought post-paid for forty-five cents by mail from the publishers, Thomas

Nelson & Sons, 37 East 18th street, New York. Eight cents additional, or fifty-three cents in all, will pay for registration, so as to ensure the getting of the book. The money should be sent to the publishers in a postal order or a registered letter.

The first English translation of the whole Bible was completed by Nicholas Hereford and John Wycliffe in 1382; and this was revised by Richard Purvey in 1388; by William Tyndale in 1534; by Miles Coverdale in 1535; by John Rogers, *alias* Thomas Matthews in 1537; by Richard Taverner in 1539 (called "The Great Bible" because of its large folio size and its price, Thirty Dollars); by William Whittingham, Thomas Sampson, and Anthony Gilby in 1560 (called "The Genevan Bible," because translated by these men while they were exiles at Geneva, Switzerland, from the persecutions of "Bloody Queen Mary" of England); by several bishops, deans, and prebendaries of the Church of England in 1568 (called "The Bishops' Bible"); and then in 1611 by forty-seven scholars of the Church of England appointed by King James I. (called the "King James or Authorized Version"). This last-named version was revised from 1870 to 1885, at the suggestion of the English Convocation of Canterbury, by fifty-two British and twenty-seven American scholars of different denominations (called "The Canterbury Revision"). The preferences of the American Committee were published for fourteen years in an Appendix; but these preferences, with the additional results of the continued labors of the American Committee, are incorporated in the text of the American Standard Revised Bible, which is commended, in both England and America, as the clearest and most accurate revision of the King James or Authorized Version that has ever been published. The King James Version is undoubtedly the noblest translation of the Bible ever made in any language; but the American Standard Revised Bible is highly important or correcting some of its little inaccuracies and throwing light upon some of its obscure passages. The prices range, according to size of type and bindings, from forty-five cents by mail to twelve dollars. A complete descriptive price-list is sent free by the publishers, Thomas Nelson &

Sons, 37 East 18th street, New York. Please do not send to me for this Bible, for I have only one copy for my own use; but you order it directly from the publishers.

S. H.

## NOTHING NEW IN MODERN INFIDELITY.

As shown in an address by Professor Howard Osgood, of Rochester, New York, at the meeting of the American Bible League in New York City, May 4th, all the points advanced by the so-called "Higher Critics" of the Bible to-day are the very same as those invented by Voltaire, Diderot, and Paine, the profligate infidels of the eighteenth century, and have long since been completely answered by men of the highest character, learning, and ability. There is nothing essentially new, in all the devices of Satan or in all the works of men, under the sun (Eccles. i. 9; 2 Cor. ii. 11); and the word of our God shall stand forever (Isa. xl. 8; Psalm cxvii. 2; 1 Pet. i. 25).

S. H.

## CIRCLUAR LETTER.

Written by Eld. Robert Toler, deceased, in 1847.

*To the Brethren of the Conecuh River Baptist Association of the Primitive Order.*

DEAR BRETHREN:—We take this method of inviting your attention to the following passage of Scripture, to be found in Paul's first epistle to Timothy iv. 16—"Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt save both thyself and them that hear thee."

Now, brethren, it is not to be doubted but that the Apostle Paul was a servant of God, and was under the influence of the Spirit of the same; and his desire was for the prosperity of the church; and knowing, from experience, that there was much devolved on the preacher, and he being one that was set for the defiance of the gospel, he found there were many Judaizing teachers to contend with, he saw it was necessary to strictly charge the young ministers how they should preach, and how they should act; and to this he adds and says in a verse above: "These things command and teach"—which things are the discipline of the church and the doctrine of Christ and of his Apostles. And then he says: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Now to the text—"Take heed unto thyself—these things command and teach." Do we command and teach all that we ought? Do we teach the fundamentals of the gospel, and then repentance as the fruit of the



Spirit, and those good works that God has before ordained that we should walk in them? Do we teach the church their duty in every instance? Do we tell them that they are as a city set on a hill, that they should give light to all that are around? Do we tell them they should live in all good conscience before God and men? Do we tell them to glorify God in their body and spirit, which are God's? If so, we save ourselves and them that hear us. Do we tell them that God is not well pleased with a lame sacrifice? Do we urge their duties upon them towards their ministers? Do we tell them that the laborer is worthy of his hire, and that, if they have received of our spiritual things, God has said it is a small thing for us to receive of their carnal things? If so, we save ourselves and them that hear us. Do we admonish the deacons to their duty, that they should look well to their ministers, that they should visit their houses and inquire into their situation? If so, we save ourselves and them that hear us. Do we tell them to notice the widows and the poor of the church, and administer to them as they may require? If so, we save ourselves and them that hear us. Do we take heed to ourselves when we are called on to constitute churches, or do we suddenly and unthoughtedly lay hands on all without ever examining into their standing as we ought? Do we first ascertain whether it be a church? Do we, on examination, find them to be sound in the faith—of one mind—living in peace? Do we find a preacher amongst them, or in reach of them? Do we find a deacon amongst them, or do we leave them to make a deacon, and to do without a preacher, and so pronounce them a church, when there is no church there? By so doing, we make them believe there is a church when there is no church there; and we will not attend them sometimes, we fear, because they are small and poor; and it often makes us think of a man's being a father of children and will not provide for them, or that he has denied the faith. When this is the case with us, we are not taking heed to ourselves, neither do we save ourselves nor them that hear us. Churches linger and come to nothing; we suffer loss and are reproached; yet we may be saved; "yet was by fire."

Brethren, do we keep up family prayer ourselves? Do we admonish our brethren to the same duty? If not, we do not do right; we do not save ourselves from darkness, coldness, and barrenness of soul.

Brethren, let us take heed to ourselves and try to save ourselves and them that hear us. Brethren, I do feel, and have long since felt, the importance of this duty. Is it duty? Yes. "If ye have judged me to be faithful to the Lord, come into my house, and abide there; and she constrained us. And it came to pass, as we went to prayer," etc. (Acts xvi. 15). And "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." Now this certainly includes family prayer.

Brethren, in doing this we save ourselves and them that hear us; in neglecting, we suffer loss. We have another evidence; for Joshua says, "As for me and my house, we will serve the Lord." It is evident that family prayer is a great and necessary duty, and consequently those who neglect it do not save themselves, and are certainly without excuse; and it is much to be lamented that they do not live as they should live; nor feel as they would feel; and were God to send out a destroying angel to destroy all that claim the name of Baptist, except those who keep up family prayer, there would be but few left on earth for a witness.

Brethren, let us not any longer neglect family prayer, neighborhood prayer, visiting the sick, admonishing our brethren to their duty in their church donations. It is greatly to be feared there are some that say, "I am a Primitive Baptist," that never have contributed a cent to the church in their lives; they are always too poor; and if there is a working spell, they are too busy; and I fear that heinous sin, called covetousness, is the greatest curse; and I fear also that preachers are not clear of it; for they complain when they ought not. So I conclude by saying: "Awake to righteousness, and sin not"; live in peace, and the god of peace shall be with you. AMEN.

The Conecuh River Baptist Association, of the Primitive faith and order, commenced their twentieth annual session with Antioch church, Pike county, Ala., on Saturday before the second Sunday in October, A. D. 1847; and the above Circular Letter is copied from the printed Minutes of the proceedings of that session, and shows what kind of practical teaching was indorsed by the Baptists in Southeast Alabama, and by this Association, fifty-seven years ago. Solomon says (Prov. xvii. 6), "Children's children are the crown of old men; and the glory of children are their fathers." Elder Robert Toler, deceased, was never personally known to me, but his name, and character as a sound and able minister, and fearless defender of the faith and doctrine of the Old School Baptists have been so often reiterated in my hearing by the surviving brethren of his age and generation, that their testimony is familiar to me, and I have learned to regard his ministerial life as a worthy example. And it is doubtful if Elder Toler and the Baptists who indorsed the sentiments of the foregoing Circular Letter ever dreamed that any of their children (successors) would stamp them with bitter denunciations and brand them with rank Arminianism. Doubtless those aged fathers would blush to own a crown composed of children who thus denounce their cherished and lifelong sentiments on the subject of salvation as pertains to time only, and which they all understood to be conditional as set forth in this Circular Letter.

The brethren in this country, and of the present generation, are wont to represent themselves as the snow pure flowers of the deceased fathers, both in doctrine and practice; but when we compare their sayings and doings with those of the fathers, some of them are found to be sadly wanting in some respects.

Now if such brethren desire to furnish a crown, or tribute of respect to the memory of the fathers, let them acknowledge that what they believed and taught was true and scriptural, and worthy of the confidence and faith of the people of God throughout all ages and generations.

But some may say, The Circular Letter was written by one man. True, but it was adopted by many, and was published and circulated as a denominational document, and as an expression of the belief of the Baptists of the Conecuh River Association, and no church of that body is known to have rejected it.

It is plain that Elder Toler did not intend to present the views of his people on the subject of eternal salvation, nor did they so construe the letter; but, as his text fully warrants, he wrote in a brief and concise manner of the salvation which results from the obedience of the faithful observers of the holy examples and precepts of the blessed Saviour as taught by Him and His holy apostles.

If, in the above Circular the writer had treated his subject criti-

cally and exhaustively, the inference might have been drawn that he was introducing something new or strange to the brotherhood; but not so; he wrote in a plain, straightforward style, as if he knew that he was writing the common feelings and sentiments of his brethren. He briefly alludes to some of the most important and acknowledged duties and obligations of the church, her ministers, deacons, and private members, and expresses them in plain and unmistakable terms; and for over half a century no voice was raised against it.

Now the children's children of the dear old fathers who originally composed the Conecuh River Association, who steadfastly maintain the same doctrine and order may justly glory in their fathers in the love of the truth as they held it and faithfully taught it. Yet we are not to regard the teachings of men as the standard of truth and righteousness unless they are in accord with the Holy Scriptures; but we offer this Circular Letter and the foregoing remarks to refute the arguments of some who contend so strenuously for the traditions of the fathers, and who yet denounce the most scriptural and best authenticated tenets of the doctrine of Christ, so long loved and cherished by the Baptists in every clime where they are known.

Finally, those who reject the doctrine of a temporal or time salvation reject the sentiments of the Baptists of the Conecuh River Association of 57 years ago, as shown in this Circular Letter, and other printed matter from time to time down to the present time. The fathers have a few children still, even in Southeast Alabama.

J. E. W. H.

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## NATIONAL MEETING OF PRIMITIVE BAPTISTS AT ST. LOUIS, MO., OCT. 25 TO NOV. 1, 1904.

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As former General Meetings of Primitive Baptists at Nashville, Tenn., and Atlanta, Ga., for mutual acquaintance, counsel, and worship seem to have been blessed of the Lord to the spiritual benefit of all who assembled at them, it is proposed to hold another such meeting at St. Louis, Mo., from Tuesday after the fourth Sunday in October until the following Tuesday, November 1, as the rates of travel will be very cheap and the weather probably very pleasant at that time. It is good for our people to cultivate personal and brotherly relations with one another, and to hear our different ministers from various parts of the United States. And it is requested that lists of the names and addresses of our ministers, churches, and Associations be taken to the meeting and published in its minutes in order to get an annual permit for reduced rates of travel for our ministers on the railroads. Those feeling an interest in the General Meeting can write, for further information, to Elder J. V. Kirkland, Fulton, Ky. S. H.



## PRICE REDUCED TWO-THIRDS ON LAMPTON'S MANUSCRIPTS.

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Eld. Benjamin Lampton was born in Kentucky and died in Virginia. He was one of the ablest defenders of the Primitive Baptist doctrine that ever lived. In these Manuscripts he presents a scholarly, scriptural, and unanswerable refutation of Universalism, Non-Resurrectionism, and Arminianism, and a defense of the scriptural teachings of Total Depravity, Election, Regeneration by the Spirit of God, Justification by Faith, and the Final Preservation of the Saints. The arguments are given in regular order and are numbered, and many of them are original. They never have been and never can be answered by the enemies of Divine truth. The price of the book was 75 cents, but it is now reduced to 25 cents and postage 6 cents, or 31 cents for book and postage. Address all orders to Elder W. A. Chastain, Newark, Ohio.

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S. H.

## OLD SOUTHERN HARMONY.

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Elder A. M. Kirkland, Whitloch, Tenn., proposes to have this old favorite Hymn and Tune Book republished if he can secure enough subscribers at one dollar apiece. He desires every person, who is interested in the matter, to act as a collector in his neighborhood, keeping a list of those who pay him a dollar for the purpose, and reporting every fifteen days to Eld. Kirkland the number of dollars received—the collectors to send the money to Eld. Kirkland only after he has notified them that the entire amount is sufficient to ensure the publication. If a sufficient amount is not paid to the collectors for that purpose, the collectors are to return the money to those who paid it. Eld. K. thinks that enough money will soon be raised to justify the publication of this old and excellent book of music.

S. H.

QUESTIONS AND ANSWERS.

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1. Q. What does Christ mean when He says, "Be ye, therefore, perfect, even as your Father which is in heaven is perfect" (Matt. v. 48)? A. As shown by the context and by Luke vi. 27-40, He means that the children of God are, by His Spirit, to imitate, in their dealings with all their fellow-men, both righteous and unrighteous, the perfect standard maintained by their Divine Father, who mercifully forbears with those who hate and revile Him, and bestows providential blessings on both the just and the unjust. The children of God should be passively patient under all the insults and injuries inflicted upon them by their enemies, and actively beneficent in rendering kind services to all their fellow-men. God in Christ is their perfect standard; they will never reach that Divine Standard in the present state of existence, but by almighty grace they will attain to it in the resurrection.

2. Q. What is the meaning of Christ's language in Matt. xxii. 14—"Many are called, but few are chosen"? A. That many are called by the eternal preaching of the gospel, but all refuse to hearken to it except a few whom God chose from eternity unto salvation (Prov. i. 24, 25; Isa. lxvi. 4; Jer. vii. 23; Zech. vii. 11; Acts xiii. 48; Eph. i. 3-14; 2 Thess. ii. 13, 14; 1 Pet. i. 1-5).

3. Q. What are meant by the Spirit, the water, and the Blood, which agree in one, and that Christ came both by water and blood (1 John v. 6, 8)? A. The Spirit of God that testifies that Jesus is the Christ and our Saviour from sin, the water of baptism in which Christ was immersed, God the Father and the Holy Spirit testifying, at His baptism, of His divinity and messiahship, and the bloody death of Christ showing that He was the Lamb of God who by His sacrificial death made a perfect atonement for the sins of all spiritual Israelites—the Spirit, the water, and the blood, in our own regeneration and baptism and in our observance of the Lord's Supper, all bear witness to the Lord Jesus Christ as our Divine, all-sufficient, and everlasting Saviour from sin and hell.

4. Q. In Gal. iii. 8 Paul says, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed"; what Scripture is referred to in this text, and who or what was it that preached before the gospel unto Abraham? A. By the Scripture here Paul means God, the Author of the Scripture (as in Gal. iii. 22 compared with Isa. xxiv. 22; lxi. 1; Rom. iii. 9, 19, 23; xi. 32), and the Scripture alluded to is the one Paul quotes—"In thee all nations be blessed" (Gen. xii. 3), which was the gospel promise that God made to Abraham that in Abraham's seed, Christ according to the flesh, the chosen people of God in all nations and families should be spiritually and eternally blessed.

5. Q. What is the difference between being justified "by faith" and "through faith" (Rom. iii. 30)? A. The Apostle Paul in his Epistles to the Romans, Galatians and Philippians, speaks of a believer in Christ being justified "*pistei*" ("by faith," the word translated "faith" being in the dative case without a preposition before it), and "*ek pisteos*" ("from or out of faith," rendered in the King James Version "by faith"), and "*dia pisteos*" ("through faith"), and "*epi pistei*" ("upon faith," rendered in the King James Version "by faith"). Of course the meaning of the expressions is essentially the same, though there might be a slight shade of difference. Faith is a principle of the heart, and God is the Author of it. When God shines in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ, we believe that Christ is our divine and all-sufficient Saviour, and we feel justified from all our sins by His obedience, death, and resurrection for us; and when Paul says that we are justified "*pistei*," he regards faith as the *manner* in which we realize our justification; and by "*ek pisteos*," he regards faith as the *source*; and by "*dia pisteos*," as the *channel*; and by "*epi pistei*," as the *foundation* of our realization of our justification in Christ. The Old Syriac Version of the second century renders Rom. iii. 30: "Because there is one God, who justifieth the circumcision by faith, and the uncircumcision by the same faith." Matthew Henry



says that there is no more difference between God's justification of the Jews and the Gentiles than there is between "by" and "through." The phrase "ek pisteos" ("out of faith," rendered in the King James Version "by faith") is used by Paul in Rom. iii. 30 in reference to the justification of the Jews; and in Gal. iii. 8 in reference to the justification of the Gentiles; and in Gal. iii. 22 in reference to the justification of all true believers in Christ, whether Jews or Gentiles.

6. Q. What are your views of Rev. xx. 4, 5? A. That after Christ has destroyed the Beast and False Prophet (the Satanized World-Power and Apostate Church), as foretold in Rev. xix. 11-21, and confined Satan in the bottomless pit, where he is to stay a thousand years and during that period is to deceive the nations no more, as predicted in Rev. xx. 1-3, Christ will raise His dead and change His living saints and reign with them as Priest-King in a spiritual and glorious manner from heaven over the earth (see Rev. v. 9, 10) a thousand years, during which period, though there will be some sin and death, yet there will be much less than before, because Satan will be absent, and, during this transition period from time to eternity, truth and righteousness and kindness and peace and prosperity will prevail more than ever before in the history of the world. The wicked dead will not be raised, nor will the wicked living be changed until the end of the thousand years. In the *first* resurrection, not only in the spiritual resurrection, the resurrection of the soul from the death in trespasses and sins, but in the first resurrection of the bodies of men, only the elect and redeemed of the Lord have part, and they will never pass into the second or eternal death, the lake of fire and brimstone, everlasting banishment from the body and blessed presence of God. Such are the views of these Scriptures held by John Gill, the ablest and soundest Baptist since the days of the Apostles, and also by many of the most learned and devout writers of ancient and modern times; and these views are in exact accordance with such Scriptures as Isa. xi., xii., lx. (compared with Rom. xi. 25-27); Jer. xxiii. 5-8; Ezek. xlvii.; Dan. vii. 9-27; Joel iii. 16-21; Zech. xiv.; Rom. xi. 1-27; 2 Thess. i. 1-18; iv. 14-18; Acts iii. 19-21. At

the end of the thousand years, Satan will be loosed again, and once more deceive the nations, and enlist multitudes in the last rebellion against God and persecution of His people, and he will be cast into everlasting torment, and then will follow the general resurrection and judgment, and the wicked will enter into their everlasting state of punishment with the Devil and his evil angels, and the righteous, all who are written in the Lamb's Book of Life, will enter into their everlasting state of perfect happiness with God and His holy angels.

7. Q. Why was the Old School Address at Black Rock, Md., in 1832, directed to Particular Baptist churches? A. Ever since early in the seventeenth century Baptists were divided into General and Particular Baptists; the General Baptists believed that Christ made a general atonement for all mankind, and the Particular Baptists believed that Christ made a particular atonement for His elect people. Our brethren at Black Rock addressed only those Baptists who believed in a particular atonement; but now no Baptists in the world seem to believe in a particular atonement except the Strict Baptists of England and Australia and the Primitive Baptists of the United States. S. H.

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## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." Psalm cvii., 8, 43.

### THOMAS WILLIAMS' ESCAPE.

"About 1785 Thomas Williams, a miner, about 19 years old, was working in a lead mine near Llanarmon, in North Wales. The mine was under a very high mountain, and while he and his partner were working at the farther part of the mine, a vast quantity of rubbish fell down, stopped up their way, and left them closely confined 48 hours. At the end of that time they were dug out by their partners, neither of them having sustained the least damage except what they suffered through cold. At another time Thomas Williams was employed in a slate quarry in Lancaster, England. He

was one day raised a considerable height from the bottom of the quarry to loosen some stone near the top, when a large quantity of earth and huge pieces of rock gave way, and fell with all their force upon him, and undoubtedly would have crushed him to death, had it not been for two of the large stones which, as though designed for the purpose, met together, and formed a kind of arch over him. Hence, although he was much bruised, in a few weeks he recovered.

The most wonderful and gracious of his deliverances was as follows: On June 5, 1805, he, being then a private in the Second Regiment of Royal Lancashire militia, Captain Ridgeway's company, was employed with one of his comrades in sinking a well in the town of Colchester, England, and went down into the well, which was some forty feet deep, about three o'clock in the morning. He had scarce been an hour in the well when he heard a crash. He immediately looked up and saw that the curb—a piece of wood in a circular form for the purpose of supporting the bricks—had given way. He at once tried to run up the rope, hoping by this means to prevent some, if he could not prevent the whole, of the destructive materials from falling upon him. But, the windlass not being fast, he was immediately covered with about fifteen hundred bricks beside the earth which fell in with them. The bricks fell in such a way that he just could move his head, but for some time could scarcely breathe. The earth above him was 15 feet deep. He says he was perfectly sensible the whole time, and that his thoughts first turned to his wife and child. Expecting never to see them again on earth, he earnestly commended their bodies and souls to the mercy and care of the Lord. Supposing that he would soon be deprived of his reason, he endeavored to throw himself on the merits of Immanuel's blood, trusting therein for life and salvation. In a little time he found himself able to breathe more freely, and he began to sing that reviving hymn:

My God, the spring of all my joys,  
The life of my delights,  
The glory of my brightest days,  
And comfort of my nights.



In darkest shadows if Thou appear,  
My dawning is begun;  
Thou art my soul's bright morning Star,  
And Thou my rising Sun.

The opening heavens around me shine  
With beams of sacred bliss,  
While Jesus shows His heart is mine,  
And whispers I am His.

My soul would leave this heavy clay  
At that transporting word,  
Run up with joy the shining way  
T' embrace my dearest Lord.

Fearless of hell and ghostly death,  
I'd break through every foe;  
The wings of love and arms of faith,  
Should bear me conqueror through.

He said that in singing this last verse his soul was unspeakably happy, and his prospect of eternity peculiarly delightful.

When his colonel and captain heard of the accident, they hastened to the place, and were deeply affected, even to tears, and determined, if possible to get him out, dead or alive. Fifteen men were immediately employed to remove the materials beneath which he lay. About 10 o'clock they heard him shout, and by 11 the colonel and one of the men caught hold of his hand, and brought him out—not having received any other injury than that of being a little crushed with the pressure of the heavy materials. He had been confined to the dark cell seven hours. He said that he reflected with pleasure on the omnipresence and omniscience of that God who heard the cry of Jonah from the body of the fish in the bottom of the sea. That night he attended Divine service and requested the congregation to unite with him in thanksgiving to Almighty God for His gracious deliverance. The unmeaning term 'Chance' does not account for such wonderful deliverances, but they are due to the guardian care of our Heavenly Father who keeps His people in all their ways. We should be swift to recognize the goodness of the Lord, and the efficiency of His kind providence, by which He manifests Himself a present help in every time of need, and redeems from destruction the lives of those who trust in Him." S. H.

Contributions for Purchasing an Invalid Upholstered Rolling Chair for Sister Mamie Moore, of Hampton, Fla. (Seventy Dollars Required.)

Thus far reported ..... \$10.00

## EXTRACTS.

Auskegee, Ala., March 16, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD:—I have taken the MESSENGER so long (15 years) it seems like one of the family. I am so glad that all controversies and wranglings are excluded from its pages.

Praying the Lord's blessings upon you and His people everywhere,  
I am your brother in hope, M. E. AKIN.

Cline, Ark., Jan. 2, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—I am trying to get another club of subscribers for your paper. I think it ought to be in every Primitive home. It has been in our home for over twenty years. Hoping to be remembered by you in your prayers, I remain an unworthy sister,

MRS. L. F. GRIFFIN.

Three Creeks, Ark., Jan. 15, 1904.

DEAR BROTHER HASSELL:—You will find enclosed one dollar to pay for THE GOSPEL MESSENGER this year. I like to read it as it is preaching for me. It is seldom I ever hear preaching. My membership is six miles from here. I would like very much if you could come out in Arkansas and come to Three Creeks and preach for us.

I and mother live alone, and have no conveyance to go to church, and I am tied here at the post-office to make a living, and I cannot go only on Sundays. I pray you may survive long and carry on the great work you are doing through the MESSENGER, I remain,

Your sister in hope,

SALLIE BYERS.

Wilson, N. C., June 17, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I have been taking the MESSENGER for two years. I think it one of the best papers I read. I enjoyed Bro. Henderson's writing in the June number, on "Darkness." I felt that it was worth all the price I have ever paid for the MESSENGER. When I read it I felt like he was my brother, for I feel to know something of that darkness. I am trying to serve four churches. But I realize that darkness is good for me, for it causes me to see my weakness; for Paul said when he was weak he was strong.

Brother Hassell, I feel to know you are one of God's called servants for the trumpets you blow give no uncertain sound. May God spare you many days to speak the things that make for peace. May the sweet blessing of God continue with you. Pray for me that I may not faint by the wayside.

G. W. BOSWELL.

Thomaston, Ga., June 2, 1904.

*Elder Sylvester Hassell—*

MY DEAR SIR:—Enclosed find money order for two dollars, and I thank you for your kind indulgence. I feel that you are doing a great work in our Master's name, and, while the MESSENGER is not faultless, I regard it as among our ablest exponents of gospel truths. May the God we profess to love and serve continue to be your guide in conducting the MESSENGER that the cause may be edified and His name glorified.

Sincerely,

W. S. BLOODWORTH.

Bearnesville, Ga., March 1, 1904.

DEAR BROTHER HASSELL:—I enjoy the MESSENGER so much; it is full of good news and glad tidings. We made our arrangements to meet you in Griffin, but on account of bad weather and sickness we were disappointed, which I regretted very much. I have for a long time been desirous to meet you. The good Lord has greatly blessed you. I hope He will continue to uphold you and bless you for many years to come.

Your sister in hope,

MRS. J. W. WILLIS.

New Hampton, Mo., June 12, 1904.

MY DEAR BROTHER HENDERSON:—I have read and re-read your article on "Darkness" in the June number of THE GOSPEL MESSENGER, and you so minutely described my own mournful case that I can not resist the desire to write you. You have touched me deeply, and also feel that your experience does me more good than anything I might say can do you. To feel the effect of the live coal burning upon the altar while speaking of the precious promises of the Gospel to poor sinners saved of the Lord, and then to be ushered into total darkness before our own poor souls can review and glean the field, is a sorrowful, sad condition indeed. But oh! how helpless is a poor worm of the dust, and, unless the dear Lord by His Almighty Spirit delivers the prisoner, darkness will continue to prevail. "Oh Lord deliver Thy servant, if indeed a servant we be," is all, my dear brother, I have been able to cry in those dark seasons of foreboding and despair. I have been led to fear that because of the great darkness experienced and the desperate straits and great trials and deep waters and boisterous billows that submerge me, a feeble worm can not find in all the world a parallel. But now while I waste I can not help thinking, my dear brother, that others have tasted the bitter along the edges while I have been led into the deep slough of despond. Like Thomas, ah! I dare not compare myself with the dear Apostle! but like conditions prevail—I can not believe unless I am led to thrust my hand into the bleeding side and put my finger into the nail prints of the suffering body of our dear Saviour. But, dear brother, the night will soon be over with us in this life. O will it end in eternal darkness, or will the few glimpse of inspiring hope that has occasionally lit up our despairing souls in our long pilgrimage of forty-five years in the wilderness end in an eternal beatific vision of the glory of God? I wanted you to know that you touched in a fellowship a feeble servant who sometimes looks imploringly up to the God of all grace and mercy to save the chief of sinners.

I. J. CLABAUGH.



Waynesville, Ohio, May 4, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—My subscription to THE GOSPEL MESSENGER has expired with the May number. Enclosed find one dollar to pay my subscription for another year. I love to read your valuable paper, and anxiously await its coming each month.

Your unworthy sister,

RUTH A. CHENOWETH.

Swedonia, Texas, Jan. 2, 1904.

*Eld. Sylvester Hassell—*

VERY DEAR BROTHER:—Enclosed find \$2.50 money order to pay on my subscription for the MESSENGER. I consider the MESSENGER worth many times its price.

In hope,

C. M. PIPKIN.

Comanche, Texas, Feb. 16, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER IN THE LORD:—Please find enclosed one dollar which pays for THE GOSPEL MESSENGER for this year, which is my twentieth year, and I never have missed getting only about three copies in due time in the whole twenty years.

Most sincerely yours,

J. I. BRINSON.

## OBITUARIES.

“Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” Rev. xiv. 13.

### ELDER JOHN E. FROST.

On the fourth Saturday morning, March 26, 1904, the angel of death came to our home and carried our darling grandpa, Elder John E. Frost, to that home awaiting him in heaven. He was nearly 79 years old and had been a minister of the Primitive Baptist church for more than fifty years. He was married to Alice D. Hix, August 6, 1846, with whom he lived for 53 years. She died September 6, 1899, and left him to spend nearly five more years laboring for the cause he loved. He left us all heartbroken and sad, no words can express our grief. There are four children—Mrs. L. C. Dixon, J. W. Frost, Mrs. Fannie Haynes, and John G. Frost; twenty-nine grandchildren; and eleven great-grandchildren. No one knew grandpa but to love him, but God alone knows the tender love for him that was in the hearts of all his children and grandchildren. He was always good and kind to us all. He has lived with us for five years and he was never cross with one of us children. Grandpa never seemed like a sinful man of the world but rather an angel in our home. God's goodness seemed to follow him wherever he went. He was a friend to all who knew him, both old and young. He has travelled almost all the time for nearly 25 years, and preached the gospel; and just a few days before he died he said to mamma: “In life I preached salvation by the grace of God, and now in death the grace of God is my only hope.” O, how heartrending the thought that grandpa is gone forever! how the tears blind my sight! and

yet, when I close my eyes and imagine I can see him in heaven with all God's children, a peaceful feeling comes to me and I can smile and say, God's way is best. Grandpa had regular appointments all the time for every Saturday and Sunday and he never missed any of them if it was possible for him to go. He went to church ten miles from home on Saturday and Sunday before he died, and the next Saturday at eleven o'clock, just at the hour he always began services, he breathed his last. He baptized eight hundred and seventy-six persons during the time he was a minister. Brethren B. A. McLain and Frank Agee preached his funeral, and then he was laid in the grave, there by grandma's side, to await the resurrection.

ALICE C. HAYNES.

(His granddaughter, 16 years old.)

#### DAVID CRAWFORD.

By the request of Sister Crawford, I will attempt to write a kind of history or sketch of her dear and departed husband, Brother David Crawford, who was born January 19, 1845. He was married to Miss Fannie Cheak in the year 1870. He joined the Primitive Baptist church near Downsville, La., in 1873, and was baptized by Eld. O. M. Whatley. He died near El Dorado, Ark., February 15, 1904. That dreaded disease, consumption, preying upon the mortal man, finally put an end to his mortal life. Words fail to express what was better known of the dear man, yet I am not praising the man but the grace of God that made him what he was. My association with Brother Crawford was not of very long standing, but I can truly say that he was as truly devoted to his God as any man that I ever knew. I was at Rehoboth church in February, some four or five miles from Brother Crawford's, and learned that he was very low, and after meeting on Sunday I went to see him. The dear man knew me and wanted to talk to me, but he was so weak he could talk but very little. I spent the night there, and we all believed he would die before day, but the thread of life held on until the next day. I, the next day, went to El Dorado and took the train for my station at Lillie, La. At Lillie, I was informed that I was wanted at the 'phone. I went to the 'phone and Brother (Elder) J. D. Crawford, son of our departed brother, informed me from El Dorado that his father was dead, and that Sister Crawford wanted me to come back the next day and meet them at the graveyard at Rehoboth church. When I arrived at Rehoboth, a host of sorrowing relatives and friends were waiting for me to come. After singing some sweet songs, among them, "O sing to me of heaven," and engaging in prayer, I tried to say something to comfort the bereaved ones; after which the dear man was laid quietly down to rest in Rehoboth church graveyard to await the resurrection morn there to arise, as we believe, in the glorified image of the Lord.

"Asleep in Jesus, blessed sleep,

From whence none ever wake to weep;

A calm and undisturbed repose,

Unbroken by the last of foes."

May God bless Sister Crawford, their children, and all sorrowing friends, is the prayer of their unworthy friend and brother, I hope,

W. K. SMITH.

*(Baptist Trumpet please copy.)*

## DARIUS GARRISON.

My father, Darius Garrison, was born April 4, 1846, in Telfair Co., Ga., and died of pneumonia, after eight days' sickness, February 8, 1904, in Irwin Co., Ga. When he was sixteen years old, he entered the Confederate Army, and served fourteen months, and was a brave soldier. After the war he came home and married Miss Margaret Grimes, who was born in Alabama but was brought to Georgia when quite young and was raised near my father's place of residence in Telfair County. About the year 1877 they moved to Irwin Co., Ga., where they lived till my father's death. They had ten children (8 boys and 2 girls), of whom seven are living (5 boys and 2 girls); and three grandchildren are living. My father was not a member of any church, but he was a good neighbor and friendly to all who knew him, and an upright and honorable man.

Fitzgerald, Ga.

D. D. GARRISON.

## JOHN W. GARRISON.

My brother, John W. Garrison, was born in Telfair Co., Ga., Dec. 1, 1870, and died of pneumonia, after 12 days sickness, Feb. 3, 1904. He was brought by our father to Irwin Co., Ga., where he resided till his death. In 1899 he was married to Miss Annie Pridgen, who was born and raised two miles east of Fitzgerald, Ga. They had one child, a bright little boy about three years of age. My brother John, like our father, was a peaceful, law-abiding man, esteemed by all who knew him.

Fitzgerald, Ga.

D. D. GARRISON.

## MRS. EUGENIA SCOGGIN,

wife of F. G. Scoggin, was born September 14, 1856, and departed this life February 21, 1904. She received a hope in the Lord in 1881, and was baptized into the fellowship of Emmaus church in Chambers Co., Ala., 1884, by Eld. J. H. Shirley, and lived a consistent member until death. A wife she was indeed, a kind and loving mother, and a genial friend to all. She lived an exemplary Christian life. She leaves a husband and four children with many friends to mourn her loss, but may we count it her eternal gain, upon the evidences as given by her own hand and hereto appended. She bore her afflictions with the fortitude of a Christian and died in the full triumph of faith, lifting her hands as she expired, shouting "Glory be to God I'll soon be there."

D. M. JENKINS.

## EXPERIENCE

Of my dear mother, Mrs. Eugenia Scoggin, as she wrote it on paper, September 9, 1891:

"As I have a little leisure time, I will try to write what I hope the Lord has done for me, a poor sinner. I was quite young when I first began to think of death. I would go to meeting, mostly to hear the Missionaries and Methodist. They would tell me to come to the anxious seat, and give my heart to the Lord. I did that many times, but got no better. Things went on this way until I was grown. These ways did not suit me then. They were not gay enough. I got in bad health, and then I could see my dependency and where I was and stood a guilty sinner in the sight of God. I tried to pray, but it seemed to do no good—the more I tried the worse I got, until one morning it seemed like everything was in gloom, and my sins



were as mountains before me. It seemed like Christ came down and forgave my sins. I did not shout, as some do, but I felt like rejoicing. The old song: 'What wondrous love is this, Oh! my soul' came to me. It seemed like to me it was the prettiest song I ever heard in my life. The second verse:

'When I was sinking down,  
Beneath God's righteous frown,  
Christ laid aside His crown  
For my soul! For my soul.'

"I felt that Christ laid aside His crown for my soul. Not that I felt it was anything I had done; I knew that it was not; for there is nothing that we can do without His help. The Lord is able to save, and He will save us, if we trust Him. I felt I was sinking down."

Here she stopped for some reason, she never finished it. I wish she had. But this is sufficient evidence.

Transcribed by her oldest son,

WALTER GILLIAM SCOGGIN.

#### MRS. S. A. RICHARDSON.

Mrs. S. A. Richardson departed this life June 6, 1904. Her maiden name was Margaret Kerr. She was born in Alabama, November 22, 1844, moved to Arkansas with her parents, and when about 6 years old her grandparents (Hue Kerr) took her and her brother and moved to Texas, and she never saw her father or mother any more. In 1860, July 20, she was married to S. A. Richardson and to this union were born thirteen children, 7 girls and 6 boys. Ten of them were present at her death, 6 girls and 4 boys the other 3 were dead. The first death that occurred in our family was that of Jacob (one of the twins) he was about nineteen months old when he died. The next was that of our oldest boy, he being about 19 years old. And the next was that of our oldest daughter (Mrs. Holland), she being about 27 years old. When Margaret was about the age of 20, she joined the Missionary Baptists; in 1879 she united with the Primitive Baptist church at Fellowship, and remained a consistent member until death. She suffered a great deal the last four or five years of her life with dyspepsia, rheumatism, neuralgia, and dropsy. Her ten children were very kind and attentive to her. I have thought I never saw children more attentive to their mother; they did all they could, and so did the doctors, but at last we had to give her up. It broke many hearts, and caused many tears, not because she was relieved from suffering, but because we had to part with her. Can we say The will of God be done? He always does right.

Margaret attended her church meetings very regularly as long as she was able to attend.

S. A. RICHARDSON.

#### MRS. LUCINDA C. WRIGHT.

Our beloved sister, Lucinda C. Wright, died at her daughter's home. She and her husband, Bro. David Wright, both were living with their daughter, Mrs. Jasper Land, in Harris County, Ga., at the time of her death. She died April 12, 1904, with something like heart failure. She fell and died instantly. She was 81 years, 5 months, and 8 days old. She leaves her husband, and 2 sons, and 1 daughter to grieve after her—Messrs. David S. Wright, and Leroy F. Wright, and Mrs. Jasper Land. She was a member with us at Harmony church, in Harris County, Ga., at the time of her death,

and in full fellowship with the church. She joined the Primitive Baptist church at Enon in Putnam County, Ga., at the age of 15 years. Since that time she has lived a Christian life, following Jesus, her King, through this thorny maze, in obedience to all His commandments, in the fear of the Lord. She loved the association of all Christian people. She tried to perform every duty that Jesus assigned to her with the best of her ability. She was led through many trials and troubles, suffering the hardships of this life, both mentally and physically, bearing all her suffering with Christian fortitude until her change came. We have reasons to believe that she has been taken to her sweet home, to rest forever with Jesus. Jesus said, "By their fruits ye shall know them." We feel that she has left all her suffering here in this world, and has gone home to the Father and the God of all His people to rest from all her labors in this world. We ought to rejoice instead of weeping, submitting to the Father's will. Oh that the Lord of glory would take all stubbornness and rebelliousness from us, that we might rejoice in His will concerning us. Her maiden name was Parrome. Sister Wright was ready at any time to assist and admonish the children of God to discharge the duty that God assigned to them in the fear of the Lord. The writer of this sketch was called upon to officiate at her funeral, which he did in the midst of a large congregation, using the 5th verse of the 10th chapter of Hebrews for a text. After this she was buried in the Land burying ground.

Written by request of Harmony church, in Conference, Saturday before the fourth Sunday in May, 1904, and ordered published in the *Pilgrims Banner* and GOSPEL MESSENGER.

W. M. BULLARD.

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#### LIST OF APPOINTMENTS TO BE PUBLISHED FOR ELD. SYLVESTER HASSELL AND ELD. U. B. WILLIFORD.

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At Concord, Pike County, Ga., Friday night, Sept. 2d.

At Enon Church, Merriweather, Ga., Saturday and First Sunday, September 3rd and 4th.

At Bethel Church, Merriweather, Ga., Monday, September 5th.

At Providence Church, Merriweather, Ga., Tuesday, Sept. 6th

At Flat Rock Church, Merriweather, Ga., Wednesday, Sept. 7th.

At Emans Church, Upson Co., Ga., Thursday, September 8th.

At Bethlehem Church, Upson Co., Ga., Friday, Sept. 9th.

At Mt. Carmel Church, Crawford Co., Ga., Saturday and Sunday, September 10th and 11th.

At Providence Church, Crawford Co., Ga., Monday, Sept. 12th.

At Salem Church, Crawford Co., Ga., Tuesday, Sept. 13th.

At Sharon Church, Monroe Co., Ga., Wednesday, Sept. 14th.

At Yatesville Church, Upson Co., Ga., Thursday, Sept. 15th.

At Macon Church, Bibb Co., Ga., Friday, Saturday and Sunday, September 16th, 17th and 18th.

At Sardis Church, Bibb Co., Ga., Monday, Sept. 19th.

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#### THE RAMAH COUNCIL.

A pamphlet of forty pages, containing a statement of the rise and progress of the troubles among the Baptists in Southeast Alabama which led to the call and assembling of the Council, prepared by Elder J. E. W. Henderson.

Price, 5 cts.; six copies, 25 cts.; 12 copies, 50 cts. Send orders to J. E. W. HENDERSON, Troy, Ala.

Vol. 26.

No. 9.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

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# The Gospel Messenger.

SEPTEMBER, 1904.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 26. WILLIAMSTON, N. C., SEPTEMBER, 1904. No. 9.

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## THE RIVER OF GOD.

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"There is a river, the streams whereof shall make glad the city of God." Psalms xlv. 4.

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While the dear saints of God below  
Travel this vale of sin and woe,  
There is a river through the road,  
Makes glad the city of our God.

This river is His heavenly love,  
Proceeding from the throne above,  
And all its streams, which here are found,  
With comfort, peace, and joy abound.

Blest river, great its virtues are!  
Pure river, O how sweet and clear!  
Deep river, through the desert way!  
Full river, never to decay!

Ye thirsty, poor, and needy souls,  
For you this wondrous river rolls;  
Though sin and sorrow make you sad,  
Yet drink, and let your hearts be glad.

Drink, and forever bless His name,  
From whom these streams of mercy came;  
Drink, for the fountain's open still;  
Drink, for He says, "Whoever Will."

SAMUEL MEDLEY (1800).

LAFAYETTE SPRINGS, MISS., *June 8, 1904.*

*Eld. S. Hassell—*

BELoved BROTHER:—I send you enclosed one dollar to pay for the MESSENGER for J. D. Smith, Lafayette Springs, Miss. All who read the MESSENGER are pleased with it. Our churches are in peace, with some additions. Three joined our home church at Lafayette Springs at the last service. The churches of this and corresponding Associations would appreciate a visit from you. Could you not visit several of our Associations in September? Ours, the Hopewell, will convene Friday before the second Sunday in September, near Coffeerville, on Illinois Central R. R., and each following week you could visit an Association for four or five weeks, and preach to churches between.

With Christian love,

A. B. MORRIS.

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NEW HAMPTON, Mo., *July 2, 1904.*

MY DEAR BROTHER HASSELL:—The July number of the GOSPEL MESSENGER is at hand, and I feel that I must write you a word praising God for the good words of love and peace that it contains. I never have read a stronger plea for peace among our people. I do hope our dear Lord will bless Zion with peace in all her borders. I do pray for the good time to come, if it is the Lord's will, when the dear servants of Christ will be clothed with the love of God, and in meekness and gentleness be divested of all spirit of jealousy and envy, and strive together in love for the good of our beloved Zion. May God bless your efforts in the MESSENGER to remove the bars that have been raised, and may fellowship be restored, and love and peace abound. Dear brother, continue to pray for the peace of Jerusalem and your poor brother,

I. J. CLABAUGH.

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ROCK MILLS, ALA., *Jan. 26, 1903.*

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD:—I would like to write a few lines of encouragement for yourself and the readers of the MESSENGER if I felt competent, but I feel so



little qualified that I fear to make the attempt lest I be misunderstood and incur the criticism of those brethren who have better understanding; though one thing I desire, and by the grace of God I will seek after, that I may abide in the house of the Lord, and in the fellowship of His people the remainder of my days in this world, which I know will be few. My three score and ten years will have passed the 29th day of next June, and it has been thirty-seven years since I felt to hope the Lord revealed Himself to me through His Son as my Saviour and Elder Brother. And when I by His grace can spend a few moments in sweet meditation upon His goodness and mercy toward a poor unworthy worm of the dust, such as I see myself to be, I can but say, How good and merciful our God is! how wonderful are His judgments and His ways past finding out! Oh that men would praise the Lord for His wonderful works to the sons of men! The churches in this section of country, so far as my knowledge extends, are generally in peace among themselves and with each other, and some of them have had some ingatherings during the past year, for which we should all feel thankful. I would rejoice to know that peace and prosperity abounded among our people (I mean Primitive Baptists especially) everywhere; but alas! I hear it is not so; and it becomes each one to examine himself and see whether he be in the faith, and especially the ministry. They are a great blessing to the church, and I don't know how the church could keep up, in an organized capacity, without them. Oh, brethren, while I feel incompetent to admonish, as the Scriptures teach, study to show yourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth, endeavoring to be charitable one with another. Be careful that you be not too severe in your criticism, endeavoring to keep the unity of the Spirit in the bond of peace, and the God of peace be with you, is the prayer of a poor sinner who desires peace. Dear Brother Hassell, I still desire the perpetuation of the GOSPEL MESSENGER and your welfare, that you may be permitted, by the grace of God, to continue to strive for the peace and prosperity of Zion. May the Lord bless you and keep you in humble submission to His

will, and save you at last in that world of eternal bliss, is the prayer of a poor sinner saved by grace if saved at all. Remember me and mine at the throne of grace.

I remain your brother in hope,

J. J. HEARN.

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### EXPERIENCE.

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MILO, IOWA, May 31, 1904.

*Eld. S. Hassell—*

DEAR BROTHER IN CHRIST, IF ONE SO UNWORTHY CAN CALL YOU BROTHER:—I have just received my June MESSENGER, and see by it my subscription was only paid till May. I felt a little condemned for not having paid in advance for such a good paper. I love to read it, and I hope and trust I know the God of whom it speaks so much. I became a member of Mt. Zion church in January, 1903. When I was a little girl I used to attend Baptist meetings with my father and mother, who were Baptists. I always loved to attend their meetings, but we moved from the place they had meeting, and I did not get to attend any more for quite a while. I used to think that there was nothing in religion but just saying you were going to do right and sticking to your word. I made this remark one day to my dear mother, who is now gone to her rest, and she said, "My dear child, some day you may see things different"; and how true her words were! It was that same winter I became troubled about something, I hardly knew what. I felt I was too great a sinner to join any church. But one night I went to bed with a very heavy heart, and, after all were asleep, I stole out of my bed to pray to God for help, for I felt as though if I did not get help from a Higher Power I could not live. But it seemed as if Christ would not listen to my pleadings, till at last I said, "Dear Lord, save, or I will perish!" and then my troubles all left me, and peace came to my soul—the peace that passeth all understanding. Then I went to sleep. I did not tell any one anything about this for some time. I was teaching school in an adjoining neighborhood, and the family where I boarded were Baptists, so we went to church at Mt. Zion. Elder Young was the pastor. This

was in January, 1899, and the weather was very bad; it rained and sleeted so we could not go to the church to have meeting; so we had meeting at Bro. Steirwalt's. They were each talking, as is their custom to do sometimes, and Elder Young called upon me to talk. I did not refuse, and got up and started to talk. I stopped in my talking, and Elder Young thought I had sat down, as he was sitting with his back to me, and he called upon some one else. He hated it, of course; but it made no difference with me, for I thought perhaps it was a good thing, for it might be I was deceived, any way. We went to church the next day, but when I had another opportunity, I kept my seat. It went on in this way for some time. I was not permitted to attend meeting any more for a long time, as teaching keeps a person pretty close to their post of duty, and it was quite a distance to church. The winter of 1903 I attended church again at Mt. Zion in December and January with two of my friends. I had come to the conclusion that I was too great a sinner to be received into the church, but I felt it was a duty I owed to God, after He had been so merciful to me, and when I had received so many blessings at His hand, it seemed wrong that I should stay away and not tell the church what blessings I had received; but I felt I might be deceived. Elder Nay, from Garden Grove, was present at the January meeting, and he preached, also Elder Young, the pastor. I thought I never heard such preaching in my life, although I had, for I had heard Elder Young a number of times; but as they were preaching, it seemed every word they said was meant for me, for I felt I had not done my duty. And while Elder Young was preaching, I prayed for God to give me some evidence that I had not been deceived, and just then he quoted the Scripture, "We know that we have passed from death unto life, because we love the brethren." I thought surely that was intended for me, for I do love them, and love to mingle with them, there are so many dear brothers and sisters in the church. So, when the invitation for members was given, I could not keep my seat any longer. I went forward and offered myself to the church and was received, and, if I have not been deceived, I know the pardoning power



of God's love and mercy. I was made to rejoice as I never have before. I felt as though I would always be happy; but, as we pass along life's pathway, there are so many things to confront us. I am trusting in a Saviour's never-dying love. I trust it is sufficient to carry me through all dark places and to enable me to stem all the storms that may be strewn in my pathway. It was arranged for me to be baptized in May, and at the April meeting Ethel Milsselman, a friend of mine, joined, and at the May meeting Lena Conrad, a sister of mine, joined, and we were all three baptized at the May meeting. I never was as happy in all my life, and although I am often troubled on account of the sins which dwell in the flesh, the sins for which I then prayed have never troubled me since. I have had many trials since that time, but trusting the Lord of all grace to be sufficient to carry me through all the dark places in life's tempestuous ocean, I am made to rejoice in a Saviour's pardoning love, and I know if I am saved at all, it will be through His goodness and mercy.

Pray for me when it goes well with you, that I may never go the downward way, but go on till I reach the prize of the high calling. May I so live that, when my work on this earth is finished, I may hear the words, "Well done, good and faithful servant! enter thou into the joy of thy Lord."

Hoping to receive many more numbers of your good paper,

I am your sister in Christ, as I hope,

ADA B. BAUGH.

### DEDICATION TO GOD.

Emptied of earth I fain would be,  
 The word, myself, and all but Thee;  
 Only reserved for Christ that died,  
 Surrendered to the Crucified.  
 Detach from sublunary joys  
 One that would only hear Thy voice,  
 Thy beauty see, Thy grace admire,  
 Nor glow but with celestial fire.

A. M. TOPLADY (1759).

## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala.

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Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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### THE HID TREASURE AND THE PEARL OF GREAT PRICE.

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In the beautiful and instructive cluster of seven parables, or natural similitudes of spiritual truth, spoken by Christ and given in the thirteenth chapter of Matthew, the fifth and sixth, in which the kingdom of heaven is compared to a treasure hid in a field and to a pearl of great price, form a similar and inseparable pair, showing the characteristics of the two classes of the people of God, who are really one after all, though their early experiences may seem to differ. These two parables were spoken, not to the multitude, but to Christ's disciples, not by the seashore but in the house (Matt. xiii. 36, 44-46). "The kingdom of heaven," says our Lord, "is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." In the first parable, a farmer or hired laborer seems to be working in a field, and to unexpectedly plough up a great buried treasure, and hiding it again, and in

joyful anticipation of possessing it, he goes and sells all his property, and buys the field, and thus secures the treasure. In the second parable, a merchant, seeking to buy valuable pearls, finds one pearl of such surpassing value that he sells all he has and buys it. The treasure and the pearl are Christ, the Salvation of God, in whom are the unsearchable riches of grace and glory, pardoning, purifying, guiding, preserving grace, and heavenly and immortal glory. The field is the Old and New Testament Scriptures, which testify of Christ—the Written Word of God, of which Christ, the Living Personal Word of God, is both the chief Witness and the chief Substance. He is the infinite Treasure hidden from the natural mind of both Jews and Gentiles who read or hear the Scriptures. But God suddenly reveals Christ to some of His elect who had not previously sought for Him, as Christ says in Isa. lxxv. 1, and Rom. x. 20—"I was found of them that sought Me not; I was made manifest unto them that asked not after Me"; as was the case with Matthew the publican (Matt. ix. 9), Zaccheus the publican (Luke xix. 1-10), the woman of Samaria (John iv.), the man born blind (John ix.), the thief on the cross (Luke xxiii. 39-43), and Saul of Tarsus (Acts ix.). These at once hide Him in their heart, anxiously meditate on and carefully keep and value the slight revelation that Christ has made of Himself to them, the hope of a hope that they have in Him, though they try to hide it from others, and they rejoice in it however small and slight, and they are willing to part with everything else to have it confirmed and secured to them forever. The merchant, in the second parable, represents another class of God's elect, who are quickened into divine life long before they realize their possession of the slightest interest in Christ. They are sensible of the holiness of God and their own sinfulness; they are restless and distressed; and some of them for months and years make it their chief business to seek goodly pearls—to find relief and rest by morality, legal righteousness, prayers, vows, fastings, alms-givings, reading the Scriptures, attending upon the public worship of God (like the Ethiopian eunuch, Cornelius the Roman centurion, and Lydia the purple seller (Acts viii.,



x., and xvi.) ; and when Christ, by His Spirit, reveals Himself to them as their Prophet, Priest, and King, their Divine-Human all-suitable and all-sufficient Saviour, their Wisdom, their Righteousness, Sanctification, and Redemption, their Sin-Atoning Sacrifice, their Risen and Justifying Redeemer, their Food and Drink and Clothing and Habitation and Physician and Captain, their Lord and their God, their All-in-All for time and eternity, the Chiefest among ten thousand and altogether lovely to their souls, they are made by His almighty grace perfectly willing, as He has given Himself for them, to give up all for Him—their self-righteousness, self-wisdom, self-strength, all the riches, honors, and pleasures of the world, and mortal life itself for Him. And so both the farmer and the merchant, the non-seeker and the seeker after Christ, the seemingly accidental but really providential finder and the graciously intending finder of Christ, all of whom are the elect and redeemed people of God, after Christ is revealed to them, are taught by His Spirit to esteem Him incomparably above all other persons and objects, and to exclaim, with the poet—

“I could from all things parted be,  
But never, never, Lord, from Thee.”

They incomparably esteem the Lord above all other beings, His people above all other people, His Book above all other books, His law above all other laws, His doctrine above all other doctrines, His gospel above all other pretended gospels, His church above all other societies, His salvation above all counterfeit deliverances, and His holiness, wisdom, love, and power inconceivably above all others. To all such characters the salvation of Christ is given without money and without price, because Christ has Himself, as their Head, paid down all the price of it in His sufferings and death and resurrection, and it is theirs forever just as surely as if they had bought and paid for it. S. H.

---

## THEY WILL NOT ENDURE SOUND DOCTRINE.

Just before the wonderfully gracious and gifted, laborious and self-sacrificing Apostle Paul departed from this sin-darkened and sin-defiled world to be with his

beloved Saviour and Master, he wrote a dying address to Timothy, his loved son in the gospel, whom he urged to witness for Christ and suffer for Christ as he himself had done, for he felt a deep interest in the cause and the people of God not only during his singularly devoted life but also after his death; and in the last chapter of his address he says: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant (urgent) in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but, having itching ears, will heap to themselves teachers after their own lusts, and they will turn away their ears from the truth, and turn aside unto fables" (2 Tim. iv. 1-4). Every gospel minister should feel the weight of this most solemn charge, and should earnestly and continually, by life and speech, as in the immediate presence of God and the final judgment, proclaim the pure, perfect, and eternal truth of God, in the way of teaching, reproof, rebuke, and exhortation, whatever may be the temporal consequences to himself for his faithfulness, knowing that the time would come, as it has certainly now come in the world, when man would not hear the sound doctrine, the healthful teaching, of God's word—the depravity and dependence of man, and the sovereignty, spirituality, efficacy, and holiness of God's salvation—but, desiring to be flattered in their own carnal fancies and indulgences, would reject the sound, exemplary, scriptural, old-fashioned preachers of the true gospel of Christ, and multiply teachers (having a new one every year or two) to tickle their ears with new and smooth things, and would, under the influence of seducing spirits, turn away from the eternal truth of God to the false, worthless, and ruinous imaginations and inventions of men. There are tens of thousands of men who "divine for hire," who "make merchandise of godliness," who, like Balaam and Judas, while professing to serve God, are really worshippers of Mammon, and who will preach anything to please their hearers and thereby gain worldly applause and worldly reward. They substitute the vain speculations of men for the

eternal truths of God's word; they compromise the holy, merciful, and unchanging character of God, and deny the lost and helpless condition of man, and represent the fallen and unregenerate sinner as able to repent and believe the gospel, and to save himself from everlasting punishment by his own prayers and confessions and joining "the church" and baptism and partaking of the Lord's Supper, and morality and pecuniary contributions to the poor and to the ministry and to benevolent objects, ignoring the indispensable necessity of being born again, born from above, born of God, born of the Holy Spirit, made a new creature in Christ Jesus, of God's revealing His Son in one's heart, and changing the sinner in the spirit of his mind, giving him eternal life, washing him in the blood of Christ, giving him a living and loving faith in his once crucified but now glorified Redeemer, putting His own Spirit and law in his heart, translating him from the kingdom of death and darkness into the kingdom of life and light, and making it his highest pleasure and desire to glorify God and to benefit his fellow-creatures. Roger Williams well said that "hireling ministers are none of Christ's." They abase God, and exalt man, especially themselves as essential, by their prayers or by the ordinances which they administer, to the eternal salvation of the sinner; and this is such an easy way of salvation that it captivates the imagination of the carnal and worldly-minded hearer, who has his natural feelings moved by the relation of fabulous stories and death-bed scenes, and is thus induced to try to save himself from torment by making a false profession of religion. The mercenary minister seems to care but little, if at all, for the everlasting welfare of his deceived hearers, if he can only persuade them to become members of his society and to respond liberally to the endless demands for money made upon them. Such a selfish, worldly, and unscriptural course is a degradation of Christianity to almost the low level of heathenism; and the Lord Jesus Christ, at His second personal or bodily coming to this world, to raise the bodies of the dead and to judge all mankind, will banish forever from His holy and peaceful presence, these numerous false prophets, in sheep's clothing, who have,



for selfish and worldly motives, pretended to preach and cast out devils and do many wonderful works in His name (Matt. vii. 15-23). Let no poor sensible sinner be deceived, in regard to his eternal interests, by such plausible, artful, mercenary impostors. Let him search the Scriptures for himself, humbly and earnestly asking from God the Father, for the sake of Christ, the indispensable guidance of the Holy Spirit; and he will find that salvation is of the Lord, the eternal purpose of the Father, the atoning blood of the Son, and the renewing power of the Divine Spirit; and that it is altogether of grace, and is complete and everlasting, and that it effectually teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, and to look for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. The child of God will be taught of His Heavenly Father that, while no works of the sinner can purchase the free grace of God, yet that grace in the heart produces good works in the life, God working in us both to will and to do of His own good pleasure, and, therefore, that the Divine Father, Son, and Spirit will justly receive all the glory of the sinner's salvation.

S. H.

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### FORGIVENESS.

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Forgiveness, as taught by our Saviour, is a moral virtue not found in every human heart; but it is evident, from the example recorded in Matt. xviii. 28-34, that every child of God must possess this virtue, else there would be danger of final apostasy. The insolvent servant was forgiven a great debt, and was therefore set free until he became again involved as before by refusing to grant a merciful indulgence to his fellow-servant who owed him but a small amount. "And his lord was wroth, and delivered him to the tormentors till he should pay all that was due unto him. So likewise shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Now it seems to me that the foregoing positive declaration of our Saviour is well calculated to bring us to a critical examination of ourselves; for these are times of strife and bitterness, and few, if any, of us, have escaped all occasion for offence by some brother, either in word or deed; most of us feel that we have in some way been treated unkindly by some one or another whom we have once esteemed as a brother in Christ, and our feelings have been injured and painfully changed and estranged from them; and we have to confess that we do not cherish for them that feeling of love and fellowship we once enjoyed so much. Indeed, our love, if we loved at all as brethren, has waxed cold, and it is somewhat an effort to exchange our brotherly greetings as we once were wont to do with heartfelt sincerity. In fact, something has got in between us that holds us aloof from one another, and some spirit insinuates to each that the other fellow is not what we once thought he was—not a brother at all, and never was a Primitive Baptist except in name; that he has wilfully and knowingly misrepresented us, and treated us unkindly and unbrotherly.

Now if such convictions are settled upon our minds, and if such feelings of estrangement and alienation are mutual, and we shall never find it in our hearts to forgive one another all trespasses, and die with this spirit of enmity in our hearts, then one of two things is true: we have either been deceived in ourselves as to our holy calling by the grace of God, and have never been born of the Spirit, or else, being born again, we become subjects of final apostasy. For if God will deal with such unrelenting and unforgiving mortals even as the lord dealt with his wicked servant, as stated in the passage quoted above, they will be held in torment until they have paid all that they owe to God's infinite justice. No part of the debt will be forgiven; all, all will be required at the hand of the insolvent debtor.

How shall we find the way out of this sad dilemma? For my part I am content with this conclusion: that every heaven-born child of God is made equal to this emergency by the indwelling Spirit of Him who has so fully and freely forgiven their sins for Christ's sake; the spirit of forgiveness is fixed in the heart that Jesus

dwells in, and will, therefore, at some time triumph sweetly and gloriously over the vileness of the flesh and Satan, and a sweet and precious sense of brotherly love and forgiveness will take their place.

Dear brethren, you who feel that you are afflicted with a sense of hardness, and want of the spirit of forbearance and forgiveness, will you not join the peace-loving children of God in humble, fervent prayer that the Lord would be pleased to mercifully strengthen us all for the present desperate conflict with the world, the flesh, and the devil; and that He would soon manifest to each one of us that we really possess the spirit of forgiveness? None of us desire to be delivered unto the tormentors, and I humbly trust that the time is near when we shall know that we can *from the heart* forgive those that trespass against us. I feel a sweet, heart-softening sense of the spirit of forgiveness as I write this article; and the question arises, Is it possible that God has, for Christ's sake, forgiven all my sins? and can my brethren cast the mantle of charity over my many imperfections? I am growing old, and my health is poor and my strength declining; and I am apprised that the time is near when I must cease from the walks of men; but I have hope that I shall be among those whose robes are made white in the blood of the Lamb.

J. E. W. H.

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## QUESTIONS AND ANSWERS.

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1. Q. Was Adam's first sin the cause of physical death (the separation of the soul from the body, and the consequent return of the body to dust), or of spiritual death (the death of the soul in trespasses and sins)? A. Of both. The exact language of God to Adam in Gen. ii. 17 is "In the day thou eatest thereof thou shalt surely die." At the very moment when he ate of the forbidden fruit, he became subject to spiritual, physical, and eternal death ("Dust thou art, and unto dust shalt thou return," Gen. iii. 19; "The soul that sinneth, it shall die," Ezek. xviii. 4, 20; "You hath He quickened, who *were dead in trespasses and sins*," Eph. ii. 1; "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and



all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death," Rev. xxi. 8). As the law is spiritual, and requires us to love God with all our hearts, mind, soul, and strength, and as sin is the transgression of the law, and Adam proved, by eating of the forbidden fruit, that he preferred his wife to his Maker, it is evident that he sinned first in heart and then in act. No other man was ever in Adam's original condition, and we therefore know nothing about it except what the Scriptures state—that he was made in the image of God, very good and upright, but that he disobeyed God, and thus involved himself and his posterity in death, from which only Divine and almighty grace can deliver us.

2. Q. Is anything known of Sodom and Gomorrah except what is related in the Bible? A. Yes. Josephus in his Jewish War (iv. 8, 4), Strabo in his Geography (xvi. 2), and Tacitus in his History (v. 5), all speak of the existence and the terrible destruction of these polluted cities; Arabic names and traditions also confirm the Bible account; and the abundance of sulphur (brimstone) and asphalt (hard mineral pitch) near the Dead Sea is in accordance with the Scripture narrative; and the fact that, while for the northern fifty miles the Dead Sea is more than a thousand feet deep, it is for the southern ten miles only thirteen feet deep proves to most of explorers and scholars that Sodom and Gomorrah, Admah and Zeboim, the four destroyed cities (Gen. xiv. 24; Deut. xxix. 23), were near the southern end of the Dead Sea, when, for their extraordinary wickedness, the Lord sent down fire (lightning) and brimstone (sulphur or pitch) upon them (it may have been with an earthquake or volcano—the country around abounds with evidence of ancient volcanic action), and, burning up the asphalt of the soil (Deut. xxix. 23), sank down the earth on which the guilty cities were built, and the heavy waves of the Dead Sea overwhelmed them and covered them from the gaze of men until the end of time. Just so surely will all unrepented and unatoned for sin be punished by a holy and almighty and unchangeable God forever.

3. Q. What are your views of Isaiah xxxviii.? A.

After the devout, humble, and suppliant King Hezekiah had been wonderfully delivered by the Lord from the immense and blasphemous Assyrian army that threatened Jerusalem, as recorded in the previous chapter, he may have felt unduly exalted because of the immediate and extraordinary Divine answer to his petitions, so that the Lord, in order to properly humble him under a sense of his dependence and nothingness, sent an apparently fatal disease upon him, and he again, in sincere and deep humility, cried unto the Lord for His preserving mercy, and the Lord compassionately promises to lengthen his life fifteen years, and gives him a miraculous sign of the fulfillment of the promise by causing the sun and the shadow of some object probably visible from the king's window to go back ten degrees (which He could as easily do as we can turn the hands of our time-pieces back), and Hezekiah engages in a song of humble and fervent thanksgiving to God for His marvellous goodness, and declares that he will praise Him in the house of the Lord all the days of his life. In this way of chastening and humility and supplication and thanksgiving the Lord graciously and wisely leads all His chosen people during all their earthly pilgrimage, and thus He prepares them for the state of perfect and everlasting holiness and blessedness in His immediate presence beyond the present scene of sin and sorrow.

4. Q. What does Jesus mean when He says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well (or fountain) of water springing up into everlasting life" (John iv. 14)? A. The last clause explains the first; as does also the language of Christ in John vii. 37-39—"If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his inner being (or from within him) shall flow rivers of living water. But this He spake of the Spirit, which they that believe on Him should receive." To those who are taught of the Lord to desire the holy salvation of Jesus, He gives them to dwell in them forever (John xiv. 16-21; 1 John ii. 27) His Holy Spirit of life and grace and promise and comfort, which satisfies all their spiritual needs for time and eternity,

and keeps their souls from thirsting, as formerly, for the external and empty and sinful pleasures of earth. The Lord Jesus Christ by His Holy Spirit is the inexhaustible Fountain of life and purity and peace and joy *within us*, and we do not have to go beyond Him for spiritual satisfaction and delight.

5. Q. What is meant by the words, "He that believeth shall not make haste" (Isa. xxviii. 16)? A. He that, by Divine grace, builds upon and trusts in the tried, precious corner stone, the sure foundation that God has laid in Zion, the Lord Jesus Christ, will be satisfied with the stability and safety of that foundation, and will not make haste to seek another—will not hasten after a strange god, another saviour, knowing that there is salvation in Christ and in no other being and in no other righteousness. The old Jewish Targum or translation made about the time of Christ renders this clause, "he that believeth shall not be moved when trouble comes." Paul, in Rom. ix. 33 and x. 11, and Peter, in 1 Pet. ii. 6, render this clause, "whosoever believeth in Him shall not be ashamed or confounded" (or put to shame or confusion) by a disappointment of his hopes. Paul and Peter use the same word (rendered "shall not be ashamed or confounded") used in the Septuagint or Old Greek translation of the Old Testament that was made two or three hundred years before the birth of Christ; and it is believed by many scholars that this was the exact translation of the original Hebrew word. The meaning of "making haste" and of "being ashamed or confounded," as explained above, is substantially the same.

6. Q. Who were "the elect lady" and her "children" to whom the Apostle John addresses his Second Epistle? A. No human being now on earth knows. Some suppose that it was the church in general to whom the Epistle is addressed; but this would not seem to be the case, because in the last verse of the Epistle occurs the language—"The children of thy elect sister greet thee." The elect lady seems to have been some chosen and excellent female (perhaps widowed) member of the church of Christ, whose children also and whose sister and sister's children were chosen vessels of mercy. Every true Christian mother, whose children are true Christians,



may consider herself indirectly addressed by the Apostle; and so may every true Christian church.

7. Q. What are the population and religion of Palestine, especially of Jerusalem? A. Palestine contains now about 650,000 people (not much more than one-tenth of the population in the time of Solomon), of whom there are about 60,000 Jews, about 15,000 professed Christians, about 150 Samaritans, and about 400,000 Mohammedans. Jerusalem contains about 60,000 inhabitants, of whom about 30,000 are Jews, about 12,000 professed Christians, and about 10,000 Mohammedans. The annual number of pilgrims and tourists to Jerusalem is about 15,000. S. H.

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### REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord." Psalm cvii., 8, 43.

#### RICHARD BOARDMAN'S DELIVERANCE.

Richard Boardman, an English minister, who was born in 1738 and died in 1782, relates the following interesting incident of his life, proving that he was saved from drowning by a direct interposition of Providence: "I preached one evening at Mould, in Flintshire, North Wales, and next morning set out for Parkgate. After riding some miles, I asked a man if I was on the road to that place. He answered, 'Yes; but you will have some sands to go over, and unless you ride fast you will be in danger of being enclosed by the tide.' It then began to snow to such a degree that I could scarcely see a step of my way. I got to the sands, and pursued my journey over them some time, but the tide then came in and surrounded me on every side, so that I could neither proceed nor turn back, and to ascend the perpendicular rocks was impossible. In this situation I commended my soul to God, not having the least expectation of escaping death. In a little time I perceived two men running down a hill on the other side of the water, and by some means they got a boat and came to my relief, just as the sea had reached my knees as I sat on my saddle. They took me into the boat, the horse swimming by

our side till we reached the land. While we were in the boat, one of the men said, 'Surely, sir, God is with you.' I answered, 'I trust He is.' The man replied, 'I know He is,' and then he related the following circumstances: 'Last night I dreamed that I must go to the top of such a hill. When I awoke the dream made such an impression on my mind that I could not rest; I therefore went and called upon this man to accompany me. When we came to the place we saw nothing more than usual. However, I begged him to go with me to another hill at a small distance, and there we saw your distressed situation.' When we got ashore I went with my two friends to a public house not far distant from where we landed, and, as we were relating the wonderful providence, the landlord said, 'This day a month ago we saw a gentleman just in your situation, but before we could reach him he plunged into the sea, supposing, as we concluded, that his horse could swim to the shore, but they both sunk and were drowned together.' I gave my deliverers all the money I had, which, I think, was about eighteen pence (36 cents), and tarried all night at the hotel. Next morning I was not a little embarrassed how to pay my reckoning, for the want of cash, and I asked the landlord to keep a pair of silver spurs till I should redeem them, but he answered: 'The Lord bless you, sir; I would not take a farthing from you for the world.' After some serious conversation with the friendly people, I bade them farewell and recommenced my journey, rejoicing in the Lord, and praising Him for His great salvation."

S. H.

Contributions for Purchasing an Upholstered Invalid Rolling Chair, with Rubber-Tired Wheels, and Canopy and Reading and Writing Desk, for our Poor and Greatly Afflicted Sister, Mrs. Mamie Moore, of Hampton, Bradford Co., Florida, up to August 1st:

A Brother in N. C. ....	\$5.00
S. B. L., in Ind. ....	1.00
Mrs. E. B. in Ga. ....	1.00
L. C. F. in N. Y. ....	1.00
J. A. L. in Canada ....	1.00
W. C. C. in Ga. ....	1.00
J. H. L. in Ala. ....	1.00

Mrs. S. H. in Ind. ....	\$1.00
G. W. C. in Ga. ....	1.00
Mrs. J. C. in Ala. ....	5.00
S. S. in Tenn. ....	0.25
F. J. B. in Tex. ....	1.00
R. H. P. in S. C. ....	1.00
C. C. A. in N. C. ....	1.00
Mrs. A. C. in N. C. ....	1.00
J. J. H. in N. C. ....	1.00
Mrs. N. E. S. in Ga. ....	1.00
Mrs. J. M. M. in Ill. ....	1.00
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	25.25

The Catalogue price of the above chair is Seventy Dollars; but the manufacturers, Geo. F. Sargent Co., 289 Fourth Avenue, New York, offer to reduce this price 25 per cent (wholesale rates), *making the cost about Fifty Dollars if the money is sent to them by September 15th.* Sister Moore lives in a small room, and suffers much from heat as well as constant pain, and would be greatly relieved in body and mind if she could be comfortably carried into the open air under the shade. I hope that we have in our hearts the royal law of Christ to do unto others as we would have them do unto us, and, if so, that those of our subscribers and readers and friends who have not yet contributed to this purpose and who are able to do so, will at once send me the remaining twenty-five dollars to enable me to remit the fifty dollars to the manufacturers before September 15th, and thus secure this comfortable chair, at the reduced rate, for our suffering sister. All the amounts will be acknowledged in THE GOSPEL MESSENGER; and, if more than enough for purchasing the chair is sent, the balance will be remitted to her for the relief of her other necessities. "Inasmuch as ye have ministered unto one of the least of these My brethren, ye have done it unto Me" (Matt. xxv. 40), is the approving language of our adorable Redeemer, the Divine and Final Judge of quick and dead. If He were personally suffering here on earth, how gladly and quickly we would endeavor to relieve Him! In the everlasting covenant and in His perfect and loving humanity, He is one with His suffering people.

S. H.



## ERRATA.

As I was absent from home during the most of July, I did not have an opportunity of correcting the proof of the August number of THE GOSPEL MESSENGER, and there were published in that number the following errors, which I now correct:

On page 282, just below the middle of the page, "J. E. Mequiar" should be "J. E. Meguiar."

On page 290, 9th line from the top, "1835" should be "1535"; and on the same page, 6th line from the bottom, "or" should be "for."

On page 296, second paragraph, 3rd line, "eternal" should be "external."

On page 302, 4th line from the top, "\$10.00" should have been "\$5.00"; and then the additional contributions should have been published, as in this (the September) MESSENGER, so that each contributor may know that his or her contribution has been received and will be properly applied.

On page 308, just below the middle of the page, "Eld. U. B. Williford" should be "Eld. M. B. Williford." S. H.

## EXTRACTS.

Diamond, Ala., May 30, 1904.

*Elder Hassell—*

DEAR BROTHER:—You will please find inclosed one dollar to pay my subscription for the good old MESSENGER another year. I highly appreciate the MESSENGER. It is a true and noble paper. May the good Lord bless, guide, protect, and ever be with you in all the trials of this mortal life; and when this earthly stewardship is closed, oh may you be housed with God, blessed in heaven, is my prayer. Dear Brother Hassell, I have never seen you, but I feel that I know you. I would love to meet you and hear you preach. If it is ever so you can, I want you to come to Alabama on a visit. Pray for me. Your brother, I hope,

W. J. COPELAND.

Collins, Ark., January 30, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER:—As it is time for me to renew my subscription for the MESSENGER, I will write you a few lines to let you know how I enjoy reading its dear pages. I don't see how I could get along without it. I am too old to ever have the privilege of going to church any more. Our church is ten miles away. I am 68 years old and very feeble. I have been through many fiery trials. I am the mother of eleven children, eight of whom are dead. I am living with my only son. Pray for me when it goes well with you.

Yours in hope,

MARTHA ROPER.

Wayside, Ga., February 15, 1904.

DEAR BROTHER HASSELL:—I have just returned home from Carrollton, Ga., where I spent three months with my three grandsons. I will soon be 89 years old. I don't feel I can stay on this earth much longer, but hope to get the dear MESSENGER while here, it is so much comfort to me. I feel that I am greatly blessed to be able

to get around and see to read. Enclose you one dollar for your precious paper. Hope you will live long, and that when we are done with this world we shall meet in the sweet land of rest. I will close, asking the prayers of all dear Christian people.

Your unworthy sister,

ELIZABETH M. CONNER.

Adabelle, Ga., February 16, 1904.

DEAR BROTHER HASSELL:—I received your highly appreciated letter some time ago. I thought I would answer sooner but have neglected it. I send enclosed money order for two dollars to pay my subscription for THE GOSPEL MESSENGER until June, 1905. May the good Lord bless you in sending the MESSENGER many years longer to the people all over the country. I don't feel like I could do without it; it is a great comfort to me. May God be with you all through life, and at death receive you into His kingdom, is my prayer.

Your, sister, if one at all,

(MRS.) M. J. DEKLE.

Fitzgerald, Ga., February 22, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—Through the mercy and goodness of our God, than whom there is none other, I am permitted to live, and to get a little money to send to you for THE GOSPEL MESSENGER. I like the general tone, or sound of THE GOSPEL MESSENGER, fully as well or better than any other I read. I want it for myself and children. They like to read it. I send one dollar. May grace and mercy, peace and love, wisdom and truth abide with you.

W. H. HARDEN.

Weldon, La., May 18, 1904.

DEAR BROTHER HASSELL:—So far we have not received the May number of the MESSENGER. Its pages are always filled with things that are comforting and instructive to us poor afflicted ones, and we are anxious each month to read them. All the writings appear to be done in meekness and love, which makes it acceptable with God's people. May the Lord continue to bless you and spare your life yet many days to comfort the humble poor of the Lord.

Yours in bonds,

R. S. FARROW.

Robersonville, Martin Co., N. C., January 28, 1904.

DEAR SISTER WHITLEY (Washington, N. C.):—I have delayed responding to your kind, interesting letter until now, not because we did not appreciate it, for it does my soul good to receive a letter from the heirs of promise and members of the militant kingdom whom I esteem more worthy than myself. I trust I have holy desires yet I feel so much the carnal propensities of my nature that my best offerings are marred with uncleanness. And how helpful in this conflict to realize tokens of Christian love and fellowship of the saints by the pen or tongue. Can it be strange to be ready to conclude that, as I have so little confidence in myself, those I love can but have the same confidence in me? When meeting with the saints I have felt my esteem for them loom up while a sense of my unworthiness would let me down and make me feel they have but little Christian love for me until some brother or sister would greet

me with a warm shake of the hand and words of cheer. While I esteem the brotherhood, yet I cannot see how they can me, especially if they see me as I see myself. They that feared the Lord spake often one to another; then how needful the assembling of the saints! This fear is associated with wisdom; then there is instruction to be gained as well as mutual comfort in meeting in the name of the Lord. In addition to meeting in public worship in God's sanctuary, my mind seems to lead me to read the testimony of the old saints and fathers in Israel, some of whom have gone over the Jordan of death into the heavenly Canaan. How comforting to me I find such intercourse, hoping I can bear testimony with them in the truth as it is in Jesus. All these contend for the faith once delivered to the saints in all ages and dispensations from the beginning to the end of time; for they see eye to eye and speak the same things, being evidently taught of God.

I had hoped to see you and many of the brethren and sisters at the Union Meeting at Great Swamp; but the appearance of the weather now is such that I have decided to remain at home. Our age is such that we deny ourselves the privilege of going to meeting when the weather is unfavorable. We have seen the time when we rarely stopped for the weather. Last Saturday, the 23rd, I reached the age of 79 years; and wife will be 69 years the 9th of next March. O! how we are blessed with health and strength to do our own work, and spiritual strength to set our affections above the things of earth. Our love to you and yours.

Yours as ever,

S. W. OUTERBRIDGE.

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Goodman, Holmes Co., Miss., April 2, 1904.

*Eld. Sylvester Hassell—*

BELoved BROTHER IN THE LORD:—My last number of GOSPEL MESSENGER reminds me that my subscription has expired, and I hasten to remit, as I feel like I could not well do without it, as it is about all the preaching I have, I'm so far from any church of our faith and order. I get so hungry for a good old Baptist sermon. I pray the good Lord (if consistent with His will), to hasten the time, and open up a way that we can have the blessed gospel preached in its purity and truth. Please find inclosed \$1.00 for my subscription, and may the blessed Lord enable you to live long to spread the glad tidings of salvation. Asking an interest in your prayers, I subscribe myself your unworthy sister, if one at all,

S. E. BANKHEAD.

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Carolina Depot, N. Y., April 6, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—I send you one dollar to pay for the MESSENGER for another year. I am pleased with your belief of the Bible, and the management of the MESSENGER. I enjoy the good letters of the brethren and sisters. The Lord bless you all in doing right.

(MRS.) SARAH A. HOLLISTER.

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Viola, Oregon, November 4, 1903.

DEAR BROTHER HASSELL:—We appreciate THE GOSPEL MESSENGER very much and esteem it highly for the truth's sake.

The Lord is merciful and gracious, slow to anger and plenteous



in mercy. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him.

In hope of eternal life,

(MRS.) M. M. LACROY.

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Bell Buckle, Tenn., March 3, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—Enclosed find P. O. order for one dollar for another year for THE GOSPEL MESSENGER. We have been taking it so long that it has become a fixture in our house. May the Lord bless and uphold you, is the prayer of your sister,

SUE E. FIELDS.

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San Antonio, Texas, April 8, 1904.

*Elder J. E. W. Henderson—*

DEAR BROTHER IN THE GOSPEL:—I herewith remit you ten cents for one of your books of the Ramah Council Proceedings. I am a subscriber to THE GOSPEL MESSENGER, and highly praise the vindication and able manner in which you and Eld. Hassell set forth the inspired truths of the Son of God. I take five Primitive Baptist papers, but deem THE GOSPEL MESSENGER the cleanest and ablest, most filled with "words of grace, seasoned with salt," and hence the best of them all. The wisdom which cometh down from above, even from the Father of lights, is first pure, then gentle, easy to be entreated, etc. When God sends forth His Spirit to reveal in the hearts of any of the people of every kindred, tongue, and nation, in the dispensations of times as it hath pleased Him, it shall not return unto Him void, but shall accomplish that whereunto He sent it. The Spirit takes of the things of Christ and reveals to their quickened spiritual comprehension to see and to know God, whom to know is life eternal. The Comforter, that Christ promised, was the Holy Ghost, who should testify of Him. When one has been made a new creature in Christ, he understands that Christ was in the world reconciling the saints unto Himself. He who knew no sin being made sin for them, that they might be the righteousness of God in Him, He having been made their wisdom, their righteousness, their sanctification, and their redemption, and "of His fulness have all we received and grace for grace." "Ye are complete in Him." "All are one in Christ Jesus." "We love him because he first loved us. Let each one "Who has tasted that the Lord is gracious," "love one another, with pure hearts fervently," and "keep the unity of the Spirit in the bond of peace," so that our "prayers be not hindered." When we bow our knees to the Father of our Lord Jesus Christ, let us pray that the riches of His grace may abound to the whole family of the saints, giving Him all glory, that we "may be strengthened by might in the inner man," that Christ may "dwell in our hearts by faith," "that we be rooted and grounded in love," "may" "comprehend" what is the breadth, length, depth, and height, and knowledge of the love of Christ" which passeth human knowledge, and that we may "be filled with the fullness of God."

May God bless you and Eld. Hassell in your pilgrimage. I have been on Zion's watchtower about 43 years. Remember me in your prayers to God.

ELK JOHNSON.

Waco, Texas, March 26, 1904.

DEAR BROTHER HASSELL:—Enclosed please find one dollar in currency for this year. I do not wish to miss a number, for it is a great feast and comes laden with precious news and glad tidings. I especially enjoy Elder Henderson's Christian letters. They, as well as yours, are of great comfort to us. May the good Lord spare each of your to continue to edit such an able pamphlet, to edify and instruct His people, is the prayer of an unworthy sister,

ANNIE HELM.

Goldthwaite, Texas, June 12, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—Enclosed you will find money order for two dollars, which please place to my credit on THE GOSPEL MESSENGER. I am well pleased with the policy you are carrying out in the great work you are doing. If all our writers and editors could be as gentle, kind, and conservative, there would be a greater tendency to union than there is among our poor, torn, and bleeding Zion. May the good Lord hasten the time when all His ministers together with all the brotherhood generally may be willing to lay aside all bitterness, backbiting, and evil surmising, and come together in loving fellowship and union upon the great truths of the Bible and the blessed principles of salvation by God. I trust that you may be spared many years to continue in the great and good work you are now doing, and that the richest blessings of heaven be yours, is my prayer for Jesus' sake.

Your 'little brother in hope,

W. W. FOWLER.

## SELECTIONS.

### ARE THE JAPANESE MENTIONED?

We have never doubted that the greatest possible consequences are to arise out of the present war between Russia and Japan. Whether the "yellow race" is to be victorious and begin an invasion westward, even to the borders of Palestine, we do not know. That this race will *ultimately* do so, we have no doubt whatever. But our able contributor, Mr. Vining, sends a brief exposition of a verse in the Book of Revelation that is certainly worthy of careful consideration. Victors or vanquished, the Japanese might seek an outlet for their congested and ever increasing population, in the valley of the Euphrates. The alliance between England and Japan would facilitate that direction of events. We are pleased to reproduce what Mr. Vining has to say:

The twelfth verse of the sixteenth chapter of Revelation reads in the accepted version as follows:

"And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up, that the way of the Kings of the east might be prepared."

In the revised version the final clause is rendered:

"That the way might be made ready for the Kings that come from the sunrising."

The last words strictly translated, should read: "The Kings who are from an up-springing of the sun." The Greek text is very pecu-

liar, for the word translated, "rising" is in the singular number while in the phrase meaning "the place of sunrise" it always has the plural form. This peculiarity of phraseology indicated a difference of meaning, and the thought therefore is not so much that the Kings came from the sunrising quarter as that they belong to "An up-springing of the sun."

Now the name "Japan" was originally bestowed by the Chinese upon the easterly land from which the sun seemed to them to take its rise. They therefore called that country *Jeh-pan*, "The Sun's Source;" the first syllable being their appellation for the sun, and the second meaning "origin" or "source." Just as a tree springs up from its roots, and water springs up from a fountain, so they considered the sun to spring up from this easternmost land, to which they therefore gave the name of "The Country of the Up-springing of the Sun." With this meaning the term was adopted by the Japanese, and it is now universally recognized as the official name of the empire.

Kings from Japan, alone among the rulers of the earth, are therefore entitled to the designation, "Kings from an Up-Springing of the Sun."

Revelation xvii. 15, removes any possible ambiguity from the phrase, "The water thereof was dried up," for it informs us, "The waters . . . are peoples and multitudes and nations and tongues." The prophecy under consideration therefore states that the population in the neighborhood of the river Euphrates was to be removed, so that the country should lie desolate and practically uninhabited: in order thus to make the necessary preparation for a reception of the Kings from "An Up-Springing of the Sun."

Does not this mean that the overflowing multitudes of Japan, who are seeking an outlet upon the Asiatic continent, will find it in the Euphrates valley, the ancient cradle of the human race? Although this region is exceedingly fertile, and was once the most thickly-peopled district of the world, it now lies deserted, and has thus been made ready for its coming occupants.

The time for this may not be yet, for the plural form "Kings" seems to point either to a Japanese republic, or else to an alliance between Japan and other Oriental nations, in which the Japanese shall take the lead and practically constitute the governing power of all the eastern races. Possibly both of these changes may take place in the future; but however this may be, and whether the complete fulfillment of this prophecy occurs immediately or is postponed for later days, we certainly seem to be clearly told that an important part in the closing history of the ages is to be played by the rulers of "An Up-Springing of the Sun."—*Watchword and Truth, of Boston, Mass.*

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#### FALSE AND CONTRADICTIONARY.

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It will be remembered that the witnesses against our Lord could not agree amongst themselves—yet He was condemned by the unregenerate rulers of the Jewish race. The witnesses against the Bible cannot agree in their theories—yet men, who still persist in calling themselves Christians, join in its condemnation. A writer in the *New York Sun* says:

"The Higher Criticism since 1850 has given us 76 different theories on the origin and character of the books of the Pentateuch; 113 dif-



ferent theories on the historical books of the Old Testament; 108 on the poetical books; 98 on the great prophets; 144 on the minor prophets—that is a total of 599 on the origin, value and inspiration of the books of the Old Testament. The Higher critics have published 208 different theories on the value of the books of the New Testament.”

We do not vouch for the accuracy of the *number* of different theories named, but we are quite prepared to believe that the writer has not overstated the facts. Can any deference be paid to a set of hostile critics whose conclusions are so numerous and so contradictory? Truth is always in harmony with itself—falsehood invariably produces discords and leads to destruction. But the *attitude* of men towards the *written* Word of God, reveals the character of the man, just as accurately as when it is seen in connection with the *Living* Word. Christ and the Scriptures stand or fall together.—*Selected.*

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### THE CRITICS CRITICISED.

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Prof. Sayce, who began life as a destructive critic, but was converted from the error of his ways by the stubborn facts revealed by archæology, has just published a small book of great value. He sums up his own views of the methods and conclusions of these enemies of God's word in seven conclusions. They are briefly condensed by *The Life of Faith* in this way:

(1) The critics treat the Bible as if it had been written in English, and by English authors.

(2) In the case of books in their own tongue, and by known authors, they have failed in every instance to discover and show joint authorship. How, then, in all the world, is it possible for them to dissect up an Oriental book like the Bible, written in a dead language, a fragment only of which remains.

(3) The philological, or language basis of criticism has again and again been shown by monumental remains to be untrustworthy. The existence of histories, literature, and historic personages of Egypt, Babylonia, and Greece, all categorically denied by the critics as ever having had an existence, has now been established by the monuments.

(4) The critics hold we must come to the age of Solomon before the state of literature permitted of the production of the Bible writings. The monumental facts show that centuries before Moses, writing had reached a stage adequate to all requirements.

(5) The two, so-called, accounts of the Deluge appear also in the Babylonian tablets. This overthrows the position of the critics.

(6) The Law of Moses, which the critics bring down to the time of the exile, shows marked evidences of having been suited to a people who had not attained to a high state of culture and civilization. The book of the Law of Khammurabi, or Amraphel, eight centuries earlier than that of Moses, shows points of civilization in advance of the Mosaic code.

(7) The numerous names in Genesis xiv. have been found on the monuments, some of them letter for letter.—*Selected..*

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### NO CLOUDS—NO GLORY.

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I watched a glorious sunset, marveling at the beauty, wherewith the evening skies were all ablaze and adoring Him who gave them

their matchless coloring. On the next evening I resorted to the same spot, hoping to be again enraptured with the gorgeous pomp of ending day, but there were no clouds, and therefore no glories. True, the canopy of sapphire was there, but no magnificent array of clouds to form golden masses with edges of burning crimson, or islands of loveliest hue set in a sea of emerald; there were no great conflagrations of splendor or flashing peaks of mountains of fire. The sun was as bright as before, but for lack of dark clouds on which to pour out his luster, his magnificence was unrevealed. A man who should live and die without trials would be like a setting sun without clouds.—*C. H. Spurgeon.*

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

---

### JOHN T. HALBROOK,

son of William A. and Katharine Halbrook, was born in Tennessee, November 12, 1837, and died February 27, 1904. Emily May Wade, to whom he was married May 28, 1861, was born January 1, 1842; died January 7, 1892. Owing to Father Halbrook's age, 90 years almost, we were in a measure prepared for his death, but this demise, following so closely so brief an illness, and within less than one month after his father's death, came as a shock to Salem church and the entire community. He had a severe attack of La Grippe on Monday, pneumonia developed on Thursday, and he breathed his last at 7 o'clock a. m., on Saturday. Thus passed away one of the best men of his community; he had enjoyed the love and esteem of the entire brotherhood of Salem church, and all other Baptists with whom he came in contact. They were received into the fellowship of Pleasant Hill church in Tippah County, Miss., in the early '70's, and were the first subjects that the unworthy writer had the pleasure of baptizing; they lived exemplary lives as Baptists and as citizens. Five children were born to them. But one, Mrs. Frances Casey, survives him, the others having died quite young. Since the death of Sister E. M. Halbrook, his home has been with his daughter's family, the head of which, J. M. Casey, is one among the best of our citizens. How sad to part with friends so dear, but God knows best. So let's meekly submit to His will, realizing in our hearts that He doth all things well. He was set apart to the deaconship a few years after they joined the church. The unworthy writer conducted the funeral services in prayer and song, endeavoring to direct the minds of sorrowing ones to Jesus, who alone can give lasting comfort and peace to wounded hearts. Elder C. T. Nance took part in the exercises.

"My soul, come meditate the day,  
And think how near it stands,  
When I must quit this house of clay,  
And fly to unknown lands."

J. W. NORTON.

Oglesby, Texas.

## MRS. L. ISDAL.

Mrs. Louvitacus Isdal was born in Upson County, Ga., August 26, 1832, and departed this life June 29, 1904. She was the daughter of James and Katy Jordan, and was married to Talbert Isdal, January, 1850, and to this union were born eight children—three sons and five daughters; four daughters survive her. She joined the Primitive Baptist church at Bethlehem, Upson County, Ga., September 4, 1874, by experience, and was baptized the day after by the pastor, Eld. S. Bentley, and she lived a consistent member till death. She was a faithful wife and mother, an humble and devoted Christian, and strong in the faith of salvation by grace. She was afflicted several months with cancer of the stomach, but bore her affliction with great patience and Christian fortitude, and died in the full triumph of that faith, to wait the resurrection morn. Weep not, children and grandchildren, and try to follow her precepts and example. Weep not as those without hope, for her life was such to assure you that your loss was her great gain. May God help her children and grandchildren, is the prayer of the unworthy writer.

J. M. McFARLIN.

## APPOINTMENTS.

If the Lord will, Elds. Sylvester Hassell and M. B. Williford, of the Kehukee Association, N. C., will preach as follows:

- Concord, Pike Co., Ga., Friday night, Sept. 2.
- Enon Church, Meriwether Co., Ga., Sat. and 1st Sun., Sept. 3 and 4.
- Bethel Church, Meriwether Co., Ga., Monday, Sept. 5.
- Providence Church, Meriwether Co., Ga., Tuesday, Sept. 6.
- Flat Rock Church, Meriwether Co., Ga., Wednesday, Sept. 7.
- Emmaus Church, Upson Co., Ga., Thursday, Sept. 8.
- Bethlehem Church, Upson Co., Ga., Friday, Sept. 9.
- Mt. Carmel Church, Crawford Co., Ga., Sat. and 2d Sun., Sept. 10 and 11.
- Providence Church, Crawford Co., Ga., Monday, Sept. 12.
- Salem Church, Crawford Co., Ga., Tuesday, Sept. 13.
- Sharon Church, Monroe Co., Ga., Wednesday, Sept. 14.
- Yatesville Church, Upson Co., Ga., Thursday, Sept. 15.
- Macon Church, Bibb Co., Ga., Friday and Sat., and 3d Sun., Sept. 16, 17, and 18.
- Sardis Church, Bibb Co., Ga., Monday, Sept. 19.

## ASSOCIATIONAL NOTICES.

The Ocmulgee Association is to be held, D. V., the second Friday, Saturday, and Sunday in September with the church at Mt. Pleasant, Jones Co., Ga., ten miles from Macon, Ga., six miles from Holton, Ga. (Southern R. R.), and eight miles from Gray, Jones Co., Ga. (Macon and Northern R. R.). Those coming by rail should notify J. N. Mathews (Church Clerk), Wayside, Ga., R. F. D. No. 1.

The Echeconnee Association is to be held, D. V., the third Friday, Saturday, and Sunday in September, with the church in Macon, Ga.



## TO THE PUBLIC.

Yes, I still have plenty of my books on hand, but please do not send me checks on banks for so small an amount, as it costs me ten cents to go into the city and ten cents to collect. Send two cent postage stamps when not convenient to send P. O. order, and address

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(South) Macon, Ga.

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## THE RAMAH COUNCIL.

A pamphlet of forty pages, containing a statement of the rise and progress of the troubles among the Baptists in Southeast Alabama which led to the call and assembling of the Council, prepared by Elder J. E. W. Henderson.

Price, 5 cts.; six copies, 25 cts.; 12 copies, 50 cts. Send orders to J. E. W. HENDERSON, Troy, Ala.

## FOOTSTEPS OF THE FLOCK, BY ELDER JOHN K. BOOTON.

This book of 407 pages is a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc. There are copious quotations from John Gill's most sound, learned, and able exposition of the Scriptures, and from Church Histories; and it contains the address of the Old School Baptists at the Convention at Black Rock, Maryland, in 1832, and a history of some of the oldest Primitive Baptist Associations. The book is sound and instructive, and should find a permanent place in the library of every Primitive Baptist family. Price One Dollar, postpaid.

Do not send any order to Elder John K. Booton, as he is dead, and such order can not be collected; but send all orders to his widow—

MRS. EMILY BOOTON,  
Luray, Page Co., Va.

## THEY ARE KIN.

The Relationship Between Catholics and Protestants, or Every Child Favors its Parents. By John M. Morrow, Pastor of the Primitive Baptist Church at Anson, Texas.

The price of this little book has been reduced from 25 to 10 cents. Several of God's ministers have said, "I wish every child of God on earth would read it." Any person who loves truth and who, after reading it, thinks it is not worth what they paid for it, please return it to me with their objections, and I will refund their money or stamps. Sent post paid on receipt of 10 cents in money or postage stamps. Address Elder John M. Morrow, Dowell, Fisher County, Texas.

## JOSHUA LAWRENCE'S BOOK.

This book was published in 1829 by the inimitable and gifted Elder Joshua Lawrence of North Carolina, as a defense of the Kehukee Association and of the Bible doctrine and practice, against the inroads of Fullerism and Mission Boardism, stated salaries and a system of tithing as taught by the then rising and fashion-loving clergy. His arguments are certainly unanswerable, and while we might not adopt every expression used, yet withal it sets forth what our people mainly believe and practice. Instead of denying the scriptural truth as to the proper carnal aid to the ministry, he boldly affirms and emphasizes that, and sets forth a most forceful rebuke to those who do not aid their ministers according as the Lord has prospered them. While opposing legalism yet he urges and insists on good works and Bible obedience as God's appointed way to show our faith, and thus bring out those things that shows him not to be an extremist. This book was written before the Black Rock Convention and before the starting of *The Signs of the Times* in 1832. 25 cents per copy, or \$2.50 per dozen.

J. H. FISHER, Graham, Texas.

## DR. B. J. KAY'S LUNG BALM TABLETS.

These are the cheapest, most convenient and effective remedies for coughs, sore throat and hoarseness that I have ever found. They are sent by mail for twenty-five cents a box. This notice is published without charge to the company, and simply for the benefit of suffering humanity. Send all orders, with the money, to the Dr. B. J. Kay Medical Co., Saratoga Springs, New York. This company has a capital stock of \$400,000, and manufactures several other valuable remedies.

S. H.

## THE KEHUKKEE ASSOCIATION.

The 139th Annual Session of the Kehukee Primitive Baptist Association is appointed, D. V., to be held with the church at Nashville, Nash County, N. C., 10 miles west of Rocky Mount, N. C., on a branch of the Atlantic Coast Line R. R., the last Wednesday, Thursday, and Friday in September (Sept. 28th, 29th, and 30th). Visitors should reach Nashville on Tuesday, Sept. 27th. All lovers of truth are cordially invited to attend. Ask for reduced rates on the railroads.

S. HASSELL, Mod.

M. T. LAWRENCE, Clerk.

## MY REASONS FOR LEAVING THE NEW-SCHOOL BAPTISTS.

Having received many requests to reprint my book, "My Reasons for Leaving the New-School Baptists," I have decided to get out a new edition. I have published and circulated 5,000, but this seems to have been only an advertisement to create a demand. More requests are now coming in than ever before for them.

All who will send on their orders now, for one or more, at 25 cents each, will help me bear the expense and burden.

I have received many words of encouragement about its benefiting some in seeing the true church. I hope it will do good.

J. H. FISHER,  
Graham, Texas.

Don't send stamps.

## MODERN SECRET SOCIETIES.

The above is the title of a little book of 320 pages just written by Charles A. Blanchard, President of Wheaton College, Wheaton, Illinois, and President of the National Christian Association (opposed to secret societies). It is the latest and one of the best books on this large and growing evil of our country. Those who wish to know the real truth about these heathenish institutions should send seventy-five cents to the National Christian Association, 221 West Madison Street, Chicago, Ill., and get a copy of this interesting and valuable book.

## PRICE REDUCED.

Hymn and Tune Book, by Durand & Lester. Price reduced to \$7 per dozen, sent at expense of purchaser. Sample copies, 80 cents, postpaid. Those sending orders will state which kind of notes is desired, round or shape. Send orders to Elder Silas H. Durand, Southampton, Buck County, Pa.

*Dear Brother Hassell—*

Will you say in THE MESSENGER that I have yet on hand a few copies of "Reminiscences and Letters of Mary Parker," price reduced since her death to 50 cents; and a few copies of "Meditations on Portions of the Word," price \$1. Your brother in hope,

Southampton, Pa., November 18, 1901. SILAS H. DURAND.

## PRICES OF PLAIN BIBLES BY MAIL.

I can furnish by mail plain Bibles at the following prices:

Pica Type,	-	-	-	-	\$2.50
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New Testament and Psalms, according to size of type, \$1.00, 65 cents, 40 cents, 30 cents and 20 cents. New Testament, in agate type, 10 cents. Oxford Bible, in agate type, to cash subscribers, \$1.00.

These prices include postage.

S. HASSELL.



Vol. 26.

No. 10.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

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OCTOBER, 1904.



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# The Gospel Messenger.

OCTOBER, 1904.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 26.    WILLIAMSTON, N. C., OCTOBER, 1904.    No. 10.

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## RISING TO GOD.

---

Now let our souls on wings sublime  
Rise from the vanities of time,  
Draw back the parting veil and see  
The glories of eternity.

Born by a new celestial birth,  
Why should we grovel here on earth?  
Why grasp at transitory toys,  
So near to heaven's eternal joys?

Shall aught beguile us on the road,  
When we are walking back to God?  
For strangers into life we come,  
And dying is but going home.

Welcome, sweet hour of full discharge,  
That sets our longing souls at large,  
Unbinds our chains, breaks up our cell,  
And gives us with our God to dwell.

To dwell with God, to feel His love,  
Is the full heaven enjoyed above;  
And the sweet expectation now  
Is the young dawn of heaven below.

J. GIBBONS (1732).



UNION MEETING.

---

DEAR BROTHER HASSELL:—It will be remembered by many that Mount Olive Church, near Opelika, Ala., made a call for a three-days' meeting for the fifth Sunday in July, beginning on Friday before. Accordingly, several of the churches of the old Olive Association (now dissolved) responded to our request and were present to take part in the meeting. We met on Friday morning, and after some introductory remarks by the writer, we listened to a very comforting discourse by Eld. S. H. Whatley, of Georgia, from the text, "Man shall not live by bread alone," etc. Then, after an hour's intermission, the church held a conference, in which all were invited to seats, and we received one member, a brother, by experience, and the rest of the evening was taken up in hearing short statements from brethren from different parts of the country, all speaking in perfect harmony and in much brotherly love.

We met Saturday morning at 10 o'clock, and heard preaching by Eld. I. T. Bradley, of Coffee County, Ala., followed by Elder D. M. Jenkins, of the Beulah Association—both speaking with much liberty and to the edification of the church. In the afternoon we had a short conference, and renewed invitation to brethren and sisters to seats, and again were blessed to hear Elder Whatley speak of the wonderful works of God.

Sunday morning many were present at 9:30 to witness the baptism of the brother who joined on Friday, administered by the pastor in a beautiful pool near the church. We then repaired to the house, where all were soon seated, and profound silence prevailed for one hour and fifteen minutes while we listened to the feeble-bodied but strong spiritual-minded Eld. J. E. W. Henderson. His physical force seemed to increase from start to finish; and while he spoke in his usual calm way, still his discourse was so clear and forceful upon the doctrine of sovereign grace that no Arminian would dare have approached it. We wondered how such a man could ever be called an Arminian. Elder Bradley again preached a short discourse, which seemed to stir the souls of the

congregation. Then followed a few closing remarks and giving of thanks in short prayer by the writer, and the meeting closed with many demonstrations of gladness and sadness. We were glad of the great feast we had received, and sad at the thought of parting with those whom we loved so dearly. We had feared that the meeting would not be blessed; but, notwithstanding our sinful doubts, the good Lord abundantly blessed us even above what we could have thought. "Bless the Lord, O my soul, and all that is within me bless His Holy Name!" On the first morning I felt so poor and needy, so blank and awkward, I was so ashamed of my every movement. O! could I preside at the meeting? I thought surely the church would be ashamed of me as their pastor before the visitors. But instead they received me as an angel of God. But I need a new manifestation even now of God's Spirit and grace. At all times I serve God with all humility of mind and temptations and many tears.

The brethren of Bethlehem church, near Notasulga, Ala., on the Western R. R., twenty miles south of Opelika, requested a meeting of this kind to be held with them next year, beginning on Friday before the fifth Sunday in July, continuing three days, where we would be glad to meet many brethren, sisters and friends.

J. T. SATTERWHITE.

Five Points, Ala., Aug. 3, 1904.

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### HUMILITY.

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CRAWFORDSVILLE, IND., Aug. 10, 1904.

MY DEAR BROTHER HASSELL:—I just read in your paper the words—

"For sure of all the plants that share  
The notice of Thy Father's eye  
None proves less grateful to His care  
Or yields Him meaner fruit than I."

I read and re-read these words, and they seemed so true in my case I wanted to tell you about it. I have been saved from a self-righteous feeling, yet burdened with a sense of unworthiness. With me it is not only a feeling of unworthiness, but I know it is real unworthiness; so the mercy of God is my only hope.

I also read and re-read the words: "But Hezekiah rendered not again according to the benefits done unto him, for his heart was lifted up"; and, as I review my poor life, I know this too is true of me.

I know God's mercy to me has been great in temporal things, and I hope He has had mercy on me in the pardon of my sin, but I have not rendered again according to all these benefits.

Your brother in hope,

J. H. OLIPHANT.

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### GOSPEL DISCIPLINE.

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MACON, GEORGIA.

We have precept and example for all gospel work pertaining to a church; according to which every church must regulate her own internal affairs; none else may or can. Where there is dissension, variance, etc., in a church, there is sin; but the sin is confined to the person guilty until the church delays to deal with it, when it becomes her sin also. Let every one guilty of wrongdoing go at once to his home church in conference and confess his sins and ask pardon, that is, if his sins grieve him; and there is no better sign of being born of God: when it is the duty and sole right of that church to judge his case and by forgiveness remit his sins; or by exclusion retain them: that is to himself, while she will be clear of them. But suppose a member persists in disorder, nor will hear the admonitions of brethren, nor confess to the church. Such a case is not one overtaken in a fault, but one that deliberately continues in wrong, and the brethren should bring him to the bar of the church and exclude him, though he be the right hand or eye, or biggest preacher. So let all disorderly churches proceed, and *then*, and not *till then*, will love and peace prevail.

Suppose an excluded member wants to be restored. Then, though a thousand miles away, he must come to the same church that excluded him to be restored. His sin was directly against the church of his membership; here his debt was contracted and is due, and here he must come to pay it. Hence, a member regularly ex-



cluded must remain so till the same church restores him. But suppose a church should unjustly, wrongfully exclude one or more, who, believing they are right, can not confess? Then any neighboring church aware of the fact and feeling offended against that church for her unscriptural act, may proceed to labor with her according to the law in Matt. xviii., applying to personal offenses; for the same disciplinary law that applies individually applies collectively. Else the members collectively are without law. And if this church persists in her error, nor will hear the two or three churches that go at the last (by representation) in effort to reclaim her, then these two or three churches may depose her, that is, suspend her official authority as a church. This does not destroy her no more than exclusion destroys a brother; but it lifts the responsibility of their sins from off the church. Either may be restored by repentance. Then, what is to become of those brethren wrongfully excluded? Any church may receive them on a confession of their faith. I have been so often asked about receiving one on "confession of faith," that I will here say that to receive a member thus is always to declare that the church granting them a letter of dismissal—in the above case excluding—has since departed from the faith; otherwise to receive one is unscriptural.

May not one church call on another for help? We have but one instance in the New Testament, and that was on a question of doctrine or faith involving the question of eternal salvation, for some members at Antioch said, Except the Gentile brethren are circumcised and keep the law of Moses, they could not be saved: and faith is as the life of the one body or church, the vital current belongs alike to each member of the body; hence, to be disturbed or impeded interests and concerns each member, in proportion to position and importance. That the mother more especially and directly answers to the life of her children than they, giving her a first right to determine any question concerning it, may indicate why they carried this question to the mother church at Jerusalem, the Apostles, elders, and brethren there, where it was discussed and settled, and in a church capacity.

While in a practical sense, or as to discipline, each

church regulates her own affairs and governs her own house in all local matters, yet should do so according to the tenor and spirit of the gospel law. And how clearly churches are furnished for all their internal regulations—for all necessary work and the manner and order of doing it! And how clearly and forcibly forbidden from adopting or substituting or following manner, modes or measures contrary to Christ! And how lovingly members are entreated from following church or preacher going wrong! Yet how many have not the courage, or love church or preacher too well, or surmise hurtful consequences to themselves, to go or protest against them! Will God hold them guiltless? Behold how many are asleep—dead spiritually. Yet I know how hard it is. I once voted against an entire large church (Cat Creek, Lowndes County, Ga.). It was a terrible thing for me to do, but more fearful to deny Christ in the unscriptural measure. But a month after the whole church save one or two stood with me and reconsidered their act, and not one hurt with me as I had feared. The first and best thing in all things is to *obey God*—be true to Christ, and He will care for the consequences.

Then brethren seeking means to put away division and disorder from churches that peace and love may once more prevail, remember that sacrifices used to put away all sin, yet the Lord says that to hearken and obey is better than sacrifices. Then let every member and every church, as such, hearken to Christ and obey the gospel rule, and every church will purge away the leaven of her own wickedness. No other church, much less any meeting apart from the church, can. And let every disorderly, guilty member come to the bar of his home church, where only it can be done, and put away his sins by repentance and confession. Or if for the lack of this, let the church exclude such and thus put their sins from herself. Oh that the meek and lowly long-forbearing Spirit of Jesus might constrain them to count of it a privilege and not a task to have their sins thus remitted, not out yonder, but here in the house, to the glory of God. And such churches as have departed, return to “the good old way”—the plain, old-fashioned ways.

Jesus makes no advancement; let us stay back with Him. And *then* what love and peace would prevail! What a quiet, restful habitation of divine beauty the church!

R. ANNA PHILLIPS.

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## EDITORIAL.

---

SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala.

Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## THE PRESENCE OF THE LORD.

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The Scriptures clearly teach us that the Lord created and sustains and governs all things, and therefore that He is at all times present everywhere, whether His presence is seen or unseen, manifested or not manifested. I desire, in this article, to speak of the manifestation of His presence, as set forth in the Scriptures and in Christian experience. Adam was a representative of all his posterity; and the Lord's dealings with Adam are symbolical generally of His dealings with all men, and specially of His dealings with all His chosen people. In four respects God's dealings with Adam, or the manifestations of His presence to Adam—in natural blessings, commandments, threatenings, and judgments—are representative of His manifestations to all mankind; and in a fifth respect the manifestations of His presence to Adam—in spiritual blessings—are representative of the manifestations of His presence to His chosen people.



## MANIFESTATIONS OF GOD'S PRESENCE TO ALL MANKIND.

1st. In Natural Blessings. God made Adam in His own intellectual and moral image, and set him over all His other creatures in this world, and put him in the garden of Eden (a word which means pleasure or delight), and gave him a help-meet, a suitable companion, and surrounded him with every natural means of happiness, requiring of him only the pleasant and healthful exercise of dressing or keeping the garden. No being but God could have made these things for Adam and have made Adam capable of enjoying them; and thus the presence of God was manifested in His natural goodness to Adam. And so, although Adam sinned and involved himself and all his posterity in condemnation and ruin, and the natural blessings of God to mankind are not so great as they were to Adam, still those blessings are, for both the body and the mind of man, innumerable and wonderful, unmerited and divine. In the sun, moon, and stars, in the clouds, rain, snow, and dew, in spring, summer, fall and winter, in the torrid, temperate, and frigid zones, in light, air, and water, on continent and island, on land and sea, on mountain, valley, and plain, in minerals, plants, and animals, there is the greatest variety of objects adapted to call forth the pleasurable activity of every faculty of the human mind and body; and in all these objects there is a continual manifestation of the wise and powerful and kind presence of God to all mankind, proving not only His existence, but that "He is good to all and His tender mercies are over all His works"—man being the recipient of the highest order of this natural goodness of God.

2d. In God's Commandments. God commanded Adam to replenish and subdue the earth, and to have dominion over all other earthly creatures, but He commanded him not to partake of the fruit of the tree of the knowledge of good and evil; these positive commandments are more or less pleasant to all natural men; and the negative commandment, while being a restraint upon Adam's natural appetite and an evidence of his subordination to his beneficent Creator, was most wise and kind, in leading him to realize his obligation and his accountability to God, and, if he had obeyed this com-

mandment, he would have escaped death, the most terrible of all natural evils. Not only do all mankind who live in countries where the Scriptures are circulated know the positive and negative commandments, or the moral law, of God to man, but all mankind who live in so-called heathen countries have the light of nature, reason, and conscience, which shows them the general difference between right and wrong, and their dependence upon and accountability to a Divine Power, and which excuses them when they do what is morally right and accuses them when they do what is morally wrong, so that, according to the Scriptures, all mankind are without excuse for their sinfulness, and are justly under the condemnation of God's law.

3d. In God's Threatenings. God threatened Adam with death if he ate of the forbidden fruit; and yet Adam, though knowing the consequences, deliberately and wilfully disobeyed God, and preferred to die with Eve rather than to live with God. Even so the heathens, as well as those who live in more enlightened lands, have a natural belief that, for their wickedness, they will be divinely punished either in this life or in the life beyond the grave.

4th. In God's Judgments. God brought Adam into judgment for his disobedience, and sentenced him to laborious toil and death; and, for nearly six thousand years, Adam's posterity all over the world have been painfully realizing their inheritance in the severe but righteous judgment of God pronounced and visited upon their sinful father and federal head and representative. It does not matter in the least whether the sinning, toiling, and dying descendants of Adam understand or believe that he represented them in his transgression—the visitation of the Divine judgment of toil and death upon them proves the fact.

While the presence of God is manifested to all mankind in these four respects—in natural blessings, commandments, threatenings, and judgments—yet no human beings thoroughly and permanently realize His presence in any of these facts except those who are born and taught of His Spirit.

## MANIFESTATION OF GOD'S PRESENCE TO HIS CHOSEN PEOPLE.

5th. In Spiritual Blessings. After Adam's transgression, God promised him that the Seed of the woman should bruise the serpent's head, while the serpent should bruise his heel—that Christ, the Son of the Virgin Mary, should, by His human sufferings and death at the hands of wicked men instigated by the Devil, destroy forever the power of Satan, sin and death over His chosen people; and God clothed Adam and Eve with coats of sin, representing the perfect and permanent robe of Christ's righteousness with which He clothes His people, instead of the poor, partial, flimsy fig-leaf righteousness of their own works with which they previously clothed themselves. The elect, redeemed, and regenerated people of God are taught by His Spirit to realize His presence in all their natural blessings, and in all His holy commandments, and in all His severe threatenings, and in all His terrible judgments; and they are enabled by His Spirit to realize His gracious and loving presence in all their spiritual blessings—in being born and guided of His Holy Spirit, in feeling their guilt and condemnation by His righteous law, and that He has given His dear Son to become a man to live and labor and suffer and die for them, to bear all their sins in His own sinless body on the bloody and shameful cross, to make reconciliation for their iniquities, and to bring in for them an everlasting righteousness, to rise for their justification, and to ascend to His mediatorial throne to intercede for them, and in His precious promises to be always with them, to guide, comfort, sustain, and protect them, to bless all their sufferings to their spiritual good, to be with them in all the deep waters and the fiery trials, even in the dark and lonely valley of the shadow of death, to bring them off more than conquerors over every enemy, and at last to take them to Himself in both soul and body, to be like Him and to dwell forever with Him in heavenly glory. The clearly and uninterruptedly manifested presence of the Lord in the infinite perfection of His spiritual, holy and loving beauty is all the salvation and all the desire of the heaven-born soul.

S. H.



## THE REMNANT OF JACOB.

## AS A DEW.

"And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."

## AS A LION.

"And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver." (Micah v. 7, 8.)

By the *Remnant of Jacob* is meant the children of God: "The Lord's portion is His people, Jacob is the lot of His inheritance" (Deut. xxxii. 9). Paul mentioned them as a remnant, saying: "There is a remnant according to the election of grace" (Rom. xi. 5). The Lord had a people among the Jews according to the election of grace, who are referred to in our text as the *Remnant of Jacob*; while all the Jews were lineal descendants of Abraham according to the flesh, yet they are not all reckoned as children of Abraham by faith in Jesus Christ; for this were to be the children of God in the gospel sense.

The first part of our text teaches that the remnant of Jacob—the church—are from the Lord; as the dew from the Lord, they descend from the Lord, that is, they are born from above, their divine life and every grace that adorns them "is from above, and cometh down from the Father of lights." Thus they are partakers of the divine nature—new creatures in Christ.

And this Remnant—a few out of the many fleshly descendants of Jacob, thus born from above, shall be among many carnal Jews (not thus born of God), as a dew from the Lord, as the showers upon the grass, that tarry not for man, nor wait for the sons of men, that is, their existence in their new character, their presence among many people in the world, and their savory moral

influence, are neither the effects of the wisdom and works of man, in their origin, nor dependent upon the subsequent developments of human wisdom and knowledge for their perpetuity, no; no more is this the case than is the literal distilling of the dew and the falling of the showers of rain upon the earth; their progress is impelled by a higher and infinitely greater Power. Thus they are among many people as a dew from the Lord, and their presence and spiritual development is of priceless value to the people, as the light of the world and salt of the earth.

The presence of this Remnant of Jacob—the church of God—was first manifested among the Jews, and the gospel was first preached to them (Acts xiii. 24-26, 46). But the masses of the Jews rejected the testimony of the gospel, or “put it from them”; they witnessed the outward effects of the descending power of the Holy Ghost by which the gospel was preached (1 Pet. i. 12), but they knew not from whence it came, nor what it meant, no more than an infant could understand the providence of God in sending the dew and the showers of rain upon the earth. So the church, the cottage in the vineyard, the remnant of Jacob, served the purpose of Him who created and established it among the thorns, the persecutions and oppositions of the Jews, to whom this heavenly light was obscure, and from whom it has been withdrawn for a season until the fulness of the Gentiles be come in (Rom. xi. 25). And thence forward the same Remnant of Jacob—the church—has had her wonderful growth and prosperity among the Gentiles. Armed with faith in the power and wisdom of her Head and Husband, the church was at once established among the Gentiles, and in the inspired courage of faith and hope, the seven shepherds and eight principal men (the ministers of the seven churches of Asia, and the eight writers of the New Testament Scriptures—Micah v. 7, 8), have executed their work with that holy boldness, fearlessness, and power typified by the lion among the beasts of the forest, and the young lion among the flocks of sheep. Their holy service in its very nature being averse to human reason and worldly wisdom, has had the effect indicated in the second verse of the text;

they have demolished many a stronghold of idolatry, and torn in pieces many a fine-spun theory of carnal teachers, and brushed away the scales of error and mists of darkness from the minds of many a dear child of God, whose life devotion would have otherwise been spent at the shrine of human ignorance and superstition (Acts xvii. 22, 23).

As the Jews were ignorant of the infinitely holy character of Jesus, and consequently crucified Him, so the world has ever been ignorant of the character of the true and only church of which He is the Maker and Builder. They fail to understand that the church is a garden enclosed, a fountain sealed, a spring shut up. This "Remnant according to the election of grace," under the guidance and leadership of the "Lion of the tribe of Judah," is "going through" this dark and horrid wilderness, and He will accomplish for them a glorious conquest and final and everlasting victory through the rich merit of His own precious blood in which they are bathed unto spotless purity and holiness, according to the eternal electing grace of God which was given them in Christ Jesus before the world began.

J. E. W. H.

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### A GOOD MEETING.

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The Union Meeting of Baptists of the several churches of the former Olive Association and of several other churches and Associations, which meeting was held at Mount Olive, Lee County, Ala., three days, including the fifth Sunday in July, 1904, was one of the most delightful occasions that I ever enjoyed. Everything necessary had been duly arranged for the comfort and convenience of the people in attendance, and the company was entertained and cared for in a very kind and hospitable manner by the church and their friends, all of whom manifested the utmost desire to contribute to the interest and profit of the occasion; and, best of all, it was evident to the spiritually minded that the Lord was present by the power of His Spirit and grace to bless and sanctify the services rendered by His children. The preaching was harmonious, the prayers fervent and



earnest, and the singing animating and delightful to the ear and heart. The church held a conference and received a brother by experience and baptism. Elders D. M. Jenkins, S. H. Whatley, I. P. Bradley, J. T. Satterwhite, pastor of Mt. Olive church, and the writer were present.

J. E. W. H.

### BORDERING ON THE LINE.

Trembling I stand near the line which divides  
 This world from the world that's to come;  
 Panting I cry for the wisdom that guides  
 The weary ones on to their beautiful home.  
 But dimly I keep within view the bright star  
 That once rose o'er the darkness below;  
 And see the bright mansions of glory afar,  
 Which hope sweetly whispers, The Lord will bestow.  
 O faith, thou strong cable, that reaches so high,  
 And fixeth my anchor above;  
 Though distant—far distant—by thee I draw nigh,  
 And bask in the river of love.

Yes, dear reader, your humble scribe is near the dividing line, and is mentally looking into the narrow confines of the sleeping vault, and contemplating its silent gloom, and striving to depict the scene in its most favorable aspect, a bed of unconscious repose for the mortal until it must put on immortality—until “mortality shall be swallowed up of life.” I have very frequent meditations upon this subject of late, and become more and more familiar with the contemplation of death, burial, and resurrection, and I sometimes find real comfort in the thought that my earthly trials and turmoils are soon to end; and upon this suggestion arises the question, Will I be the better off beyond the change, or will it be more miserable and forever unhappy for me in the future state? The Lord alone knows, but I hope for the better—even for the best. It is a great reward to hope for; but our hope embraces a glorious resurrection and a glorious body in the likeness of Jesus. My soul shudders at the bare thought of being disappointed in the blessed anticipation.

I have been reading and speaking to the people about the death and resurrection of the Saviour, and about His ascension up into heaven in His glorious Messianic body, and how He is now interceding for His people

whom He redeemed, and the theme seems more precious to me now in my last days of mortal weakness than in former times, when I spoke of the same in a mechanical way without that intense interest which I now feel about it. I have been thinking and speaking about the great concern the pious women manifested for the crucified Saviour—how they wished to pay their homage to His name and undertook to anoint His dead body, but never found it in that state; how they said among themselves, Who shall roll us away the stone, and lo, the angel of God had already performed that sacred office, and sat there ready to communicate to them the good tidings that Jesus had risen from the dead. They did not know that, although wicked hands had wrought the bloody deed, and kinder hearts had moved others to bury the body, and human hands had placed the great stone at the door of the sepulchre, yet the office of removing that stone was not to be performed by human agency. No mortal power was engaged to bring up from the dead the great Shepherd of the sheep. For while by man came death, and by man came also the resurrection of the dead, yet it is not by the same man that both these works are performed. Death was by the first man who was of the earth, earthy; the resurrection was by the second man, the Lord from heaven, a quickening Spirit.

And at this point occurs the word of God by the Apostle Paul, to-wit: "And as is the earthy, such are they also that are earthy" (that is, all that descend from the first man, Adam, are in nature like him) "and as is the heavenly, such are they also that are heavenly" (all who are born from above are partakers of the divine nature, which assures the resurrection of the body, and the change therein wrought from a natural to a spiritual body). "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." We have borne the image of the earthy by a natural birth, a birth of the flesh, and in order to bear the image of the heavenly we must be born of the Spirit, or born from above. In all this glorious work of regeneration human means and instrumentalities are excluded.

Now, I have written until my poor, frail body is in pain, and my eyes are dim, and my mind corresponding-

ly weak; and yet have not fairly introduced the subject upon which I intended to write. But I will send this to Bro. Hassell, and proceed to get ready to start to my appointment to speak to the little flock at New Providence, over which, I trust, the Lord hath made me overseer, to feed them and care for their spiritual welfare in the name of the great Shepherd. If not deceived, I love His cause and dear people; and if deceived in this, I am deceived in all my experience; for this feeling began the very day and hour in which I felt the pardoning mercy of God.

J. E. W. H.

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### A NEW EDITION OF ELD. T. J. BAZEMORE'S AUTOBIOGRAPHY AND BOOK OF SERMONS.

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The first edition of this book was issued in 1901, and a second edition has just been issued by Brother D. H. Goble, Greenfield, Indiana. The second edition contains a good engraving of Brother Bazemore and his wife, Sister Alice O. Bazemore, and their signatures. The type is large and plain.

The Autobiography occupies 148 pages; then follows an Address by the author to his Children; and then four Sermons, on The Faith Which was Once Delivered unto the Saints, The Holy Scriptures, The Gospel Rule, and Discipline. Brother Bazemore gives, in his Autobiography, the natural history of himself and family, his Christian experience and Call to the Ministry and Ordination, his numerous preaching tours, the names of hundreds of ministers whom he has met, and his views of the questions of the absolute predestination of all things, and the actual, eternal, vital union of Christ and His people, and the resurrection of the body, and of Associations, and of the "Manifesto Churches" in Georgia. His views are those of most of Primitive Baptists. His Address to his Children is excellent and practical. And his Sermons state clearly the doctrine and order held by the great majority of our people. He shows the scripturalness of our position in regard to Missions and Sunday Schools. Elder Bazemore was the first Editor of THE GOSPEL MESSENGER, and for a while an Associate Editor of *The Primitive Pathway*, and is now an Associ-



ate Editor of *The Primitive Monitor*. His book may be had, postpaid, by sending one dollar to Eld. T. J. Bazemore, Kirkwood, Dekolb County, Ga., or to D. H. Goble, Greenfield, Hancock County, Ind. S. H.

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### BETTER THAN ORPHAN ASYLUMS.

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If Orphan Asylums are kindly and firmly conducted, with due regard to the physical, mental, and moral needs of small children who have been bereft of their parents, they are beneficial and commendable. But there is something better than an Orphan Asylum for such children; and that is for them to be taken and reared tenderly and wisely in a Christian home, where they will be treated as members of the family, and taught and trained to work, and sent to school, and encouraged to read the Scriptures and obey their moral precepts, and taken to the social and public worship of God, and brought up in the nurture and admonition of the Lord. The influences of a *real* godly home having but *few* members are far stronger for good than those of an *artificial* home containing *large numbers* of children. An humble, kind, and reverent Primitive Baptist, in Wilson County, N. C. (Brother William Barnes), who had no children of his own, took and reared in his country home seventeen orphan children. And now an afflicted and kind-hearted brother and sister in Martin County, N. C., who have no children living with them, and who are in only moderate circumstances, have generously offered to take and rear one or two or, if necessary, all four of the little children left by one of our dear ministering brethren, whose wife died last November, and who himself was taken from his earthly to his heavenly home last August. Truly, the spirit of Christian love and kindness has not entirely departed from the human race even during this cold, hard-hearted, selfish, mammon-worshipping age. The Lord be praised for this delightful evidence of true religion still abiding on earth! S. H.

## QUESTIONS AND ANSWERS.

1. Q. Was the new covenant in any way conditional? A. God, in His infallible word, declares that the New Covenant, so far as the eternal salvation of all His elect people is concerned, is absolutely unconditional on their part—that it ensures, according to His purpose from eternity, the everlasting salvation of all His chosen people by the blood of His Son and the power of His Spirit (Jer. xxxi. 31-34; Heb. viii. 6-12; x. 14-17); and He also declares of Christ, the Head of the New Covenant,—“If His children forsake My law and walk not in My judgments; if they break My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with stripes; nevertheless My lovingkindness will I not utterly take from Him, nor suffer my faithfulness to fail. His seed shall endure forever, and His throne as the sun before Me” (Psalm lxxxix. 30-36).

2. Q. What was God’s purpose in afflicting Job? A. To humble even His best servant on earth, showing him his sinfulness and dependence and nothingness, and to demonstrate the sovereignty, holiness, omnipotence, and faithfulness of God, His control of Satan, and the all-sufficiency of His grace to maintain the spiritual life and graces of His people under the severest trials, and to bring them off blessed and everlasting conquerors over every enemy in the end—and to teach these lessons to His people in all countries and in all subsequent ages.

3. Q. In what way did Christ learn obedience by the things which He suffered (Heb. v. 8)? A. As a man He was taught by the Spirit of God and by the unparalleled sufferings that He endured to be submissive to the Divine will in all things, to be obedient unto death, even the death of the cross (Philip ii. 6-8). He had always been obedient to God, but never before had God called upon Him to endure such sufferings as in Gethsemane and on Calvary, and His human spirit learned, by these terrible sufferings, which He knew to be His Father’s will, to submit even to them, and, while He fervently prayed to be spared, if possible, from drinking the bit-

ter cut, yet to cry from His breaking heart to His Father—"Nevertheless, not as I will, but as Thou wilt" (Matt. xxvi. 36-44). His deep sufferings pierced to the inmost recesses of His spirit and abased Him utterly to the will of His Divine and Holy Father. "Tribulation worketh patience" (Rom. v. 3); it did so in the humanity of the Son of God, and it does so with all His chosen and redeemed people, who are conformed by His Spirit to His image (Rom. viii. 17, 29).

4. Q. What was represented by the rending of the veil of the temple at the death of Christ (Matt. xxvii. 51)? A. That the atoning death of Christ, the rending of His flesh which was the veil of His humanity, opened the way for all believers in Him, whether Jews or Gentiles, into the holy and spiritual, solemn and loving presence and service of God (Heb. ix. 12-14; x. 19-22). The ceremonial law was thus shown to have been divinely fulfilled and abrogated; and all true believers in Christ were thus shown to be priests unto God, needing no other mere human priest by whom to approach unto Him. The strong and heavy veil between the holy and most holy place, in the temple, was sixty feet high, and is said by the Jews to have been four inches thick; and it was rent, at the death of Christ, *from top to bottom* by unseen hands, to show that it was the work of God; and the mysterious rending must have been seen by the priests who were then officiating in the temple at 3 p. m., the hour of the evening sacrifice. The Spirit of Christ then left its holy body and entered, within the veil, into heaven forever; and so shall the spirits of all His people, when they leave their bodies, enter into heaven to be with Him because He has died for them.

5. Q. Does Rom. vi. 3 refer to water baptism? A. The two next verses prove that it does. The Apostle Paul, in the 3d verse, says that "as many of us as were baptized into Jesus Christ were baptized (that is, symbolically) into His death"; and he adds, in the next two verses: "Therefore we are buried with Him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even as we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also



in the likeness of His resurrection." Baptism is thus shown to be immersion, and signifies our death and burial and resurrection with Christ by faith—our being planted together with Him, and our rising with Him, and our living with Him, which we realize by His Spirit revealing to us that He died and was buried for our sins, and rose for our justification, so that He and we are in living union—He Himself is our Life, our Wisdom, our Righteousness, Sanctification, and Redemption, all our Salvation and all our Desire.

6. Q. What does Paul mean when he says: "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" (Rom. xv. 20)? A. That he especially desired and labored to preach the gospel to those who had never heard of Christ—to proclaim the good news of a free and full and holy and everlasting salvation by the Lord Jesus Christ to poor sinners who had never heard the gospel of the Son of God. Primitive Baptists are like Paul in most of other respects, especially in believing and advocating the sovereignty of God in His grace and in His providence; but they do not seem to be like him in his earnest and successful desire to "preach the gospel in the regions beyond" (2 Cor. x. 16)—in the sections or countries where Christ has never been preached, although God has a chosen and redeemed people in every nation, kindred, and tongue, and Christ, just before His ascension, commissioned His disciples to teach all nations, and the preached gospel is certainly a great and priceless blessing to all who are divinely prepared to receive it (Gen. xii. 3; Isa. xlii. 6; Mal. i. 11; Rev. v. 9, 10; Matt. xxviii. 18-20; Mark xvi. 15, 16; Rom. i. 16; 1 Cor. i. 17-31; 2 Cor. ii. 15, 16). Paul and the other Apostles and the ministers of Christ for 700 years after the coming of Christ, were not directed or supported by human societies or even by the churches of Christ, but they went forth as guided by the Holy Spirit, and worked for their own temporal support, and, in this unworldly, heavenly, disinterested way, they preached the gospel in many of the civilized and uncivilized countries of the globe (Acts xiii.—xxviii.; Col. i. 23; 1 Cor. iv. 9-13; 2 Thess. iii. 8-12).

7. Q. Did the Waldenses practice feet-washing? A. I have never seen any account of their having done so.

8. Q. Was Martin Luther ever a Baptist? A. He was not. He was a Roman Catholic priest, but having been divinely taught the sovereignty, spirituality, and holiness of God and His salvation, he renounced the fatal heresies and senseless mummeries and wicked practices of that apostate communion, and became one of the chief leaders of the Protestant Reformation and the founder of the Lutheran church. In 1519 he published a treatise on Baptism, in which he teaches the symbolical character of baptism in water, maintaining that the outward ordinance is but the sign of the inward grace of the Holy Spirit causing us to realize our death and burial with Christ to sin and our resurrection with Him to newness of life. He then for a short time virtually became almost a Bible Baptist, but, leaving this scriptural position, he soon returned to almost Roman Catholic sacramentalism and traditionalism.

9. Q. What are your views of 1 John iii. 9? A. That, because the seed or Spirit of God remains or dwells in a heaven-born soul, he can not and does not continue in the wilful and habitual practice of sin as he did before his regeneration; but, having been divinely made a tree of righteousness, he brings forth fruit unto holiness, just as Paul says in the sixth chapter of Romans. The literal translation of 1 John iii. 9 shows this to be the meaning. "Everyone who has been begotten of God, is not doing (or committing or practicing) sin, because His seed abides in him; and he is not able to be sinning (or practicing sin), because he has been begotten of God." God is more powerful than Satan, and grace is more mighty than sin. "Grace reigns through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 21). He that loves Christ will keep His words (John xiv. 23). A good tree brings forth good fruit, and a corrupt tree brings forth evil fruit (Matt. vii. 17; xii. 33-35; Luke vi. 43-45). Faith without works is dead (James ii.). The elect, redeemed, and regenerated people of God are "the workmanship of God, created in Christ Jesus unto good works, which God hath before ordained they should walk in them" (Eph. ii. 1-10).

10. Q. Where and how can be obtained the address of Prof. Howard Osgood, of Rochester, New York, at the meeting of the American Bible League, May 3d, 4th and 5th, in New York City, proving that the infidelity of modern self-styled "Higher Critics" is nothing but a rehash of the exploded and blasphemous theories of the profligate infidels of the eighteenth century? A. By sending 25 cents for "Bible or No Bible" to the American Bible League's Room, 37-39 Bible House, New York City. This octavo pamphlet of 112 pages contains the proceedings of the first convention of the American Bible League, held in New York City, May 3d, 4th, and 5th, 1904, including the numerous addresses made at that convention by several of the ablest and most learned defenders of the Divine and Infallible Inspiration of the Bible now in the world. S. H.

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### REMARKABLE PROVIDENCES.

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"Ch, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." Psalm cvii. 8, 43.

#### THOMAS HOWNHAM.

A writer in the *Connecticut Magazine* for April, 1812, relates the following well-authenticated instance of the unfailing and wonderful care which the Lord takes of His poor servants who trust in Him:

The subject of the following providence was a very poor man, Thomas Hownham, who lived in a lone hut upon a moor, called Barmour-moor, about a mile from Lowick, and two miles from Doddington in the county of Northumberland, the most northern county of England and separated from Scotland by the river Tweed. He had no means to support a wife and two young children save the scanty earnings obtained by keeping a donkey, on which he carried coals from Barmour coal-hill to Doddington and Wooler; or by making brooms of the heath and selling them around the country. Yet poor and despised as he was, in consequence of his poverty, I have, in my forty years' acquaintance with the professing world, scarcely met with his equal as a man

that lived near to God, or one who was favored with more evident answers to prayer. As my parents then lived at a village called Hanging-Hall, about a mile and a half from his hut, I had frequent interviews with him, in one of which he was very solicitous to know whether my father or mother had sent him any unexpected relief the night before. I answered him in the negative, so far as I knew, at which he seemed to be uneasy. I then pressed him to know what relief he had found, and how. After requesting secrecy, unless I should hear of it from some other quarter, and, if so, he begged me to acquaint him, he proceeded to inform me that, having been disappointed of receiving money for his coals the day before, he returned home in the evening, and to his pain and distress found that there was neither bread nor meal, nor anything to supply their place, in his house; that his wife wept sore for the poor children, who both cried themselves to sleep; that he got them to bed, and their mother with them, who likewise soon went to sleep, being worn out with the sufferings of the children and her own tender feelings. Being a fine moonlight night, he went out of the house to a retired spot at a little distance to meditate on the remarkable expressions in Hebrews iii. 17-19. Here he continued, as he thought, about an hour and a half. He found great liberty and enlargement in prayer, and got such a heart-loathing and soul-lumbling sight of himself, and such interesting views of the grace of God, and the love of his adorable Saviour, that, though he went on purpose to spread his family and temporal wants before the Lord, yet having obtained a heart-attracting and soul-captivating view of Him by faith, he was so enamored with His beauty, and so anxious to have his heart entirely under His forming hand, that all thought about temporal things was taken away. In a sweet, serene, and composed state of mind, he returned to his house; when, by the light of the moon through the window, he perceived something upon a stool (for chairs they had none) before the bed, and, after viewing it with astonishment, and feeling it, he found it to be a joint of meat roasted, and a loaf of bread about the size of our half-peck loaves. He then went to the door to look if he could see anybody; and after using



his voice, as well as his eyes, and neither perceiving nor hearing any one, he came back into his hut, and awoke his wife, who was still asleep, and asked a blessing, and then awoke his children, and gave them a comfortable repast; but he could give no further account of the wonderful manner in which his necessities had been supplied. I related this extraordinary affair to my father and mother, who both heard it with astonishment, but ordered me to keep it a secret as requested, and such it would ever have remained but for the following reason: A short time after this event I left the country, but on a visit, about twelve years afterwards, at a friend's the conversation one evening took a turn about a Mr. Stangeways, a farmer, who lived at Lowick-Highstead, which people named "Pinch-me-near," on account of this miserly wretch that dwelt there. I asked what had become of his property, as I apprehended that he had never done one generous action in his life-time. An elderly woman in the company said that I was mistaken, for she could relate *one*, which was somewhat curious. She said that she had lived with him as servant or housekeeper; and that about twelve or thirteen years ago, one Thursday morning, he ordered her to roast a whole joint of meat, having given her directions, a day or two before, to bake two large loaves of white bread. He then went to Wooler market, taking a bit of bread and cheese in his pocket, as usual. He came home in the evening in a very bad humor, and soon went to bed. In about two hours he called up his man-servant, and ordered him to take one of the loaves and the joint of meat, and carry them down the moor to Thomas Hownham's, and leave them there. The man did so, and, finding the family asleep, he set them at their bedside, and came away. The next morning her master called her and the man-servant in, and seemed in a great agitation of mind. He told them that he intended to have invited Mr. John Mool, with two or three neighboring farmers who were always teasing him for his stinginess, to sup with him the night before; that he would not invite them in the market-place, since he proposed to take them by surprise near home, as two or three of them passed his house, but a smart shower of rain coming on, they rode off, and left him before he

could get an opportunity; that going soon to bed he did not rest well, and fell a-dreaming, and thought he saw Hownham's wife and children starving; that he awoke and put off the impression to relieve them; that he dreamed the second time, and endeavored again to shake it off, but that, having had the same dream the third time, he was altogether overcome with the nonsense; that he believed the devil was in him, but that since he was so foolish as to send the meat and bread, he could not now help it, and he charged her and the man-servant never to speak of it, or he would at once discharge them. She added that, since he was dead long ago, she might relate it, as a proof that he had done *one generous deed*, though he was grieved for it afterwards.

"This striking and truthful narrative illustrates how easy it is for Him who feeds the ravens to care for all the needs of His people, even in the most mysterious ways."

S. H.

---

Contributions for Purchasing an Upholstered Invalid Rolling Chair, with Rubber-Tired Wheels, and Copy, and Reading and Writing Desk, for our Poor and Greatly Afflicted Sister, Mrs. Mamie Moore, of Hampton, Bradford County, Fla., up to September 1:

Thus far reported up to August 1 .....	\$25.25
J. A. A. in N. C. ....	.50
Mrs. H. L. D. in N. C. ....	1.00
Mrs. L. M. L. in Ark. ....	1.00
W. A. L. in Ga. ....	1.00
Mrs. J. H. E. in Ga. ....	2.00
Mrs. J. R. L. in Ga. ....	2.00
Mrs. S. A. E. in N. C. ....	1.00
Mrs. W. H. H. in N. C. ....	2.00
Mrs. M. A. D. in Ga. ....	1.00
M. M. in N. C. ....	1.00
Mrs. B. O. K. in Md. ....	1.00

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\$38.75

Geo. F. Sargent Co., 289 Fourth Avenue, New York, the manufacturers, have kindly offered, under the circumstances, to extend the time for the 25 per cent re-

duction for this chair for Sister Moore to October 15th. I hope before or by that time to receive sufficient contributions to purchase a comfortable and durable chair for our afflicted sister. If more than enough is contributed for the purchase of the chair, the remainder will be sent to Sister Moore to pay the freight on the chair and to relieve her other necessities. S. H.

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#### ERRATA.

In THE GOSPEL MESSENGER for September, 1904, on page 314, in the second line of the poetry, Dedication to God, "word" should be "world."

On page 318, in the 24th line from the top, "man" should be "many." S. H.

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#### EXTRACTS.

Alexander City, Ala., April 6, 1904.

*Elder Sylvester Hassell—*

You will find enclosed money order for one dollar for which please extend my subscription for the MESSENGER to March, 1905. I fully endorse your editorials. May the God of heaven bless and spare you many years to spread the glad tidings of salvation.

Your brother in hope,

E. A. JOHNSTON.

---

Cramer, Hall Co., S. C., Aug. 3, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Eld. S. F. Cayce, of Tennessee, editor of the *Primitive Baptist*, has just made a tour through this section of Alabama, and I had the pleasure of hearing him about a dozen times in different places. He is certainly an able minister of the gospel of the grace of God, advocating the doctrine of special atonement, particular, unconditional and eternal election to everlasting life; salvation wholly by grace; final preservation of the saints to eternal glory; the direct and immediate work of the Holy Spirit in regeneration, independent of the preached word, or the means, measures, and instrumentalities of men; the preaching of the gospel as God's appointed way of feeding the sheep and lambs, but not for quickening the alien sinner into spiritual life. His views upon the subject of temporal or time salvation are the same as those held by yourself, if I understood him correctly, and I think I did.

His manner of presenting the truth is searching, critical, analytical, logical, forceful, and truly edifying; and his conduct out of the pulpit is such as becometh the gospel of Christ.

G. W. STEWART.

---

Brooker, Fla., Aug. 10, 1904.

DEAR BROTHER HASSELL:—Please find enclosed money order for one dollar for THE GOSPEL MESSENGER another year. It comes regular and how I do enjoy reading it; for, if I know anything spiritu-

ally it teaches the doctrine of the Bible—speaking the truth in love. I welcome it as a dear friend. I am always glad to get it. We do not have many Primitive Baptists in this country; but, thank God, there are a few, and I am confident they are the true church that Christ set up on earth. Pray for me, a poor weak sinner—if saved, saved by grace.

Yours truly in gospel fellowship,

MILLIE GANEY.

Poulan, Ga., March 31, 1904.

DEAR ELDER HASSELL:—I have been taking your paper one year, and enjoy reading it. I like it better than any I have taken yet. I remain as ever,

J. H. STEWART.

Robley, Ga., May 7, 1904.

DEAR BROTHER HASSELL:—I certainly appreciate your valuable and instructive periodical. I hope the good Lord will enable you to publish the paper many years to come.

Your brother, I hope,

T. M. HAYGOOD.

Lavender, Ga., May 23, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD:—We appreciate the MESSENGER, and hope you will be blessed to continue to publish it in the same meek and humble spirit in which you have in the past.

Your unworthy brother, as I hope,

W. A. LONG.

Coffeeville, Miss., Jan. 18, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER:—You will find enclosed one dollar (\$1.00) for which please send me THE GOSPEL MESSENGER for the year 1904. I love your paper; the doctrine set forth in it is surely that of our Lord and Saviour. I wish the Lord would send you to this part of the country in the near future. We are sorely in need of good preaching. May God bless you.

Yours in hope,

MARY N. MEADERS.

San Angelo, Texas, May 29, 1904.

*Elder Sylvester Hassell—*

VERY DEAR AND PRECIOUS BROTHER:—Find enclosed two dollars for which please send me your "Best" Bible as advertised on the back of MESSENGER.

Dear brother, I enjoy reading the MESSENGER very much. It is so clear of strife and controversy. I like it the best of any paper with which I am acquainted. It is, according to my understanding, sound, conservative, brotherly, and fair.

Yours in hope of eternal life,

J. J. STEPHENS.

Flo, Texas, May 9, 1904.

*Eld. Sylvester Hassell—*

DEAR AND PRECIOUS BROTHER:—I still prize THE GOSPEL MESSENGER more and more, because, perhaps, I see more corruption in other denominations as well as among ourselves. THE GOSPEL MESSENGER is next to the Book of all books with me in this lonely world



of sin and sorrow. Dear brother, I hope that you may live many years yet to send forth the glad tidings of salvation to a dying world of men and women. I feel lonely this evening, cast down in the dungeon of almost despair. Dear brother, I would give anything if I could hear you preach Christ, the way, the truth, and the life for poor sinful man.

From your brother, I humbly hope,

W. B. YARBOROUGH.

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## SELECTIONS.

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"I AM" is the name of God; and it imports that in His existence the distinctions of past, present and to come have no place—*John Dick*.

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## GOD UNCHANGING.

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When we have looked on the pleasures of life, and they have vanished away; when we have looked on the pleasures of Nature, and perceived that they were changing; on the monuments of Art, and seen that they would not stand; on our friends, and they have fled while we were gazing; on ourselves, and felt that we were as fleeting as they—we can look to the throne of God. Change and decay have never reached that. The waves of an eternity have been rushing past it but it has ever remained unshaken. The waves of another eternity are rushing toward it; but it is fixed, and can never be disturbed.—*F. W. P. Greenwood*.

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## A STRANGE BLESSING.

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"Blessed are they that mourn." This seems indeed a strange beatitude. But to those who have learned its meaning it is no longer strange. There are blessings, rich, deep and satisfying, which we can never know until we mourn. You would never see the stars if the sun continued to shine through all the twenty-four hours. It would be a loss, too, to any one, if he were to pass through all the years of his human life and never once behold night's sky with its brilliant orbs. We can then say: "Blessed is the hour when the sun goes down and it grows dark; for then we see the glory of Heaven's stars."—*J. R. Miller*.

---

## NARROW LIMITS OF THE VALUE OF MONEY.

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Money, no doubt, is a power; but a power of well-defined and narrow limits. It will purchase plenty, but not peace; it will furnish your table with luxuries, but not you with an appetite to enjoy them; it will surround your sick bed with physicians, but not restore health to your sickly frame; it will encompass you with a cloud of flatterers, but never procure you one true friend; it will bribe for you into silence the tongues of accusing men, but not an accusing conscience; it will pay some debts, but not the largest, your debt to the law of God; it will relieve many fears, but not those of guilt—the terrors that crown the brows of Death. He stands as grim and terrible by the dying bed of wealth as by the pallet of the poorest beggar whom pitiless riches has thrust from her door.—*Guthrie*.

## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

---

### ELDER KING MCG. WHITE.

He was the son of Calvin White and wife Mary, and was born in Martin County, N. C., August 28, 1861, and died August 21, 1904, thus lacking one week being 43 years old. He was married to Miss Lindy Taylor, December 1, 1886, by whom he had nine children, five of them preceding him to the grave, and four yet survive him, three boys and one girl. He united with the church at Hamilton, N. C., on the first Saturday in April, 1891, and was baptized in Roanoke River, by the writer on Sunday. The church, seeing the Lord had given him a gift of some kind, agreed on the first Saturday in June, 1897, to give him the privilege to exercise it in the churches around us. He manifested that he was blessed of the Lord with a gift to expound the Scriptures and edify the Lord's people, and therefore on Saturday before the first Sunday in December, 1900, it was agreed that he be ordained to the work of the ministry. On Sunday he was set apart by the presbytery chosen for that purpose, consisting of Elders G. D. Roberson, Samuel Moore, and myself. "He was diligent in business, fervent in spirit, serving the Lord" and was an upright, sincere, humble, godly, and useful man and an excellent farmer. He grew more and more acceptable in his brief but earnest ministry, and will be greatly missed in many respects. How wonderfully mysterious are the ways of the Lord! We had hoped he would be spared for many years. We are bowed down with grief, but yet desire to be resigned to the Lord's most holy and righteous will. May the Lord be a father and guide to the little fatherless and motherless ones he has left behind and comfort his bereaved family. I spoke at his home before his body was removed to its last resting place to many sorrowing and sympathizing ones, and Brother Hassell held a comforting and impressive service at the grave, where his mortal remains were laid beside his dear companion who had shortly preceded him, and where were deposited also the bodies of the five little ones who had gone before. His little babe, his dear wife, he, and his father have all gone in about nine months. He had the best of attention by neighbors and friends and physicians, but fell a victim to that dread disease typhoid fever at last.

Rest, my dearest brother, from the toils to which thou wast born,  
Until the trumpet shall awake thee in the resurrection morn.

M. T. LAWRENCE.

Hamilton, N. C., August 16, 1904.

---

### J. H. LITTLE.

It becomes my painful duty to chronicle the death of my dear uncle, J. H. Little. He was born in Alabama, January 13, 1854, and died at Buckholts, Texas, October 17, 1902. He was married to Miss Susanah Ingram at about the age of 22. To this happy union were born several children, who, together with the mother, still live to

mourn the loss of a much beloved father and husband. He united with the Old Baptists at Enon church, in the State of Mississippi, at which place he remained a faithful member until he moved to Texas in 1891, when the church granted him a letter of dismission in full fellowship with that body. He was a kind and gentle husband, ruling over his house gently and tenderly, with a Christ-like spirit of love. His sickness and death were caused from pneumonia. He bore his suffering with much Christian fortitude, often repeating portions of scriptural hymns. He was a true Christian man, and was appreciated by the people generally for faithfulness and a godly conversation. We are glad to say that he always provided things honest in the sight of all men. His wife was ever ready to administer to his desires, and bore her part of his worldly hardships while he was here. We would say to the dear wife and children: Though your husband and father is gone, weep not, as we have the blessed assurance that your loss is his eternal gain in paradise where all is peace and love, and where troubles come no more. We hope to feel that he has only gone on to receive the crown of righteousness laid up for him. Now, let's be reconciled to the fact that though he is dead, yet shall he ever live with the Lord, and live forever more. May God's holy angels guard and direct us through this life, is our prayer.

It was the request of the dear wife of the deceased that my father, Eld. W. M. Little, should write this, but owing to feebleness of his hands, caused from rheumatism, which makes writing a great difficulty, he has transferred it to me.

JOHN C. LITTLE.

Personville, Limestone Co., Texas.

---

#### DEACON JAMES FOLMAR.

was born in Montgomery County, Ala., February 8, 1822; received into the fellowship of the Primitive Baptist church at Elam, Pike County, Ala., in 1849, and baptized by Elder William J. Pouncey. He was ordained to the office of deacon 1851 or 1852, which office he filled to the satisfaction of the church until his death, which occurred at his residence in Luverne, Ala., October 29, 1903. After short services by Elder J. E. W. Henderson, his remains were laid to rest in the cemetery at Elam, where he first joined the church. He resided in Troy, Ala., from the winter of 1877-'78, and had membership with Beulah church until December, 1892, when he moved to Luverne, and became a member of Darien church, and subsequently a constituent member of Zion church, and died in full fellowship of the same.

We realize that we have lost a faithful member and efficient officer, whose presence and influence was a power in the church for good. Our hearts are made sad by the departure of this dear, faithful brother, and we pray God to sanctify our sorrow, and that we may hereby learn to appreciate more fully the precious gifts bestowed upon the church.

Written by order of Zion church in conference, December 30, 1903.

ELDER J. E. W. HENDERSON, *Moderator.*

G. W. POPE, *Clerk.*

## MRS. MARY ANN FOLMAR.

Mrs. Mary Ann Folmar, consort of Deacon James Folmar, deceased, and daughter of Duncan and Nancy Sikes, was born in South Carolina, November 17, 1827. She was brought by her parents to Alabama when she was a child, and was married to James Folmar February 12, 1846. To them was born ten sons and one daughter. Five of the sons preceded them to the grave. Sister Folmar joined the church at Elam, Pike Co., Ala., one month previous to her husband's reception by the same church, in 1849, and died, as she had lived, in the fullest esteem and fellowship of the Primitive Baptists, at her home in Luverne, Ala., June 20, 1904, and was laid to rest beside her deceased husband on the following day in the Elam cemetery, after a short discourse by Eld. J. E. W. Henderson, on the subject of death and the resurrection. A large congregation attended on the solemn occasion, and bore testimony by their presence to the high esteem in which those dear aged pilgrims were held by the people among whom they had spent their long and useful lives. The few surviving members of Zion church in conference on the 9th day of July, 1904, adopted the above expression, and offer it for publication in THE GOSPEL MESSENGER.

J. E. W. HENDERSON, *Moderator.*

G. W. POPE, *Clerk.*

(*Pilgrim's Banner please copy.*)

## J. B. WAYNE.

Brother J. B. Wayne died at his home in Otero County, New Mexico, leaving a large family and a number of friends to mourn his loss. Bro. J. B. Wayne suffered many months before he died. He was a strong believer in the Primitive Baptist principles, and the oldest member in our little church, called Good Hope, in New Mexico. James B. Wayne was born July 12, 1825, in Hall Co., Ga., received a hope in Christ the third Sunday in May, 1837, in Denton Co., Texas; united with Primitive Baptists in Cherokee Co., Ga., in the fall of 1874, and moved to New Mexico in 1886, where he resided until his death. We feel that our loss is his eternal gain.

Written by request of our church and his family.

W. H. MAULDIN.

## AUTOBIOGRAPHY AND BOOK OF SERMONS.

Having sold the first lot of my books of the above title, I have had the second lot neatly bound, and have the pictures of myself and wife, with our signatures, inserted in every copy.

This work is bound in cloth, and contains two hundred and eighty pages of matter printed in large type on good book paper.

It has met the hearty approval and endorsement of the brethren, sisters and friends, who have read it. It is a beautiful and valuable book for the home library. I pay the postage and send the book by mail, for one dollar a copy. Send money by money order or registered letter to me at Kirkwood, Ga., DeKalb County.

THOS. J. BAZEMORE.

P. S.—If it is more convenient, orders may be sent to the editor of this paper, or to The D. H. Goble Printing Company, Greenfield, Ind.



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R. ANNA PHILLIPS,  
(South) Macon, Ga.

Vol. 26.

No. 11.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE.      SINGLE COPY, 10 CENTS.

NOVEMBER, 1904.



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# The Gospel Messenger.

NOVEMBER, 1904.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 26. WILLIAMSTON, N. C., NOVEMBER, 1904. NO. 11.

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## A SONG OF LOVE AND HOPE AND JOY AND PRAISE.

BY T. J. BAZEMORE.

1. Sweet was the time when I did see,  
And feel my Saviour's love for me:  
'Twas then my heart did leap for joy,  
And all its pow'rs in praise employ.

### CHORUS:

Oh glorious hope of perfect day,  
When I shall sing a sweeter lay,  
Than any song on earth can be,  
And sing it through eternity.

2. E'er since at first this love I felt,  
My cold, unfeeling heart to melt,  
I've had a bright, sweet hope of heav'n,  
Which God through grace to me has giv'n.

CHORUS:—Oh glorious hope, etc.

3. It was the Saviour's love to me,  
That caused His death on Calvary;  
And by His death I'm freed from sin,  
The proof of which I feel within.

CHORUS:—Oh glorious hope, etc.

4. While in this world of sin and strife,  
I want to live a Christian life;  
And glorify my God and King,  
And all along His praises sing.

CHORUS:—Oh glorious hope, etc.



5. On earth I feel away from home,  
And only wait the word to come,  
When I shall leave all things below,  
And to my precious Saviour go.

CHORUS:—Oh glorious hope, etc.

6. But while on earth I want to be  
Submissive to God's will to me;  
And wait till He shall bid me come,  
And dwell with Him fore'er at home.

CHORUS:—Oh glorious hope, etc.

---

NOTE.—I have composed these lines to be sung to the tune called "Saved by Grace." Many beautiful tunes are sung with words of Arminian sentiment. We should sing with the spirit, and we should sing with the understanding also. A beautiful tune, sung with words of sound and suitable sentiment, is musical indeed.—T. J. B.

---

## CHARACTER AND MESSAGE OF THE GOSPEL MINISTRY.

---

CRAWFORDSVILLE, IND., Sept. 25, 1904.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. iii. 8.

I should think that any man who has a clear view of the greatness of God will also have a lowly opinion of himself; a proud and self-important spirit can not prevail in one who has known the Lord. Perhaps we may at times use language expressive of our humility that sets forth what we know *should be* our feelings rather than what *are* our feelings, and perhaps we at times use such words in a manner to assume to be humble, but I am sure that when we are blessed with a clear view of the infinite greatness of God and of our own nothingness, at such times no language or words could be found that would express our opinion of self as too low. At such times we are not too much concerned for our own honor or influence; we know the applause or riches of the world is nothing, and we are the better prepared to bear with others, being so deeply impressed with a sense

of our own sins. Humble brethren can live in peace. They can bear with each other; but when brethren are afflicted with a vainglorious temper, strife will come among them.

It is good to have lowly opinions of self,—to see our brethren as better than ourselves, and to be freed from self-conceit and pride and a desire to excel and stand in front or at the head. Peace will come to us if we are blessed with this temper.

“Is this grace given.” Paul felt that his ability to preach was not the result of his own efforts or energy, but he esteemed it as a gift,—a “grace.” This sufficiency was of God, and to God belonged the honor and glory of whatever good resulted from his labors.

There is nothing sweeter or more delightful than to preach the gospel when we have the assurance that God owns our labors and us in the work and blesses it to the good of His people. We can not secure the presence and approval of God at will, but at times He does reveal Himself to His servants, and owns and blesses them amid their toils and labors.

“The unsearchable riches of Christ.” These words present a theme for reflection that I can not do justice to. There are times when we have a glimpse—a feeble view—of His worth to us, when our hearts feel, and our souls realize something of His worth; but our judgments are convinced at all times that His value is beyond all computation. Earthly blessings are but temporal; the most exquisite delights of earth will fail by and by; but the worth of Jesus will never grow less. When I have read in THE GOSPEL MESSENGER of the happy deaths of our precious brethren, and their last cheerful, hopeful words, I have felt that no tongue can tell His worth, no, not the tongues of angels. Sometimes I have seen the place of death become sweet—made so by His presence, and then I could see what Paul meant by the word “unsearchable.”

Pardon of sin, eternal redemption, eternal life, etc., are mercies we can not comprehend, nor tell their worth. We have been hearing of these things all our lives, from lips now stilled in death, but the half has never yet been told, nor can it be; it is better felt than told. O that we

could be affected by these things as we should! how it would help us in our ministry, and reconcile us to a life of toil and sacrifice! We would feel it to be a sweet pleasure to obey the Lord, and esteem the honor and pleasure of the world as nothing. Our great concern would be to love Him and serve Him more. I am sure His riches are unsearchable, and that those who have Him for a friend are rich indeed.

"If Christ is mine, these present things  
And things to come are mine.  
Dear name! The rock on which I build."

Our chief desire should be to be more and more like Him; to be His faithful followers and obedient children; to love each other as He has taught us by example and in His word; to endure hardness as good soldiers, and to walk worthy of the profession we have made. We are in an enemy's land, and are pilgrims and strangers in this world. Our rest and home is in heaven: let us wear this world and its blessings as a loose garment, for we must soon lay them aside, and go to where Christ will reveal Himself to us face to face; where we shall no longer know in part or see through a veil darkly. O, can it be that we shall survive the shock of death, and live and triumph beyond its chilly waters? If so, the riches of Christ may well be called "unsearchable." Well may we set our affections on things above and not on things of earth. We can not love and serve Him too well; we can not overestimate His worth; we can not walk more humbly before Him all our days than we should.

Affectionately,

JAS. H. OLIPHANT.

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### EXPERIENCE.

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NASHVILLE, TENN., Oct. 1, 1904.

*Dear Brother Hassell—*

I have very often thought of writing my Christian experience to be printed in THE GOSPEL MESSENGER, but for fear that it would reach the waste-basket, and for various other reasons I have postponed it. It is with much fear and trembling that I attempt to try to write it now, but with a faint hope that it will possibly reach

some one who will be enough interested in it to read it, I respectfully submit it to you for publication.

I was born in Chambers County, Alabama, in March, 1883; was reared under true Primitive Baptist parentage in true Primitive Baptist disciplinary consistency. My devoted father gave up his life in the month of March, 1895, to receive a crown of righteousness in a better world.

In the summer of 1896, the Missionary Baptists were protracting a meeting near me, and I went some at night and attended school in the day. Quite a number of the young people were converted and joined the church; I think they baptized thirty-eight at the close of the meeting.

One day while the meeting was in progress and I was in school, I suddenly felt a great burden upon my heart that seemed to even darken the brilliant rays of the morning sun to me. Immediately, I felt to be a sinner, lost and undone, without hope and without mercy in the world, and that I was doomed to everlasting punishment without a doubt. I tried the best I could to keep my grief hidden from the staring eyes of about seventy-five inquisitive boys and girls, for I knew that if I even attempted to ask leave of absence from my teacher that I would break down in tears before him, though I dearly loved him and he always seemed to take a great interest in my welfare. I wondered why God's Spirit had thus visited me, for I was only 14 years of age, and I tried to shirk off the feeling with the idea that possibly it was what I had seen and heard at the meeting of the Missionaries that caused me to think of my future circumstances after death, and that seemed to banish the awful burden from my heart for only a few moments, and then it would return with double impressiveness and I would be almost in the act of crying aloud: O Lord, have mercy on me a poor, lost sinner, for I know I am forever lost without Thy forgiveness of sin. Laboring under severe constraints, I succeeded in keeping myself composed until the bell rang for noon, which was only a couple of hours, but it seemed like ages to me. O! how I longed for a quiet spot, where I could, in secret, pour out my very soul in supplications to God Almighty for His mercy and forgiveness of sin.



After the bell rang for noon, I did not feel that I could then go home and look into the face of my sainted mother, for I had always worshipped her and looked upon her as being the guardian angel of my life. I did not want to tell her what had happened to me, and succeeded in eating a few bites of dinner without her finding out my awful predicament; she asked me what was the matter with me—was I sick? I answered her query by uttering “Yes, ma’am,” and finished the meal as hurriedly as possible. Instead of attending the school in the afternoon, I played truant for the first time in my life. So I went to the silent grove, and there I tried to find peace and rest for my poor sin-sick soul. But alas! I felt that God did not hear my prayer, and that distressed my poor soul even more, if possible. I had never tried to pray until that time, in my life, and felt that it was as great sin as I could possibly commit to even think of asking God’s sacred mercy and pardon, and the only words that my poor soul could find to utter was: “O Lord, have mercy on me, a poor, wretched, and undone sinner in Thy sight.” I visited this place quite frequently, but my prayers did not seem to ascend above the tops of the trees under which I knelt. I asked every praying person known to me to pray for me, and after several days of unsuccessful effort to obtain God’s mercy and forgiveness, I was alone on a Sunday morning, in a cosy nook near a small creek when, I hope, the forgiving Spirit of the Lord visited me and for Christ’s sake rolled away the heavy burden of sin from my weary heart, and I, together with the singing birds in the forest, made the echoes ring with triumphant gladness, and I fancied I could hear a voice from heaven saying: “Behold the Lamb of God that taketh away the sin of the world.” John i. 29. I did not remember ever reading that passage of Scripture, though I had read a great deal during my sad estate, but by searching the Scriptures with the aid of a concordance I chanced to find it and read the entire chapter, greatly to my comfort and satisfaction.

After this great burden passed away, I felt that I was then resting in the shadow of His strong, protecting wing, and that I never would commit another sin, and was very anxious for the first Saturday in September to

come (and on the morning of the first Saturday in September I told my dear mother that on that day I should present myself to the church for membership; she threw her arms about me and shouted, "Praise God, O my soul, for what Thou hast done for my darling boy."), so that I might go forward and report my feelings to the dear good people of God, and to my utter surprise they were perfectly willing to receive me into their fellowship, as young as I was, and I was baptized, on the Sunday morning following, by Elder J. T. Satterwhite.

I was so very full of joy when I went to the church, and was somewhat dashed by the fear that they would not receive me on what I had to say that I did not give as full an explanation as I desired to do, and I have constantly had a desire to write my experience for publication in some Primitive Baptist paper, and have at last succeeded in performing the task.

Kind Providence saw fit to remove my dear mother from this mortal sphere in January of this year, and now I have no kind and loving mother's voice to warn me from the evil snares of Satan's vile temptations. Pray for me, dear people of God, that I may always cherish in my heart the blessed promises which my father and mother so much cherished, until God says it is enough and calls me home to heaven, there to praise Him throughout all eternity. May God's blessings, guidance and protection ever be the chain that binds the hearts of the dear old Baptists.

Your loving brother in the faith,

JOHN O. SMITH.

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## MARY T. CUMMINGS' EXPERIENCE OF GRACE.

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*To My Children—*

MY DEAR CHILDREN:—I was always moral, shuddered to hear any one curse or use any bad language, or using the Lord's name in vain. I wanted to be good; thought if I was only a Christian I would never do wrong. But how to be a Christian I knew not. I went to meeting, and when they would call up mourners, I would go up to be prayed for, believing their prayers would save me. I could not pray myself. The year I was fifteen, in

1848, there was a protracted meeting at Mt. Zion Church in Muscogee County, Georgia. The preacher was Jasper Miles. There were a great many seekers or pretended mourners, I among them. They all joined, and I was left. The old deacon and his daughter talked to me, made me believe I had a change and did not know it. So I joined, but felt no change. The next meeting I was immersed, and felt like I had committed the unpardonable sin. I had joined the church without hope. I had deceived the people and myself. I went on, sometimes in trouble and sometimes trying to believe I had a hope, until the year 1858. My Johnnie was a babe. In September he got badly burnt. I was sitting up with him all alone late in the night, feeling the most miserable, when God spoke peace to my soul. I still remained with the Missionaries, but could not understand their preaching, or Scriptures, the way they were taught by them. The Primitive Baptist church at Mt. Moriah, in Muscogee County, Georgia, had gone down; had had trouble in the church, and there remained only three white male members. After the war, the church called Nathan Bussy to the care of the church. The first time he preached in the Missionaries' church house, their house needing repair. That was the first sermon I ever understood, though I had no idea of leaving the Missionaries. Your father quit the Missionaries and joined the Primitive Baptists. I was willing for him to do so, but was determined to stay with the Missionaries. I loved the seats in their house. My father, mother and almost all my relatives were Missionaries. But Christ said, Come out of her, My people. I was disobedient. Christ withdrew His light from me. I felt woe was pronounced on me, if I knew what was right and did it not. I promised God if He would give me light I would do my duty. When I was made willing to do my duty, then I had peace and comfort. On Saturday before the second Sunday in May, 1872, I joined the Primitive Baptist church at Mt. Moriah, and was baptized on Sunday by Nathan Bussy. I am sometimes up and sometimes down, sometimes I have light and sometimes I am in the dark. I know there is no true happiness but in the right way. Sometimes our natural minds will think the way hard.

Some of my sweetest moments have been when I was bowed down with grief, almost in despair, and the Comforter would whisper, 'Can't you trust God?'

May God bless you, my children, is the prayer of your mother,  
MARY T. CUMMINGS.

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## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala. }

Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## THE SOLE ETERNITY OF GOD.

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The Scriptures uniformly represent God as the Creator of all things out of nothing, and as, therefore, the only Eternal Being. He is the Eternal God, and there is none beside Him. Matter is not eternal, as heathenism and infidelity maintain; every one of the seventy-five kinds of atoms of which matter is composed has, in every molecule or combination, its definite and peculiar weight, measure, number, and proportion—all the qualities of a *manufactured* article, proving that it was made by a Being of infinite and eternal wisdom and power. And so do the mysterious, incomprehensible qualities of every angelic, human, and animal spirit prove that the Divine, infinite, and eternal Spirit was its Creator (Num. xvi. 22; xxvii. 16; Eccles. xii. 7; Colos. i. 16). God alone is the Great "I AM," filling past, present, and future with His holy and august presence—the "Eternal God"—"the High and Lofty One



that inhabiteth eternity, whose name is Holy"—"the same yesterday, to-day, and forever" (Exod. iii. 14; Deut. xxxiii. 27; Isa. lvii. 15; Heb. xiii. 8). Every creature had a beginning, and is, therefore, not eternal. It was only in the Covenant of Redemption that God loved and chose His people in Christ before creation, *when as yet there was none of them* (Psalm cxxxix. 16). In the sublime and profound nineteenth Psalm, Moses touchingly contrasts the eternity and sovereignty of God with the transitoriness and dependence of man. He says: "Lord, Thou hast been our dwellingplace in all generations" (*not before* all generations, when there were no generations, but *in* all generations, that is, during all the sinning and dying generations of men God is the dwelling place, the home, the refuge, the shelter, the comfort, the loved and sure rest of all His believing people). And then in the next sentence or verse, to show the everlasting strength and stability of this rest, Moses says: "Before the mountains were brought forth, or ever Thou hadst formed the earth or the world, even from everlasting to everlasting, Thou *art* God," or "Thou art, O God," as rendered by the most exact scholars. In the 357 times that the verb "art" occurs in the King James translation of the Old Testament, it is not in the original in only one passage, and that is in a question in Daniel ii. 26—"Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" In all the other 356 passages, the translators have supplied the word to make sense in English. The word "art," in Psalm xc. 2, is supplied in the Septuagint or Old Greek version of the Old Testament made about 300 years before Christ, and generally quoted from by Christ Himself and His Apostles; and it is given in the Jewish-English Bible, translated in 1891 by Isaac Leeser, and used by the American Jews, and it is not even marked as supplied (included in parentheses), because the Hebrew nearly always omits the word even when it is implied. If we run the first two verses of the 90th Psalm into one sentence, and omit the implied and supplied verb "art," we make the two parts of the sentence inconsistent with themselves, and the latter part is inconsistent with our creatureship. In the

first part of the sentence, we declare that the Lord has been our dwelling place in all generations; and, in the second part of the sentence, we declare that God was our dwelling place before the mountains were brought forth, or ever (or before) he had formed the earth and the world, even from everlasting to everlasting, a statement which, if true, would make God our dwelling place *not in but before* all generations, and which would make us as eternal and uncreated as God Himself. No scholar of ancient or modern times, so far as I have ever seen or heard, has ever made such an inconsistent and inaccurate translation of the first two verses of this oldest and grandest of the Psalms. The life that God freely gives His loved, chosen, and redeemed people is His own eternal life; and poor, sinful, frail, dying worms, they have no eternity only in Him. And to speak of the eternal, vital union of God and His people is to say that they are as eternal and uncreated as Himself, which is utterly unscriptural and untrue. I would like to see this fading relic of Manichæan two-seedism entirely disappear from among our people. Salvation is by grace, and not by virtue of our joint eternity with God. The difference between a few Primitive Baptists on this subject is now, like the most of their other differences, more in expression than in reality. S. H.

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### MY THREE WEEKS' TOUR IN MIDDLE GEORGIA.

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Eld. M. B. Williford, of Rocky Mount, N. C., and I left home August 31st for a three weeks' preaching tour in Middle Georgia—in the counties of Pike, Meriwether, Upson, Crawford, Monroe, and Bibb. After filling three appointments (one at Concord, Pike Co., and two at Enon church, Meriwether Co.), and being present but not even able to sit up at our appointment at Bethel church, in Meriwether Co., Eld. Williford, on account of a severe attack of indigestion, to which he has for years been occasionally subject, started home September 6th, much to the regret of the brethren as well as myself; he reached home safely, but his health continues feeble.

I visited thirteen churches, and attended the 77th

Annual Session of the Echeconnee Association in Macon, Ga., and also filled appointments in Luthersville and Yatesville. The congregations were most respectful, quiet, orderly, and attentive, even at the Association held in the Auditorium of the Central City Park in Macon. The brethren and sisters and friends everywhere received and treated me with the utmost kindness. I was entertained, in the most hospitable manner, at the homes of Elders J. D. O'Neal, S. H. Whatley, A. B. Whatley, S. T. Bentley, Isaiah Grant, W. C. Cleveland, and W. W. Childs, and Brethren J. B. C. Madden, J. T. Mann, W. A. Williams, Mr. D. M. Lassetter, J. C. Norris, Dr. J. D. Sutton, W. H. Posley, J. L. Thompson, W. B. White, J. A. Kendricks, Frank Danielly, James S. McGee, John W. McGee, J. R. Holmes, R. W. Wooten, W. J. Parker, Sisters Jones and Camps, and Brethren Joseph S. McGee, Jacob F. Heard, and Dr. John Heard. And I was delighted to hear the following Elders preach or speak briefly in public: Elders B. C. Caldwell, J. D. O'Neal, Rees Prather, S. H. Whatley, A. B. Whatley, D. F. Woodall, S. T. Bentley, W. W. Childs, C. H. Anthony, B. M. Green (of Oklahoma), Morgan Brown, D. M. Matthews, B. H. Pierson, I. P. Porter, J. H. Fisher (of Texas), R. H. Jennings, W. W. West, J. H. Gresham, and Lee Hancks. I had the privilege of seeing Eld. J. D. O'Neal baptize, in the fellowship of Enon church, his daughter, Miss Bessie, fourteen years of age, and Brother and Sister Thomas Todd; and of seeing Eld. S. T. Bentley receive to baptism, on an experience of grace, at Sardis church in Bibb Co., Mrs. B. A. Johnson and Mrs. A. W. Calhoun—this making about ten new members received by that church this year. I was glad to learn that Eld. A. B. Whatley had baptized fourteen members at Flat Rock church in Meriwether County two weeks before my arrival there. There were about thirty ministers at the Echeconnee Association in Macon the third Friday, Saturday, and Sunday in September, and I would have been rejoiced to have heard all of them preach, but the time was lacking, as only five or six could preach each day. It was a great pleasure to me to meet and converse again with our very gracious and gifted Sister, Mrs. R. Anna Phillips, at Macon and at Sardis

church; and, at the latter church, Sister Lizzie Barfield, who was a pupil of mine at Wilson, N. C., and is now bereaved of her godly father, and greatly afflicted, but wonderfully sustained by Divine grace in all her trials. Eld. J. H. Fisher, of Texas, had attended the Echeconnee Association two years ago, and he was again received most cordially, and he preached four times in and near Macon with extraordinary ability and acceptance. So far as I am aware, his position on predestination and on all other religious subjects is the same as my own. He publishes, at Graham, Texas, a semi-monthly paper called *The Banner of Peace*, at fifty cents a year. His *Reasons for Leaving the New School Baptists* I have long advertised in THE GOSPEL MESSENGER.

The most interesting incident of my tour in Middle Georgia in September was my visit to Elder Wilde C. Cleveland, in Culloden, Monroe County. He is now about 69 years old, and has labored most devotedly, faithfully, ably, and successfully in the Primitive Baptist ministry for about 30 years, serving four churches many miles apart over a rough country, and giving his time and talents to the great cause of truth and righteousness, which has been dearer to him than natural life and all the riches, honors, and pleasures of the world. For about a year he has been afflicted with a heart and a dropsical affection; but he so far rallied as to attend his yearly meetings last July, and preach with his accustomed power. Since that time he has not been able to visit his churches. Though desiring still to labor in the cause of his beloved Master, he is blessed with the spirit of resignation to the Divine will. He gave me a verbal account of a wonderful revelation from the Lord to him about a year ago, and I hope that he will soon send me a written statement of it for publication in the MESSENGER, as it would be of great interest to our readers and of exceeding and permanent value. In response to an appeal of Eld. W. W. Childs, the Moderator, at the Echeconnee Association, the brethren, in loving appreciation of his long and faithful services, at once made up fifty dollars to send to Elder Cleveland in his age and poverty and affliction.

My recent tour in Middle Georgia was one of the



most delightful periods of my life; and its most refreshing feature was the deep love and peace pervading the homes and churches of the saints, and the silent reverence observed by all who attended their public assemblies for Divine worship in country and town and city. May the Lord be praised for thus greatly blessing His dear people in Middle Georgia. S. H.

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THE 139TH ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

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The Kehukee, the oldest and largest Primitive Baptist Association, held its 139th Annual Session with the church at Nashville, Nash County, N. C. Wednesday, Thursday, and Friday, September 28th, 29th, and 30th. Twenty-five ministers (fifteen of our own and ten from other Associations, including Eld. S. H. Durand, of Southampton, Pa., and Eld. R. H. Pittman, of Bishopville, S. C.) were present. On Wednesday, Elds. Gardner Byant, J. A. Bureb, and J. E. Adams preached at the stand, and Elds. A. J. Moore and S. H. Durand in our meeting house at night. On Thursday, Elds. S. H. Durand, P. D. Gold, R. H. Pittman, and William Woodard preached at the stand, and Eld. J. F. Farmer and myself spoke in the court-house at night. And on Friday, Elds. L. H. Hardy and S. H. Durand preached at the stand. Several ministers preached at private residences at night in the country. By special invitation, I spoke in the Missionary Baptist meeting house in Spring Hope, nine miles west of Nashville, Wednesday night; and Eld. P. D. Gold in the Methodist meeting house at that place Thursday night. Eld. S. H. Durand preached at Brother I. W. Bass's residence in Rocky Mount, ten miles east of Nashville, Tuesday night. He went with Eld. Gold and others to Wilson on Friday, and expected to attend the Eno Association in North Carolina the following week, and then return home. We were truly sorry that Eld. James S. Woodard, of Wilson, was taken sick and left for home Thursday morning, so that we could not hear him preach. The Lord blessed us with fine weather, with a loving and peaceful session, and with scriptural, harmonious, and comforting preaching. The great doctrine of the spirituality, the graciousness, the holiness, and the power of God's salvation was proclaimed in its fulness, in a way to glorify God and to edify His people.

For three years the Kehukee Association has held its sessions on Wednesday, Thursday, and Friday before the first Sunday in October, instead of on the first Sunday in October and Saturday before and Monday afterwards, as previously—the chief object of this slight change of time in the annual sessions being to avoid the disorder, the talking and laughing, of some worldly-minded young people on the outskirts of the great congregations of from five to ten thousand persons, which was worse on Sunday, and which prevented many, who desired to hear the preaching, from being able to hear it; but twenty-five out of forty-two churches, only four churches more than half the number (the matter having been referred again to them, on account of some dissatisfaction,

for renewed consideration) had voted at their recent church meetings their preference for the Association to be held at its former time of meeting, and they expressed this desire in their letters to the Association; and this decision of the majority of the churches was stated and accepted by the messengers of the churches without the slightest remark. Of course, all Bible readers know that neither Associations nor Sunday are mentioned in the Scriptures. And the Apostle Paul said to the Galatians (iv., 10, 11): "Ye observe days and months and times and years; I am afraid of you, lest I have bestowed upon you labor in vain." If our religion is one of days and times, and not of spirit and heart and life, it will be of no value to us in death, judgment, and eternity. Some of our Associations North and South are held in the week, to avoid the Sunday disorders and to keep up the regular meetings of the churches on Sunday, and they have long observed this arrangement, and are well satisfied with it; but, for the sake of satisfaction and peace, as there was no principle whatever involved, the most of the Kehukee churches were willing to include Sunday again in the time of their annual associational meeting, in exact accordance with the wise and loving exhortation of the Apostle Paul in the fourteenth chapter of Romans and in the thirteenth chapter of First Corinthians, and of the Apostle John in the third and fourth chapters of his First Epistle. Conservatism is generally an excellent thing, for our fathers were in many respects wiser and better than ourselves; but we may be extreme in our persistence in forms and phrases and times and customs not found in the Scriptures; yet Christian love can meekly bear with such persistence if it does not involve a sacrifice of any part of eternal truth. Even in the case of those Associations that are held on Sunday, two-thirds of their sessions are held in the week—either Saturday and Monday, or Friday and Saturday; and in nearly all our Associations there is only one annual meeting; so that the matter is entirely too small for the children of God, members of the one body of Christ, to fall out about. We may not live to see another Association; and, if we do, let us earnestly endeavor to have better order at our large Sunday gatherings. The church where the Association is held might appoint a Committee of Order, to quietly and kindly attend to all cases of disturbance; and if persons have so little respect for themselves and for us and for the worship of God as not to heed the admonitions of the committee, it is the duty of the officers of the law to put an end to such disturbance. Primitive Baptists are a law-respecting and a law-abiding people. They themselves respect and obey the laws of their country; and they desire all others to respect and obey those laws; and it is the law of our land that the public worship of God shall not be disturbed. It is most reasonable and proper that those who attend our Associations or other large religious assemblies, and who care nothing for the preaching, should, if they wish to talk and laugh, get far enough away from the congregation not to prevent those who desire to hear the preaching from hearing it. But for the singing, praying, and preaching, there would be no Association; and, if we can not hear these divinely-ordained exercises, it is useless for us to go to these or any other religious meetings.

It had been seventeen years since Eld. S. H. Durand had attended the Kehukee Association, and he left his wife sick in bed to visit us this time. We highly appreciated his visit, and were truly

rejoiced to have him with us and to hear him proclaim the precious gospel of the Son of God with richness, sweetness, and power; and we hope that he found his dear companion, our lovely sister, in better health on his return. S. H.

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### A FULL GOSPEL.

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The above is the title of a pamphlet of 32 pages written by Brother S. B. Lockett, of Crawfordsville, Ind., and sent by him to any address for ten cents each, or fourteen copies for one dollar. Our dear Brother herein writes, as usual, with an extraordinary knowledge of the Scriptures, and in a lovely Christian spirit, and defends the Primitive Baptists from the charge made against them that they do not preach "a full gospel." He shows the distinction between the law and the gospel—between those dead in trespasses and sins and those quickened into spiritual life; and that the gospel, the good news of a free and full and holy and everlasting salvation, by the life, sufferings, death, resurrection, ascension, and glorification of the Lord Jesus Christ, and by the power of His Spirit to apply the benefits of His mediation to the certain salvation of all His redeeming people, is not for the proud, and evil, and good and wise in their own esteem, but is for the humble and poor, the sinful and ignorant who feel their great need for it, and who heartily and earnestly, fervently desire it, and that to the latter class it is not merely offered, but freely given, without money and without price. All the invitations in the world to come to Christ are nothing to those who feel no need of Him; but to those who have a heartfelt desire for Christ implanted in them by His Holy Spirit, the presentation of the Lord Jesus as a human and divine, laboring, suffering, dying, risen, glorified, interceding, almighty, and everlasting Saviour, for all such characters, is irresistibly attractive. Drawn by the Father they will assuredly come to Jesus, and find Him all their Salvation and all their Desire. This discriminating, blessed, and glorious gospel of the Son of God was thus preached by profits and apostles, and has been preached by all the Baptists of modern times to the

glory of God and the edification of His people, and, being perfect, it can not be improved, and will be thus preached to the end of time. S. H.

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### LEGALISM RUN MAD.

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The most ungodly systems of Mohammedanism, Mormonism, and so-called "Christian Scientism," all claim to be based upon the Bible, though they utterly pervert its meaning from beginning to end. And so does Russellism, or "Millennial Dawnism," a system founded by Charles T. Russell, of Allegheny, Pa., and advocated in hundreds of thousands of copies of his books and papers and pamphlets scattered over the United States and Europe. For the six volumes of his "Millennial Dawn," postpaid, he charges \$2.85. The titles of the volumes are: "The Plan of Ages;" "The Time is at Hand;" "Thy Kingdom Come;" "The Day of Vengeance;" "The Atonement Between God and Man;" and "The New Creation." His semi-monthly paper, "Zion's Water Tower and Herald of Christ's Presence," is sent for one dollar a year; it is in the 25th year of its publication. Those who wish, without cost, and in less than half an hour's time, to see how full of poisonous and ruinous errors these books and papers are, can do so by writing, on a postal card, to A. C. Gaebelien, 80 Second Street, New York City, for his 14-page pamphlet called "Millennial Dawnism," which is sent free to all who apply for it.

From the books, papers, and sermons of Mr. Russell, it is evident that his system is, as I have headed this article, "Legalism Run Mad." It is a monstrous, but plausible and therefore dangerous, compound of Pharisaism, Pelagianism, Arminianism, Unitarianism, Universalism, and Conditional Immortality-ism. According to this most erroneous system, yet of course most pleasing to the natural or carnal mind, Christ is not truly God but only the most exalted of creatures; and His atonement was made for all men alike, just as much for the lost as for the saved, and it is in itself totally ineffective for the deliverance of any sinner from sin and hell; and the salvation of every man depends on his



own works; and when Christ comes again in His personal or bodily presence to the world, which will soon take place, He will reign a thousand years in the rebuilt temple of Jerusalem, and he will, during that period, keep raising the dead from time to time, His atonement simply restoring them to natural life and to the condition of Adam before his fall; and Christ will give all the unconverted dead *another chance of salvation*, and He and His elect people will strive to convert them all, and will succeed in converting nearly all of them, and the few who continue to wilfully resist all the efforts for this conversion, will be annihilated—reduced to utter extinction, just as though they had never existed! Thus the Divine character of the Lord Jesus Christ, and the efficacy of His atoning death, and the power of His Spirit are shamefully dishonored, in order to comfort the wicked with the cruelly deceptive hope of either salvation after their death in unregeneracy, unbelief, and impenitence, or at least of annihilation! Mr. Russell goes through the Hebrew and Greek Scriptures, and he thinks that he finds that the original words rendered “hell” in our English Bible generally mean the grave or natural death; *but even he has to confess that they sometimes mean the second or eternal death.* The question then is whether the second or eternal death is everlasting torment or everlasting non-existence; and after reading and considering all the laborious and persistent sophistry of Mr. Russell, every reverent and honest and intelligent student of the word of God will continue to be assured that such passages as Matt. x. 28; xxv. 41, 46; Mark ix. 43-48; Luke xvi. 19-31; John iii. 36; 2 Thess. i 8, 9; Rev. xiv. 10, 11; xix. 20; xx. 10; xxi. 8; and xxii. 11, prove that all human beings who die in a state of unregeneracy, unbelief, impenitence, enmity and rebellion to God will be punished with everlasting torment. May every sensible sinner flee for refuge, during the present life, to the once crucified but glorified son of God as his only possible and his all-sufficient and everlasting Saviour; and let no sinner drink down the fatal poison that he can be saved by his own poor, imperfect, and idolized works either before or after his natural or physical or temporal death. Ac-

According to Mr. Russell's original and wonderful calculation, about fifty billions (fifty thousand millions) of human beings have lived in the world, and of these he estimates that about forty-seven billions are sent to a hell of everlasting torment, by both the Calvinistic and the Arminian systems of theology, and about three billions only are sent to a heaven of everlasting happiness. He maintains that Calvinism and Arminianism differ only theoretically, but that their results are the same—Calvinism sending “forty-seven billions of human beings to an awful state of hopeless woe by divine predestination and lack of love and justice; and Arminianism sending the same number to endless torment by divine incapacity and lack of foreknowledge and proper arrangements.” And he says that the Roman Catholic theology sends all their members, including their highest officials, Popes, Bishops, &c., to purgatory for purification and preparation for heaven, and all the remainder of the human race, Protestants, heretics, etc., to endless torment. He thinks that all these are horrible and shameful theories; and so he invents in their stead “Millennial Dawnism,” or Legalism and Chanceism not only before but after natural death—not universal salvation, he says, but *a universal opportunity for salvation*. If this is all that Christ gives to the human race, they will all remain dead in sin and hell forever, and not one human being will ever be saved. But, blessed be His holy name, this pretentious but miserable invention is a falsehood. Christ's almighty, holy, and everlasting salvation embraces all who die in infancy, and some in every nation and every family, an innumerable company—all who truly and earnestly desire to be free from sin. He saves them in both soul and body, and they do not save themselves. S. H.

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### THE GREAT FOUNDATION.

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The infinitely holy character of the Lord Jesus Christ, and the salvation of His people through the merit of His blood and righteousness are the main principles taught in the Bible, and constitute the great “founda-

tion of God," which Paul declared "standeth sure" (2 Tim. 2:19). If the reader will take time to read Isa. 28:14-18, it will be seen that the promise of the foundation, which is Christ Jesus, is placed between the grievous sins of Israel and the consequent severe judgments of God. In this peculiar arrangement of the sacred record the mediation of Jesus is indicated, and elsewhere plainly declared, as in 1 Tim. ii. 5. The government of the universe rests upon this foundation: "The government shall be upon His shoulder" (Isa.), means that all things are sustained and upheld by the omnipotent power of God, and that Jesus, "The Head over all things to the church," saves and sustains it by the power vested in Him. He has all the power, all the responsibility and all the glory of salvation, while the people saved have the everlasting benefit as the sovereign gift of God at His beneficent hand.

There is no deficiency in this foundation; there is no grace lacking; but there is a fulness in Him for every want of His covenant people; every thing they need is freely given them through Jesus, and forever sealed to them by His blood; the eternal foreknowledge of God embraced them, and they are predestinated unto the adoption of children by Him. This foundation is of eternal existence and durability, hence He is called a stone, a sure foundation, a tried stone; He has been tested in the likeness of sinful flesh—in His incarnation, and has not failed; He has led captivity captive and given gifts unto men.

This everlasting foundation is laid in Zion, and "out of Zion came the Deliverer, and turned away ungodliness from Jacob." Blessed truth, that He has not left His people to make their escape from sin and guilt, for this were impossible; but he turns their transgressions away from them—puts away their sins by the sacrifice of Himself—"Purges their conscience from dead works to serve the living God." (Heb. ix., ch.)

J. E. W. H.

THE REGULATOR.

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I have observed that steam engines, used for running machinery, are supplied with a fixture connected with the boilers to regulate the speed. When the speed is at a high rate the revolving levers, with a ball weight on the end of each, are elevated at the outer end, so as to depress the upper or inner bearing, and press the valve downward so as to shut off some of the steam from the engine, and thus diminish the velocity and regulate the motion of the machinery. This contrivance is self-operative, and precludes the necessity of repeated attention by the engineer. Now what I wish to illustrate by the above is, that even in our best endeavors to accomplish good in the service of our blessed Lord and Master, we are as apt to run too swift as we are to run too slow. It is easy for us to lose our equilibrium, and under the excitement go beyond our proper bounds, and unconsciously drift into the error of trusting in human effort for the upbuilding of the organized churches, and for replenishing the decimated ranks of the Lord's "little flock," forgetting that the battle is not to the (numerically) strong, neither the race to the swift (or hasty).

There is another contrivance also appended to the steam boilers called the safety valve, which under the pressure of just so many pounds of steam will open and let the surplus steam escape, and so avoid explosion of the boiler.

So it may be that the Primitive Baptists, especially the ministers, have been so held down and suppressed by customs and traditions, and their zeal has been so pent up by the slow and almost non-progressive course pursued for the last sixty years, that it is beginning to find vent here and there through the likeness (to say the least of it) of the means employed by those whom we have ever regarded as "enemies of the Cross of Christ."

And while I feel at times the temptation to trust, to some extent, in a voluntary vigorous effort on our part



to repair the walls of the holy city, and increase the number of her inhabitants, and while I have no desire to check and dampen the ardor and zeal of my fellow-servants in the gospel, where their zeal is coupled with intelligence and calm judgment and moderation, yet I am fully apprised of the fact that modern inventions are more adapted to modern religious institutions than to the true and only church of Christ, whose holy brotherhood lived and prospered and multiplied before these things were known; and I am persuaded that, by the same divine power and the same faith and confidence in God, and the same patient waiting upon Him, together with childlike obedience to the requirements of the law of Christ, we might reasonably expect a solid, permanent growth in grace and knowledge of Christ, and such increase as God is pleased to give.

It is right to plant and water (to organize churches and faithfully serve them with our spiritual gifts), but Solomon has said by the Holy Ghost that *too much* honey is not good. Jesus fed both His disciples and the multitude, but did not authorize His ministers to feed any except the sheep and the lambs. I have thought it probable that a sheep would prefer to be fed in a quiet way, and have his food clean and sound. Should the above suggestions serve in any degree as a safety valve or otherwise as a regulator, my object will have been attained.

J. E. W. H.

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#### A JOYFUL MEETING.

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The Conecuh River Association (Proper) convened with the church at Ramer, Pike Co., Ala., on the 7, 8 and 9 of October. To say that it was a good meeting is a truth, but is but a mild expression of what the occasion was to the brethren and sisters of the several churches and associations represented; and if the attention given and the interest manifested is to be taken in evidence, the people in attendance generally who attended the services truly testified that it was a source of benefit and instruction to many, if not all who were there. We do not know just how many people were present, but the number was variously estimated from 1,500 to 3,000. There were eight ordained ministers present, and one licensed minister, namely, B. H. Pierson, W. M. Bullard, J. W. Parker, E. T. Jackson, J. J. Byrd, C. W. Hardin, J. N. Benbow, J. E. W. Henderson and W. E. Green. Eld. J. J. Byrd, pastor of Ramah church, presided as moderator, and W. H. Wilkes and J. J. Jordan, acted as clerks. All the business was transacted by the church in open conference, and occupied but little time. Six members were added to the church

by baptism, one on confession of faith and one was restored. The first preaching was by Eld. Bullard, beginning at eleven o'clock Friday; and after recess of one hour the church held conference, and adjourned to ten o'clock a. m. Saturday, when Elder Pierson delivered a very forcible and instructive sermon which affected many to tears of joy. The afternoon sermon was delivered by Elder Benbow. The preaching on Sunday was by Eld.'s J. W. Parker and B. H. Pierson, and was received, as it was delivered, in much power and assurance by the children of God, and was entertaining to all who heard it. The meeting adjourned at noon, Sunday, and it was affecting to witness the affectionate manner in which the brethren took leave of each other, many, perhaps, for the last time; many tearfully expressed their hope and desire that they might meet where parting is unknown. We feel assured that quite a number of persons were present at said meeting whose hearts were so affected and whose minds were so impressed by the power of the Holy Spirit that they can never forget the meeting of the Conecuh River Association at Ramah at the time above mentioned. This, like the meeting held with Zion church last year, was an ideal association—one which was not only pleasant, comforting, and edifying, but also free from that danger of arbitrary power and usurpation that existed and developed under the former manner in which those associational meetings were conducted.

The brethren from afar and near were alike received and welcomed by the church at Ramah, and seemed to feel at home for the time-being as members of the same family, which they really are and should be. By request of the church at New Providence, the next meeting of this order was appointed to be held with them at their new meeting-house at Glenwood, 18 miles southwest of Troy, Ala., commencing on Friday before the 2nd Sunday in October, 1905.

Ramah church will have the minutes of this conference printed and circulated abroad; and the church at New Providence extends a general invitation to ministers and other brethren and sisters to come and be with them at their association meeting next year. This church, like all the other churches that have participated in those union meetings, hold and believe the same doctrine and practice set forth in the articles of faith under which they were originally constituted, without change or amendment; and the only change wrought by these churches is that of the manner and form of conducting the annual union and associational meetings, yielding the entire control of all the conference business and the responsibilities thereof to whatever church calls for and entertains the meeting. What they have done has been done openly and published abroad, and they invite investigation and criticism of the same, holding themselves open for conviction, and in readiness to confess and forsake their errors when shown them by authority of the Holy Scriptures.

J. E. W. H.

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## QUESTIONS AND ANSWERS.

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1. Q. What is known of the books of Jasher, Nathan the Prophet, and Gad the Seer, referred to in Joshua x. 13; 2 Sam. i. 18; 1 Chron. xxix. 29; and 2 Chron. ix. 29? A. Nothing except what is told in these passages of Scripture.

2. Q. Who or what are represented by Jacob, whom God loved, and Esau, whom God hated (Malachi i, 1, 2)? A. Some think that Esau represents the flesh, the old man (he was the elder brother), our sinful natures, which God hates; and that Jacob represents the spirit, the new man (he was the younger brother), our renewed natures, which God loves. In Mat. i, 1-5, the first and plain allusion is to the providential difference between the two nations, the Israelites that sprung from Jacob, and the Edonites that sprung from Esau. Both nations were sinful, but God, in His unchallengeable but incomprehensible sovereignty, restored the Israelites from their captivity in Babylon to re-occupy and recultivate their own fertile land of Canaan; while He left the Edonites, after their conquest by Nebuchadnezzar, the Babylonian king, to perish and become extinct, as a nation, in their own dessert and rocky land; and yet the Israelites were not properly thoughtful and thankful for the distinguishing blessings, both natural and spiritual, bestowed upon them by the Lord. But, in Romans ix. 6-33; xi. 4-7, the Apostle Paul shows that the sovereign election of God (no matter whether our carnal minds understand or like it or not) is not only national and providential, but is also individual and eternal; and thus we have inspired authority for saying that Jacob represents the elect, the chosen people of God, whom He loved, notwithstanding their sins, and chose in Christ before the world began, and whom he loves with a sovereign, unconditional, and everlasting love, and will save with an everlasting salvation, while Esau represents the non-elect, the unredeemed, the unregenerate, the ungodly, whom God hates for their sins, and whom, on account of their voluntary sins, He will finally consign to everlasting punishment. Sin does not come from God, and can not dwell with Him; He forbids, threatens, and punishes it; but the poor, humble, penitent sinner, who earnestly desires to be pardoned and purified from his sin, is an elect vessel of mercy whom God has loved and chosen in Christ from eternity, and redeemed by the blood of His Son, and renewed by the power of His Spirit, and to whom He will graciously make known the riches of His glory, partially in the present world, and fully in the resurrection morning.

3. Q. In John x. 28, 29 is the italicized word "*man*" in the original language of Christ? A. It is not; the exact translation is: "And I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of My hand. My Father, which gave them Me is greater than all; and none is able to pluck them out of My Father's hand." God, in His risen and glorified Son, has all power in heaven and earth, and no creature—no man, no angel, no spirit, no principle, neither the flesh, the world, nor the devil—can ever destroy one of the elect, redeemed, and regenerated people of God.

4. Q. What are your views of John xiii. 4-17? A. That the Lord Jesus Christ at the last Passover Supper that He ate with His disciples, on the night immediately preceding His crucifixion, when He instituted the Lord's Supper, to teach His disciples the essential love and humility of His religion, served them in the most humble manner, laid aside His outer garment, girded Himself with a towel, poured water into a basin, and Himself washed their feet, and then told them that, as He, their Lord and Master, had washed their feet, so ought they to wash one another's feet, for He had given them an example that they should do as He had done to them; that the servant is not greater than his lord; and that, if they knew these things, happy were they if they did them. Christ literally washed His disciples' feet, of course in the truest spirit of love and humility; and it seems to me that He commands His disciples to literally wash one another's feet, in the same true spirit of love and humility. The only other times feet-washing is mentioned in the New Testament are in Luke vii. 37-50, when, at a meal in the house of Simon the Pharisee, a sinful woman, in humble love, washed Christ's feet with her tears, and wiped them with the hairs of her head, and kissed them, and anointed them with ointment from an alabaster box; and 1 Tim. v. 9, 10, when the Apostle Paul enjoins provision to be made for the widowed members of the church, who have been "the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have



relieved the afflicted, if she have diligently followed every good work." These are undoubtedly household duties. From John xiii. about one-half of Primitive Baptists think that feet-washing is a church ordinance; and, from 1 Tim. v., about one-half of our people think that it is a domestic duty, or an emblem of the humble love that we should always, in our daily lives, exercise towards our brethren and sisters, doing all in our power to minister to them in their necessities and sufferings. And each half of our people have, in the spirit of feet-washing, in the spirit of humble love, exercised Christian forbearance towards the other half in regard to their views on this subject. I would myself be glad if all our people would follow this touching example and injunction of our Lord both publicly and privately.

S. H.

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### REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men." "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." Psalm cvii. 8, 43.

#### THE ORPHAN'S PRAYER ANSWERED.

A writer in the *New York Observer* tells of a poor German widow who found herself and family destitute of food one day. Sustained by an unfaltering faith, she said to her little ones: "My dear children, I can give you nothing to eat this morning. I have no bread, no meal, not even an egg in the house. Ask the dear Lord to help us. He is rich and mighty, and has Himself said — 'Call upon Me in the day of trouble, and I will deliver thee.' Little Hans, who was scarcely six years old, went very hungry and sad on the way to school. As he passed by the open door of a church-house, he went in and kneeled down, and, seeing no other person in the house, he prayed with a loud voice: "Dear Father in heaven, we children have nothing to eat. Our mother has no bread, no meal, not even an egg. Oh! help us. Give us and our dear mother something to eat. Thou art rich and mighty and can easily help us." So prayed little Hans in his childish simplicity, and afterward

went to school. When he came home, he saw upon the table a large loaf of bread, a dish of meal, and a basket of eggs. "Now, thanks to God," cried he joyfully; "He has heard my prayer! Mother, has an angel brought all these things through the window?" "No," said his mother; "but still God has heard your prayer. As you kneeled and prayed in the meeting-house, a kind lady was also kneeling there. You could not see her, but she saw you and heard you. She is the angel through whom the Lord has helped us. Now, then, thank God, and never forget through your whole lives to call upon Him in the time of trouble." S. H.

## CAUSES AND PREVENTION OF CONSUMPTION.

The North Carolina Board of Health has prepared a very important pamphlet of eight pages on this subject, and published twenty thousand copies for free distribution. Any one desiring one or more copies has only to write Dr. Richard H. Lewis, Secretary of the N. C. Board of Health, Raleigh, N. C., and the pamphlets will be sent without charge.

It is estimated that one-seventh of all deaths from every cause in the civilized world are due to consumption; that one-fourth of all adults die from it. In North Carolina, according to the last census report, about one-tenth of all deaths were attributed to consumption—that is, that between four and five thousand people in North Carolina die every year from a disease *that can be prevented*. The pamphlet shows, in a clear manner, the causes, and the method preventing consumption, and the best modern treatment of the disease, which is curable in its early stages. The pamphlet is free to any one who asks for it. S. H.

Invalid Rolling Chair Purchased for Sister Mamie Moore, of Hampton, Fla., and the Remainder of the Money Sent to Her:  
Contributions up to October 1st—

Reported up to September 1st.....	\$ 38.75
J. J. H., in North Carolina (besides former amount)....	2.00
Mrs. E. D. H., in Florida.....	1.00
Mrs. A. E., in Florida.....	1.00
T. E., in Florida.....	1.00
Mrs. B. Z. W., in North Carolina.....	4.00

Mrs. C. L. W., in Virginia.....	1.00
J. K. H., in Florida.....	1.00
J. S., in Florida.....	1.00
W. O. F., in Texas.....	1.00
W. A. P., in Texas.....	5.00
J. C. D., in North Carolina.....	1.00
Mrs. J. R. W., in Indiana.....	1.00
Mrs. E. S., in Kansas.....	1.00
Mrs. S. F. P., in Tennessee.....	3.00
Mrs. B. C., in Tennessee.....	1.00
Miss L. L. C., in Tennessee.....	1.00
Mrs. M. J. H., in Tennessee.....	1.00
Mrs. T. M. H., in Tennessee.....	1.00
Miss J. L., in Georgia.....	.30
T. C. G., in Georgia.....	.50
J. P. M., in Georgia.....	.50
J. N., in Georgia.....	.10
L. W. W., in Georgia.....	.10
Mrs. S. H., in Indiana.....	1.00
Mrs. L. J. B., in Alabama.....	1.00
C. W. Z., in Georgia.....	1.00
D. W., in Ohio.....	2.00
J. W., in Ohio.....	2.00
G. W., in Ohio.....	2.00
F. L. R., in Tennessee.....	1.00
Mrs. R. O. R., in Tennessee.....	1.00
Mrs. M. A. E. G., in Texas.....	1.00
Miss E. K., in Indiana.....	2.00
Mrs. W. E. Z., in Texas.....	.50
W. S. C., in Nebraska.....	2.00
Mrs. R. R., in Texas.....	.25
D. T. R., in North Carolina.....	1.00
Mrs. F. J. P., in Georgia.....	1.00
Mrs. F. M. M., in Georgia.....	1.00
Mrs. J. C. and Friends, in Alabama.....	6.00
Mrs. C. B. M., in Georgia.....	1.00
J. D. O., in Georgia.....	.50
Mrs. A. G., in Georgia.....	1.00
M. M. T., in Alabama.....	.50
Mrs. N. C. C., in Georgia.....	1.00
F. W. H., in Georgia.....	.25
Mrs. W. P. P., in Georgia.....	1.00
J. H. M., in Georgia.....	.50
J. B. H., in Georgia.....	.50
G. C. J., in Illinois.....	1.00
Mrs. R. J. C., in Tennessee.....	1.00

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\$102.25

On September 23d, after my return from Georgia, I sent George F. Sargent Company, 289 Fourth Avenue, New York, \$58.50 for the chair and its attachments, and I have sent Sister Mamie Moore \$43.75, the remainder of the money, in postal orders, which includes everything contributed for her up to October 1st. Not only will the chair, I hope, be a great relief to her, through the Divine blessing, but the additional amount of money will both enable her to pay the expressage on the chair, and to feed and clothe her during the coming winter. Sister Moore is a great and helpless suf-

ferer, and, as I am assured by those who are acquainted with her, a very devoted and lovely member of the Primitive Baptist church. The chair and its attachments were shipped from New York, by Adams Express, to Mrs. Mamie Moore, Hampton, Fla., October 5th. I now give the receipted bill of the manufacturing company:

George F. Sargent Company,  
289 Fourth Ave., N. Y., October 5, 1904.

Sold to Sylvester Hassell, Williamston, N. C.

Shipped by Adams Express to Mrs. Mamie Moore, Hampton,

Fla., 1 No. 141 rolling chair.....	\$53.00
Rubber tires, plain bearing, hand rims, fixed upholstery, back and seat, separate cushion for leg rest.....	13.00
Push handle and fixtures.....	3.00
Blue satin canopy.....	5.00
Reading and writing desk attached.....	4.00
	\$78.00
Less 25 per cent. reduction.....	19.50
	\$58.50
Paid .....	\$58.50

In a letter of Oct. 9th Sister Moore writes me that she received her chair the previous evening; that the expressage on it was \$7.65; that the chair was not at all damaged in its transportation; that it is fine and strong and such a comfort to her that she would not be without it for five hundred dollars; that she can now be rolled out into the fresh air, and see the beautiful trees; and that she desires to be most heartily thankful to the Lord for His great goodness to her, and to the dear brethren, and sisters, and friends who have been so kind to her in her great affliction and unworthiness.

S. H.

## EXTRACTS.

Hillsboro, Texas, March 29, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—Enclosed please find two dollars to pay my subscription for THE GOSPEL MESSENGER. I like your paper wonderfully well, and it is a great comfort and pleasure to my wife. Her health is bad and she can't get out to hear much preaching.

Yours in hope,

T. J. IVEY.

Village Mills, Texas, January 9, 1904.

*Eld. Sylvester Hassell—*

VERY DEAR BROTHER:—Please accept one dollar post-office order for THE GOSPEL MESSENGER another year, hoping the Lord will bless you many times this year and comfort you in spirit often. The Lord is good to them that walk in the Spirit of Christ, and they have life eternal. If we have not the Spirit of Christ, we are none of His. If we love Christ, we will keep His sayings; if we keep not His sayings, where is the evidence that we love Him? All that have been born of the Spirit of God have the Spirit of Christ within them, and are enabled by that Spirit to keep His sayings to a great extent. But we often find ourselves out of the



way, and find ourselves asking the Lord to keep us in the way. Yet we read, "Ask and ye shall receive." What a glorious thing it is to have a friend to give when we ask, if we ask not amiss; for God knows what we have need of before we ask. I want to say that I appreciate the writings of the brothers and sisters, and ask that they keep on writing for the comfort and edifying of others. Hoping the Lord will bless His people with peace and good preaching this year.

S. A. RICHARDSON.

## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev xiv. 13.

### MEMORIAL.

WHEREAS, It has pleased our Heavenly Father to remove from our midst and associations by death, October 1, 1903, our former Moderator, and beloved father in Israel, Elder D. L. Hitchcock, who was faithful to his call through heat and cold, privations and sorrow; therefore,

*Resolved*, That we bow to the will of Heaven's King and extend to the bereaved our heartfelt sympathy, and pray God for that preparation of heart and mind that will enable us to be reconciled to His holy, righteous, and divine will, and console us with this precious truth: That our loss is the eternal and heavenly gain of our departed brother.

*Resolved*, That this memorial be entered on our minutes, and a copy be sent to THE GOSPEL MESSENGER for publication, and that *Zion's Landmark*, *Signs of the Times*, and other periodicals of our faith and order be requested to copy the same.

Eld. Hitchcock lacked nine days of being ninety years of age. He labored in the ministry fifty-six years; served his home church fifty-two years, and was Moderator of this, the Ocmulgee Association, thirty-five years.

### "LAST OF THE ROMANS."

A venerable Primitive Baptist minister of Alleghany County, N. C., aged 84, widely known and everywhere called "Uncle Andy Taylor," died at his home on Tuesday (September 20th), and was buried on Thursday at Cranberry church, near his home, a very large concourse of people attending the funeral. He had been ill for some months.

Elder "Andy" Taylor was, of course, named Andrew Jackson Taylor, and he had in his make-up the sturdiness and independence of Old Hickory. He had not been taught in the colleges of this earth, but he was deeply versed in "The Book," and to him "thus sayeth the Lord" was the final arbiter of every question that affected this life and the life beyond. His Bible was his constant companion in his long journeyings over this and other States where he went on yearly pilgrimages preaching the gospel. He lived in it and with it. It was the staff of his declining years as it had been the strength and stay of his robust manhood.

The life of Elder Andy Taylor contained lessons for the present hour that need to be emphasized. He belonged to a day that gave us many noble characters—a day that produced men of simple

faith, simple tastes, unaffected piety, of plain living, and right thinking. An humble, uneducated farmer, high on the slopes of the hills of Alleghany, this old patriarch heard the call to preach the gospel as plainly as ever one of God's prophets of old was called to do His work. Taking neither scrip nor purse, Andy Taylor put aside from him ease, the comforts of home, and for many years devoted much of his life to travelling and preaching wherever a flock of the faithful wished to hear him preach. He traveled in many counties and States. He preached not with "man's wisdom," but in "demonstration of the Spirit," and was instrumental in comforting and blessing many of God's elect who sat under his ministrations. The educated found help and guidance in his plain proclamation of the Word; the uneducated saw in him an evangel sent to break to them the Word of Life.

Andrew Jackson Taylor was, in some respects, "the last of the Romans" of his section—the last of the Old School Baptist preachers who made yearly visits to widely scattered churches. He clung to the old ways and the ancient landmarks, in dress, in speech, in everything. He never felt embarrassed in any presence. He would have preached before a King as unabashed as Paul stood before Agrippa. He was the ambassador of his Lord and knew no fear of man or bowing down in the presence of great men. He had about him the spirit of the prophet who said: "Thou art the man," and he never preached to please man, but he preached as his Master directed him, and declared the whole counsels of God.

It was a conviction of this good old man that he ought not to accept any compensation for preaching. He would have felt that he had committed sin to receive a salary for preaching, and so he went about among his people preaching until beyond his eightieth year and never accepted a dollar from anybody. He lived up to his convictions in this and in every other respect. His good old wife, now bereft in her humble home in the mountains, was an helpmeet of the kind the Bible describes. She honored her husband because he was never "disobedient to the heavenly vision." She gloried in his independence and in his services to the churches. She believed it would be wrong for her husband to accept pay for preaching. Talking one day with a friend, she held up her hands and said: "Do you see those old hands? I would work them to the bone before my old man should take pay for preaching." She tended her garden, milked her cows, and performed the laborious duties of her household in cheerfulness and in happiness looking forward joyously to the time when her husband should return from his annual preaching tours, to the delights of home, made doubly dear to both by the consciousness that the separation had been ordered of God, as was every act of their lives. How beautiful is such faith in a world where materialism threatens to crowd out faith in God and lessen faith in man! After all, the lesson of the life of this "last of the Romans" teaches again that

"Kind hearts are more than coronets,  
And simple faith than Norman blood."

Raleigh (N. C.) *News and Observer*.

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#### MRS. MATTIE W. BATSON.

Mrs. Mattie Webb Batson, daughter of Mr. and Mrs. C. D. Webb, was born July 20, 1879, at Kellyton, Ala. She died at her father's home, in Kellyton, July 14, 1904. She was happily married to

Mr. J. O. Batson, of Rockford, Ala., June 19, 1902, and since that time had been living in Mobile. During these two years she had poor health in Mobile and spent several months with her mother at Kellyton. When she returned from Mobile for the last time in April her health was broken and some of us feared that she would never regain it. After nearly two months of painful suffering and patient endurance her sweet spirit passed away, and, at her request, her body was buried in the Alexander City Cemetery. Her death is mourned by her husband, her father and mother, one sister, eight brothers, relatives and friends.

With all the family around her except myself and one other brother she calmly and willingly faced death and began cheerfully to bid the family good-bye fifteen hours before she breathed her last on earth. Without one pain, perfectly happy in the belief that she was but passing over the river to a long and sweet rest in the house of many mansions prepared by our blessed Lord, she lingered for several hours in a conscious state until the last minute, and died with the smile of a redeemed soul upon her beautiful face.

She had been a member of the Baptist church since the summer of 1901, when she joined the Alexander City Baptist church. Since that time she had been devoted to her church. In the fall of 1903 she moved her membership from Alexander City in order to unite with the church at Mobile, but failed to do so on account of purpose to move to North Alabama; yet she always attended church as regularly as her health would permit. Always earnest and sincere in her devotions, she died with the same child-like faith that had characterized her throughout her Christian life.

Farewell, sweet sister! You are gone from among us, but your loving spirit is ever with us. The happy companion, the trustful confidant, the helpful and affectionate sister of my boyhood days, it is hard for me to give you up. You have ever been the precious flower of our family, the greatest pride of our lives, the favorite of us all. But you are happier now, by far, and we would do you wrong to wish you back among us. We mourn that you should be the first of our family to be summoned into the Great Presence, but we rejoice that when the Angel of Death visited us for the first time and removed you from us, he found you ready and waiting. You will ever be remembered as a gentle and obedient daughter, a kind and loving wife, and a helpful and affectionate sister. Your short life has taught us more forcibly the truth of our religion. In the great day, when we, too, shall all be visited by the Angel of Death, we hope to answer this call in your sweet simplicity of faith, and as "we cross over the river to rest under the shade of the trees," we shall expect to see you as the first of the immortal spirits giving us a joyous welcome into the home of everlasting peace and joy and love.

Her brother,  
Kellyton, Ala., July 21, 1904.

REUBEN D. WEBB.

---

#### B. S. CUMMINGS

Was born February 22, 1828, in Upshur County, Ga., I think; was married to Mary T. Lokey, daughter of John T. and Ann Lokey, in Muscogee County, Ga., January 25, 1853. Eleven children were born to them. All are left to mourn the loss of a dear father and

mother, except their oldest son, and third child, John G., who fell from a tree and was killed October 16, 1870. If he had lived until December 17, 1870, he would have been thirteen years old. That was the most shocking and heart-rending trial of my mother's life. They moved to Cass County, Texas, with nine children (their youngest was born in Texas) in January, 1874. Their children all being married and scattered they broke up and moved to Collin County, Texas, where three of their children had already gone. They had been there only a few weeks when father died of consumption and bone cancer, January 25, 1902—being married forty-nine years the day he died, and he lacked till February 22 being seventy-four years old.

#### MRS. MARY T. CUMMINGS

Was born in Tolbert County, Ga., March 14, 1833, and died in Collin County, Texas, August 31, 1904. The greatest loss her children ever had to bear was the loss of their mother.

Their daughter,

E. F. BIRMINGHAM.

#### EVELYN MAY.

Our little darling was born June 3, 1903, and died September 2, 1904. Only a few months we had her to brighten our home. God loved her and with a few hours' warning He called her home. It is hard to give her up, but we do not murmur. God does all things right. We would not call her back. Weep not, heart-broken parents; you have a bright star to guide you on to that happy world where you can meet your little darling and where there will be no more parting from loved ones. She can not come to you, but you can go to her. Let us say, Sleep on, darling, we love thee still.

"Asleep in Jesus, blessed sleep,  
From which none ever wakes to weep."

Her grandmother,  
Opekila, Ala.

JULIA TAYLOR.

#### MRS. SARAH MASSINGILL.

Mrs. Sarah Massingill was born in Edgecombe County, N. C., October 24, 1831. She was married to David J. Massingill January 11, 1848. She united with the Primitive Baptists in 1886, and died June 28, 1904. She was the daughter of Isaac and Nancy Farmer and was a sister of Brother Ben Farmer, who preceded her to the grave by many years. She lived in Pickens County, Ala., for a long time, but some three or four years ago moved into Greene County, where she died. Sister Massingill was a firm and consistent believer in the doctrine of salvation by grace, about which she delighted to converse with others of like precious faith. Her faith and hope in God was strong and she appeared perfectly willing to die when I talked with her last. She was remarkably diligent and punctual in attending her meetings as long as she was able to do so, and ever willing to bear her part of necessary burdens or expenses. She leaves three sons and two daughters to mourn her departure and the absence of a mother's love. May they, if it be the Lord's will, be enabled by His grace to live the life of the righteous and die the death of the same, and so in that better land meet that dear mother and sister in hope, where parting is no more.

G. W. STEWART.



Crawfordsville, Ind., Oct. 10, 1904.

DEAR BROTHER HASSELL:—Allow me to say to your readers I have written a book for our youth of some fifteen chapters, neatly bound in cloth. Price: 50c. postpaid; or, in clubs of four, one extra copy will be sent to the one sending the club.

Truly your brother,

JAS. H. OLIPHANT.

### JOSHUA LAWRENCE'S BOOK.

This book was published in 1829 by the inimitable and gifted Elder Joshua Lawrence of North Carolina, as a defense of the Kehukee Association and of the Bible doctrine and practice, against the inroads of Fullerism and Mission Boardism, stated salaries and a system of tithing as taught by the then rising and fashion-loving clergy. His arguments are certainly unanswerable, and while we might not adopt every expression used, yet withal it sets forth what our people mainly believe and practice. Instead of denying the scriptural truth as to the proper carnal aid to the ministry, he boldly affirms and emphasizes that, and sets forth a most forceful rebuke to those who do not aid their ministers according as the Lord has prospered them. While opposing legalism yet he urges and insists on good works and Bible obedience as God's appointed way to show our faith, and thus bring out those things that shows him not to be an extremist. This book was written before the Black Rock Convention and before the starting of *The Signs of the Times* in 1832. 25 cents per copy, or \$2.50 per dozen.

J. H. FISHER, Graham, Texas.

### DR. B. J. KAY'S LUNG BALM TABLETS.

These are the cheapest, most convenient and effective remedies for coughs, sore throat and hoarseness that I have ever found. They are sent by mail for twenty-five cents a box. This notice is published without charge to the company, and simply for the benefit of suffering humanity. Send all orders, with the money, to the Dr. B. J. Kay Medical Co., Saratoga Springs, New York. This company has a capital stock of \$400,000, and manufactures several other valuable remedies.

S. H.

### FOOTSTEPS OF THE FLOCK, BY ELDER JOHN K. BOOTON.

This book of 407 pages is a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc. There are copious quotations from John Gill's most sound, learned, and able exposition of the Scriptures, and from Church Histories; and it contains the address of the Old School Baptists at the Convention at Black Rock, Maryland, in 1832, and a history of some of the oldest Primitive Baptist Associations. The book is sound and instructive, and should find a permanent place in the library of every Primitive Baptist family. Price One Dollar, postpaid.

Do not send any order to Elder John K. Booton, as he is dead, and such order can not be collected; but send all orders to his widow—

MRS. EMILY BOOTON,  
Luray, Page Co., Va.

## THE RAMAH COUNCIL.

A pamphlet of forty pages, containing a statement of the rise and progress of the troubles among the Baptists in Southeast Alabama which led to the call and assembling of the Council, prepared by Elder J. E. W. Henderson.

Price, 5 cts.; six copies, 25 cts.; 12 copies, 50 cts. Send orders to J. E. W. HENDERSON, Troy, Ala.

## MY REASONS FOR LEAVING THE NEW-SCHOOL BAPTISTS.

Having received many requests to reprint my book, "My Reasons for Leaving the New-School Baptists," I have decided to get out a new edition. I have published and circulated 5,000, but this seems to have been only an advertisement to create a demand. More requests are now coming in than ever before for them.

All who will send on their orders now, for one or more, at 25 cents each, will help me bear the expense and burden.

I have received many words of encouragement about its benefiting some in seeing the true church. I hope it will do good.

J. H. FISHER,  
Graham, Texas.

Don't send stamps.

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Hymn and Tune Book, by Durand & Lester. Price reduced to \$7 per dozen, sent at expense of purchaser. Sample copies, 80 cents, postpaid. Those sending orders will state which kind of notes is desired, round or shape. Send orders to Elder Silas H. Durand, Southampton, Buck County, Pa.

*Dear Brother Hassell—*

Will you say in THE MESSENGER that I have yet on hand a few copies of "Reminiscences and Letters of Mary Parker," price reduced since her death to 50 cents; and a few copies of "Meditations on Portions of the Word," price \$1. Your brother in hope,

Southampton, Pa., November 18, 1901.

SILAS H. DURAND.

## AUTOBIOGRAPHY AND BOOK OF SERMONS.

Having sold the first lot of my books of the above title, I have had the second lot neatly bound, and have the pictures of myself and wife, with our signatures, inserted in every copy.

This work is bound in cloth, and contains two hundred and eighty pages of matter printed in large type on good book paper.

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THOS. J. BAZEMORE.

P. S.—If it is more convenient, orders may be sent to the editor of this paper, or to The D. H. Goble Printing Company, Greenfield, Ind.

## MODERN SECRET SOCIETIES.

The above is the title of a little book of 320 pages just written by Charles A. Blanchard, President of Wheaton College, Wheaton, Illinois, and President of the National Christian Association (opposed to secret societies). It is the latest and one of the best books on this large and growing evil of our country. Those who wish to know the real truth about these heathenish institutions should send seventy-five cents to the National Christian Association, 221 West Madison Street, Chicago, Ill., and get a copy of this interesting and valuable book.

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New Testament and Psalms, according to size of type, \$1.00, 65 cents, 40 cents, 30 cents and 20 cents. New Testament, in agate type, 10 cents. Oxford Bible, in agate type, to cash subscribers, \$7.00.

These prices include postage.

S. HASSELL.

Vol. 26.

No. 12.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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DECEMBER, 1904.



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# The Gospel Messenger.

DECEMBER, 1904.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 26. WILLIAMSTON, N. C., DECEMBER, 1904. No. 12.

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## BECAUSE HE FIRST LOVED ME.

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I love Thee, O my God! but not  
For what I hope thereby,  
Nor yet because who love Thee not  
Must die eternally.  
I love Thee, O my God! and still  
I ever will love Thee,  
Solely because, my God, Thou art  
Who first hast loved me!

For me, to lowest depths of woe  
Thou didst Thyself abase;  
For me didst bear the cross, the shame,  
And manifold disgrace;  
For me didst suffer pains unknown  
Blood-sweat and agony;  
Yea, death itself—all, all, for me!  
For me, Thine enemy!

Then shall I not, O Saviour mine!  
Shall I not love Thee well?  
Not with the hope of winning heaven,  
Nor of escaping hell;  
Not with the thought of screening aught  
Nor seeking a reward;  
But freely, fully, as Thyself  
Hast loved me, O Lord!

—FRANCIS XAVIER (1506-1552).

ECONOMY, GA., Oct. 27, 1904.

*Dear Brother Hassell—*

We have thought of you so often since your visit to our country with the wish you could come oftener, but we know at your age you can not come, especially during the cold winter weather. We don't think we have ever enjoyed preaching more than we did yours. May the God of Israel be with you, and bless you with health to go to those that need you, and enable you to tell them what they ought to do, and give the hearers the hearing ear so they will be benefited.

Our dear Father Cleveland is growing weaker each day, and, from a human view, he will not be with us long; but he has lived a noble and useful life, and we feel that, when he lays his armor by, he will enter the joys of that home where he will never suffer more.

Your sister in hope,

LIZZIE BENTLEY.

---

#### DEATH OF ELDER WILDE C. CLEVELAND.

---

CULLODEN, Nov. 9, 1904.

*Dear Bro. Hassell—*

I send you for publication, as we promised, when you were here, this experience of Mr. Cleveland during the early months of this year. He wrote it out a few days after you were here, and I have copied it, as written by his own hand. I heard him relate it many times, and this is not as full as he expressed it; but oh! how grand and comforting it was to him ever after as long as he lived. The fear of death was taken away from him, and in the last few weeks of his life he called upon the Lord to send His holy angels to take him home. He seemed in a great hurry to be called away from this sinful world. He asked us all not to pray for his recovery, but rather pray that he would go easy and without a struggle, and his prayer was answered; his going was like one going to sleep, so soft and easy was his breathing.

His kind and devoted life is a rebuke to me each day I live, and I never felt worthy of such devotion. His

was the most unselfish life I ever knew, and his love for the churches and the cause of Christ was unbounded and most wonderful. For three weeks he preached for hours each day and night, and many of our neighbors and friends gathered around his bed to hear what he had to say, many saying it was the grandest preaching they ever heard. Brother Hassell, pray for me and mine, that we may be kept by His holy hand and be prepared to meet this our angel husband and friend when He is done with us here.

Mr. Cleveland, my beloved husband, as you have no doubt heard, departed this life 31st of October, 1904.

In Christian love,

(MRS.) N. A. CLEVELAND.

#### REMARKS.

Few Primitive Baptist ministers equalled Elder Wilde C. Cleveland in ability and devotion to the cause of Christ. I hope that our bereaved sister or some other suitable member will soon prepare an obituary of him, and send it to me for publication in THE GOSPEL MESSENGER. S. H.

### WONDERFUL EXPERIENCE OF ELDER WILDE C. CLEVELAND.

CULLODEN, GA., Sept., 1904.

*Dear Brother Hassell—*

When I was ordained to the ministry, I merely submitted to older and wiser heads who insisted that it was my duty to so be. After the ordination, one thing I determined to do, with the Lord's help, and that was to live a moral life, and that vow by the grace of God I have faithfully kept at home and abroad.

The 18th of last November I was thrown upon a bed of affliction, from which I have not as yet recovered only partially—two months of the time I scarcely knew anything, and for four months it was a struggle between life and death. And whenever my mind would revert to my past ministerial life, it filled my heart with joy to know that for thirty odd years I had turned away from the



pathway of the ungodly, and, if death should come, I had this rich legacy to leave behind me, and so impressive was it with me that I had the desire to beg and beseech all to do likewise. Heart dropsy was and is my affliction, and, of course, I knew surely there was and is only a step between me and physical death.

One night about half-past one o'clock I had the following experience, which I have been requested to write out for THE MESSENGER. I was sitting up and alone—my devoted and faithful wife worn down with constant care had fallen into a short sleep. For the first eight weeks I could not lie down, but sat in a large chair both day and night; and, while alone, the presence of the Lord overshadowed me, and I felt and knew it was He. I felt as easy in His presence as I ever did in that of my earthly father, and I began, though with deep reverence, talking to Him. I told Him that He knew I never wanted to preach the gospel—that it was contrary to all my earthly hopes, calculations, and ambition; but said I, you had me do it. I knew how fearful it is for a man to enter the ministry without authority from Heaven; for Christ, though a Son, waited thirty years until His Father put Him in the ministry, and I said to Him that, if it was wrong at last for me to enter upon so great and fearful a work, I did not think I ought to be punished when He was the cause of it. Then said I, The faith I have preached is not mine, it is yours. You gave it to me, I never accepted it, but it laid hold of me; and, if the faith is wrong, I do not think I should be punished for doing your work. And strange to say, my giving Him the honor of the whole work seemed to please the Presence, as He overshadowed me. He then showed me the most awful sight I had ever seen—no pen can describe it or tongue can tell it—its very abysmalness caused me, as I now remember, to ask the Lord to have mercy upon them, and the darkness shown me was the people who are trying to help Him save souls, thereby robbing His Son alone of the glory of man's salvation. He then showed me what He had done for me in taking me from my earthly ambition and putting me in the pathway of His Son—giving me the same gospel to preach He had Him, and among the same class of people that Christ

had mixed and mingled with here, and the contrast was so great between an earthly and a heavenly crown that in a joy unspeakable I tried to thank Him for his mercy to me.

While in this spirit I desired to see all the precious saints, and tell them to hope on and struggle on, and endure all things for Christ's sake, and that they who fall asleep in this faith will awake in His likeness, and this greeting I now send to one and all.

The Lord be praised for His goodness to men.

WILDE C. CLEVELAND.

#### REMARKS.

Salvation is of the Lord, and He will have all the glory of it, not giving one particle of that glory to any creature. It is infinitely wonderful that He has from eternity loved poor, hell-deserving sinners, and given His dear Son to become a man to suffer and die and rise and intercede for them, and His Holy Spirit to quicken, teach, purify, and guide, and keep them, and that He condescends to make them His children and to commune with them. It is in infinite love and wisdom that He chastens and humbles and refines them, and thus prepares them for His blessed and holy service here, and for a final and everlasting entrance, in both soul and body, into His immediate, glorious, and blissful presence, where sin and sorrow, sickness and death are forever unknown.

S. H.

---

#### GENERAL MEETING.

ST. LOUIS, Mo., Nov. 1, 1904.

*Elder S. Hassell—*

MY DEAR BROTHER:—As I expected to have met you here at our meeting, I did not acknowledge the receipt of your nice photograph sent us recently. We were very much delighted to get it, and enjoy the privilege of looking at so nice and true a likeness of yourself. Many thanks for the same.

Well, in regard to our meeting here, I want to say to you, and to the dear readers of THE GOSPEL MESSENGER,

with your consent, that I have never attended a more spiritual meeting, nor heard abler or more scriptural preaching in all my life. The spirit of the meeting truly was good. I think all of the brethren and sisters alike enjoyed themselves at the meeting. If there was as much as one unpleasant thought, word, or feeling there, I failed to learn of it. I think there were thirty-seven Elders present, representing about fifteen States. There was no work done by the body, save the recommendation of the "London Confession of Faith," with the Fulton address, etc., and some other resolutions relative to our order and practice, to the consideration of our churches everywhere. Also to appoint another meeting to be held at Benton, Ill., embracing the fifth Sunday in October next, when and where it was prayed that there might be a good representation from our people generally.

I truly wish ever lover of truth in the United States could have been a personal witness of *the spirit of this meeting*. Minutes of this meeting may be had by addressing Eld. Will. M. Stricklan, of Francisco, Ind., enclosing ten cents.

Love to all. Pray for us. May God bless you.

Yours in love,

MORGAN BROWN.

#### REMARKS.

The meeting at St. Louis may have been pleasant, and the preaching spiritual; but I have been informed that the ministers there discussed and agreed to recommend to the churches the consideration of three new propositions which I can not, and which I am sure our brethren generally will not endorse as scriptural or desirable:—

First, a plan for a federal or national government of our churches by State Corresponding Associations and a United States Corresponding Association, and by Committees on Credentials and Mutual Affairs appointed by these brand-new and authoritative Corresponding Associations.

Second, a declaration that Christ's commission or commandment to "go into all the world and preach the gospel to every creature" was given, not simply to the ministry, but to all the members of the churches.

Third, that the Primitive Baptists should establish a



Publication Society, and that all our periodicals published at present should suspend, and that one periodical only be published, and that should be published and controlled by the said Publication Society. I think that all these three propositions are contrary to the Scriptures, and that, if universally adopted by the Primitive Baptists, they would degrade all our churches to the corrupt and ruinous condition of the so-called churches in the religious world. I do not believe that Primitive Baptist churches will ever adopt these unscriptural propositions. S. H.

---

HOPEWELL, N. J., Nov. 5, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I am in receipt of your most kind and cordial letter of the 10th of October. I have desired to reply at an earlier date, but very many things have hindered until now. I do indeed wish to visit you all again. I have never ceased to remember the frequent visits which I was permitted to make among you years ago. When I was last there, at Sparta, I had no thought that so long a time would elapse ere I should visit you again. Two years later I came here to Hopewell, and since then, what with the care of the large and scattered congregation here, and the work on the *Signs*, I have had scarcely a day to call my own, and have been often hindered from filling appointments, which I had made away from home, by calls to attend funerals and other things. Very frequently it has been the case that I have been wanted for from one to three funerals while I have been absent for ten days. I look back to the kindness which you have so often showed me personally, and to the warm love shown me in North Carolina by all the dear people of God, with a grateful heart. I am often humbled and softened to recall how unworthy I have been, and yet how merciful the loving Lord has been to me in giving me to live among His people, and in their affections. But it is cause for still deeper gratitude that He has ever given me a heart to love His people and His name, and to confess His grace in my salvation, and in all the blessings vouchsafed to me all the way along. Among the many previous sea-



sons in North Carolina, I recall one at your father's house one night. You were preaching there to a little company, gathered in. I am not sure but that it was the first time that I had ever heard you. At all events, I had not had that privilege more than once or twice before. Your afflicted sister (Mrs. S. N. Biggs) was then living and was present. I think that you spoke specially of a "caused righteousness" from the words, "I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble," with the connecting sentences. Your sister sat where I could see her face all the time. The tears were coursing down her cheeks the greater part of the time. I greatly enjoyed the sermon, and I still more deeply was touched by the tears of peace and gladness falling from her eyes. You said something about the goodness of the Lord in the sermon. I went to her after the service ended, and, as she took my hand, she said, "Yes, the Lord's good; He is good." I thought of her long affliction, and of the crushing of bright earthly hopes which belonged to her, if they ever belonged to any one on earth, by her affliction, and as she said "the Lord's good," I felt that I must never murmur again at any providence, however dark it might be. In the midst of all the trial which was hers, she still felt to say from the depths of her heart, "the Lord's good." Many years ago that text was mine for months, under the sorest trial of my life. "The Lord is good, a stronghold in the time of trouble, and He knoweth them that trust in Him." I have never been able to preach about these words, but I could feel their power. And she felt the power of them that night.

I will keep your request in mind, and assure you that I will come to your Association next October, if it be possible for me to do so, and mingle in your worship once more. May God bless and keep you all, and lead us all into peace.

I remain your brother in Christ,

F. A. CHICK.

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"Bless the Lord, O my soul; and all that is within me, bless His holy name, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Psalm ciii.

CRAWFORDSVILLE, IND., Oct. 7, 1904.

*Dear Brother Hassell—*

Enclosed find P. O. money order for five dollars, for which please send me two copies of the International Self-Pronouncing Teacher's Bible that you offer for sale, reserving the remaining dollar for your untiring labors.

We have just been visited by Bro. Paine (the elder one), and I am happy to say his preaching is in complete harmony with your own teaching of the gospel, as well as with Elders Thompson, Daily, Dalton, Waters, and so many others that come to us in the fulness of gospel blessing. We are having in succession four ministers from Virginia, Elder Waters from Maryland, Bro. Paine of Texas, and Bro. Bazemore from Georgia, besides some very dear ones who do not live so far away. For these dear, sweet visits our thanks are due our Heavenly Master, who turneth the hearts of His ministering servants as He will.

I remain your lowly sister in an exalted, ever-glorious gospel of grace, that is dearer than all earthly kingdoms that have ever been upon earth,

MRS. M. M. VANCLEAVE.

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A STONE TO MARK ELD. J. R. RESPASS'S GRAVE.

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STATESBORO, GA., Oct. 10, 1904.*Elder S. Hassell—*

DEAR BROTHER:—I learned after I left the Uptoie Association, September last, that the grave of Eld. J. R. Respass, who gave his life and money to our people, the Primitive Baptists, is without a slab or stone to mark it.

I am representing one of the marble stone companies in this State. And I feel that the Primitive Baptists are due him the honor to erect a stone or shaft to his grave. And through THE MESSENGER I call upon the Primitive Baptists at large to send to me at Statesboro, Ga., whatever amount they may purpose in their heart to give for a stone to be erected to his grave. They will be receipted for the same. And I will see that the stone is erected.

Your brother in love,

M. F. STUBBS.

## REMARKS.

I have learned from the surviving children of our dear departed brother, Elder J. R. Respass, of Butler, Ga., that they are willing for his brethren and sisters and friends to contribute a small amount each for the purchase of a plain, neat stone for his grave. And I would be glad if the Lord would put it into the hearts of His people to send Elder M. F. Stubbs, of Statesboro, Bulloch Co., Georgia, a little contribution for this purpose. Elder Respass was one of the wisest, humblest, gentlest, tenderest and most self-sacrificing ministers and members of the church of Christ in the nineteenth century. I never knew his equal. S. H.

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EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala.

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Parties desiring to communicate with either of the editors of **THE MESSENGER** personally, have their addresses as above. All remittances and communications for **THE GOSPEL MESSENGER** should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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PRAY FOR THE PEACE OF JERUSALEM.

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David, in the 122d Psalm, after expressing his gladness in meeting with the people of God in their public assemblies for the worship of the Lord, says: "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." The inspired Psalmist loved the Lord and loved His people;

and, because of that love, he sincerely and earnestly desired and prayed and labored for the peace and prosperity of Zion and the consequent manifestation of the glory of God. If we are actuated by the same Divine Spirit, we also will sincerely and earnestly desire and pray and labor for the loving and lasting union, upon the basis of the pure, entire, and eternal truth of the Scriptures, of all the dear people of God, all the members of the mystical body of Christ.

In THE GOSPEL MESSENGER for last July, under the head of "A Proposition for Peace," I said:—Having been requested to make a proposition for the scriptural union of all the peace-loving and conservative Primitive Baptists in Southern Georgia, I have consented to do so, feeling in myself to be utterly unqualified for such an undertaking, but looking to the Spirit and Word of God for direction in the important matter, and desiring only to glorify God and to benefit His people. I submit to all our beloved brethren, in love and humility, the following statement of principles which seem to me to be scriptural and upon which all the members of our dear churches may stand in loving and lasting union. I have not the slightest right nor the slightest desire to impose any one of these principles upon any member of any church; I only submit them for their consideration, to be accepted, or changed, or rejected just as they may think best, but I would earnestly beseech all our dear people who read or hear them to compare these principles with the teachings of the Holy Scriptures, and to receive them only and in so far as they believe them to be consistent with the Divine Oracles." And under the head of "Scriptural Principles Proposed as a Basis of Peace to the Primitive Baptists of Southern Georgia," I give as the First Principle:—"The Old and New Testament Scriptures are the perfectly inspired Word of God, and the only infallible standard of faith and practice." I then state, as briefly as I well could, under the eleven remaining Principles, *all the most fundamental and important truths of religion believed by the people of God of all nations and ages from Adam or Abel to the present time, including every one of the points upon which our dear brethren in Southern Georgia have been recently divided.*



But in the November number of one of our new periodicals in Texas one of the brethren editors, in commenting especially, by request, and not with a desire to criticise, upon my Proposition for Peace, and with no intention to declare non-fellowship for good, humble brethren who accept my Proposition, unless they try to force the wording of it upon him, which he says he does not think they will do, writes: "In all the peace propositions which I have seen, there has been no foundation laid for peace. We may bring together in one proposition the various points of doctrine on which all Baptists are agreed, and what have we gained thereby? These are not the points at issue, and we can not settle a difference on other points by our agreement on these." In answer to this remark, I will say that, in my Proposition for Peace, I gave *not only all the great scriptural truths upon which all Primitive Baptists are agreed, but also every minor point upon which our brethren in Georgia have recently been disagreed.* And I freely confess that, if the truths of the Scriptures are not a "foundation for peace," I am utterly unable to understand what ever can be a foundation for peace among the professed followers of Christ.

Our brother says that as the 3rd and 6th articles of my Peace Proposition deal with subjects at issue among the Baptists in Texas, he will notice them only for the present. He says that he has no particular objection to the 6th article on "Good Works," and will not make any comment on it. The third article of my Peace Proposition is as follows:—"Nothing takes place by chance; but God's foreknowledge, purpose, and providence embrace all things, including grace and holiness causatively and efficiently, and sin permissively and overrulingly—sin proceeding from the will of the creature, and of which God, who is most holy, is neither the author nor approver, but of which He is the fatherly chastiser in His children, and the righteous punisher in His enemies." The brother objects confusedly, and it seems to me unjustly and inconsistently, to the first half of this statement, ending with the word "overrulingly," saying that "the first part is too strong and the last part too weak"; that "predestination is not the cause that brings about

acts either righteous or unrighteous," but that it was "in accordance with God's predestination" that these acts take place, which was exactly what I meant by my concise, and, therefore, perhaps, somewhat obscure statement, but which I thought every reader would understand. Of course God's predestination *alone* does not save a sinner; but His loving predestination of His people to salvation, before the foundation of the world, is *the prime cause* of every subsequent step that He takes in their salvation—their redemption, regeneration, preservation, sanctification, resurrection, and glorification. The brother says that the statement that God predestinates sin "permissively and overrulingly" is "short of the truth and is misleading." He adds:—"It leaves by far the greater part of the events of time without any basis of certainty. True, Brother Hassell says in his Proposition for Peace, 'That nothing takes place by chance,' but he leaves us to wonder why it is not by chance, if the certainty of it is not unchangeably fixed or established. I do not deny that God did predestinate to permit sin, and to overrule it to His own glory, but if this is the only relation that His predestination bears to sinful events, then we are left at sea without compass or rudder so far as any foundation for the certainty of such events is concerned. Surely if they are not fixed as to their certainty, then they are left to hap-hazard or chance. We surely all know at a thought or glance that things are not left to hap-hazard or chance; then will some one please tell me, that I may once see, how things can be certain, yet uncertain be." I never thought or said that things could be both certain and uncertain; on the contrary, I say in the third article of my Peace Proposition—"Nothing takes place by chance; but God's foreknowledge, purpose, and providence embrace all things, including grace and holiness causatively and efficiently, and sin permissively and overrulingly." This surely leaves nothing to chance, but makes everything certain—to God. There is, in my statement, an utter denial of all chance or hap-hazard; and yet a declaration that, in regard to all sinful acts, while they are certain to God, He does not cause them but permits and overrules them, and He is not the author or approver of them, but the

fatherly chastiser of them in His children, and the righteous punisher of them in His enemies. The fact that God's purpose to suffer sin is permissive does not make sin, in the slightest degree, less certain to His perfect foreknowledge; and, as has been observed by the ablest writers for hundreds of years, the problems of God's foreknowledge and predestination are encompassed by the very same difficulties, because God made everything out of nothing, and foreknew everything before He made anything, and He foreknew before creation all the results of His creation. Our poor, feeble, finite minds can understand the universal predestination of God just as well as His universal foreknowledge and His universal providence—that is, we can understand little of either one of these attributes or acts of God; but we can understand, and we ought to recognize in all our doctrinal statements, that an Infinitely Holy God, who hates sin with a perfect hatred, makes an infinite distinction, equally and alike, in His foreknowledge, and in His predestination, and in His providence, between holiness and sin, right and wrong, good and evil, love and hatred, obedience and disobedience, submission and rebellion; and we can understand, and should clearly recognize, that everything good comes from God, and everything sinful comes from the creature, and is inexcusable, for which he will be mercifully chastised or justly punished, and of which he needs both Divine pardon and Divine purification. Eld. J. H. Oliphant and Eld. J. E. W. Henderson, to whom our brother alludes, believe exactly as I do on predestination; and so I think that our brother himself does, if I understand the meaning of language, even if we do not express ourselves in exactly the same words. I did not say, in my statement, that God's predestination in reference to sin was *barely* permissive; but I implied plainly (as will be seen by considering together the second and third articles of my Peace Proposition), that, in accordance with the sole, infinite, and eternal existence and sovereignty of God, His predestination even in reference to *sin* was *willingly* permissive—He *willed* to permit or suffer sin, even the greatest of all sins, the murder of His incarnate and perfect Son; otherwise there could never have been any sin in the uni-



verse, and never could have been any salvation from sin. He could have prevented sin from ever originating, and He could terminate it in an instant by His almighty power; but He suffered it to originate, and He does not terminate it. These are great mysteries that we can not now, and perhaps never can understand; and, therefore, we should not, in our ignorance and weakness and sinfulness, non-fellowship one brother because we do not use exactly the same words to express the poor and shallow comprehension we have of these infinitudes. When I said, in the November MESSENGER, "So far as I am aware, Eld. J. H. Fisher's position on predestination and on all other religious subjects is the same as my own," I meant his doctrinal position as set forth for years in THE GOSPEL MESSENGER; I did not mean that he was perfect in his conduct or his order, for I know but little of either of these. In the unhappy division of the last three or four years among our brethren of Texas, he may have done wrong, or he may not have done wrong; I do not know as to that matter, and it is not my business to decide. Like many brethren and churches in Texas, I do not take sides with either party in their biting, devouring, and consuming of one another, because that would tend to widen and perpetuate the breach, instead of healing it, and because I am thoroughly satisfied that, as in other sections, the division has been caused by a few extremists, and that the contention is more a strife of persons and words and periodicals than a real difference in substance of doctrine.

If we are under the influence of the Spirit of Christ, we will be meek and humble and long-suffering and forbearing and forgiving towards one another, and sincerely and earnestly endeavor to keep the unity of the Spirit in the love of peace, and to dwell together in love, and follow after the things which make for peace and things wherewith one may edify another.

As I said near the beginning of this article, I have not the slightest right or desire to impose any of my expressions upon any member of any church; neither does any other man or set of men, any preacher or editor or Council or Association have such a right, nor should they have such a desire. I well know that I and all I do are



imperfect; and, instead of envying and opposing him, I will be glad indeed if any other brother will write and publish a more scriptural and accurate statement of religious principles upon which all Primitive Baptists in the world can stand in loving and everlasting union.

S. H.

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### HOW CAN A CHILD OF GOD JOIN AND BE CONTENT TO REMAIN IN AN ARMINIAN SO-CALLED CHURCH?

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A brother writes and asks me how can a real child of God, who has an experience of grace, join and be content to live in an Arminian society called a "church," and even earnestly contend for the gospel order of such societies, when Christ says of His sheep or people, for whom He laid down His natural life and to whom He has given eternal life—"A stranger will they not follow, but will flee from him, for they know not the voice of strangers" (John x. 5).

Only in the United States of America are there any churches called Primitive or Old School Baptist; but the Covenanted Baptists of Canada are like the Primitive Baptists in doctrine and practice, and the Covenanted and Primitive Baptists fellowship one another; and the Strict Baptists of England and some of the Particular Baptists of Australia are like the Primitive Baptists in doctrine, and differ from them in practice only in communing with none but the members of their own local church, and in none of them literally washing one another's feet, and in having or favoring Sunday Schools and Missions and Aid Societies. Of course, according to our understanding, none of the churches that I have mentioned preach the pure and full gospel of the Son of God; and in all the other nearly fifty nations of the world (in each one of which we know, from the Scriptures, that God has a people) we can not wonder that the real but imperfectly instructed children of God should join and remain contented in some denomination professing Christianity in their section of country; and in the greater part of the United States, Canada, England, and Australia, especially in the larger cities, there are

either no sound Baptist churches (according to our understanding), or else very little is known of them by the members of other denominations (that is, other profess-  
edly Christian bodies), and that little is mostly false and unfavorable—they being generally considered, although truthful, sincere, honest, and law-abiding, yet as being ignorant, conceited, selfish, prejudiced, and narrow-minded, and opposed to all humanly invented so-called benevolent institutions. Christ was misunderstood and misrepresented, poor and unlearned in human schools, and despised and rejected of men; and so is the great body of His true disciples in the world to-day. There was no beauty in Christ that the world should desire Him, nor is there now any worldly beauty in His true churches for the attraction of the carnal mind. And when, as in some sections of our country, Primitive Baptist churches are engaged for years in misrepresenting, abusing, reviling, slandering, and non-fellowshipping one another, there is very little attraction in such churches for any spiritual mind. God is the Author of peace; His kingdom is a kingdom of peace; His Son is the Prince of Peace; His gospel is a gospel of love and peace; and if these divine and heavenly principles are absent, there is but little evidence that any organization is a church of Christ.

But even where there are Primitive Baptist churches in which the scriptural principles of truth and righteousness and peace are fully preached and practiced, the membership of such churches is generally small, and the great majority of professed Christians, including some, no doubt, of the real children of God, who have an experience of grace, join and remain apparently contented in other more wealthy and educated and fashionable denominations. The question is, How can any real children of God act in this manner? The answer, it seems to me, is, That they are only babes in Christ, or their eyes are only partially opened, and they only see men as trees walking, as did all the Baptists in the world in the sixteenth century, when Bibles were extremely costly and scarce, and when no Baptist believed in the doctrine of predestination, while Catholics and Episcopalians and Lutherans, who persecuted the Bap-



tists, had more Bibles and more learning, and saw plainly that the doctrine of predestination was in the Bible, and believed or professed to believe it. And, even when the eyes of the children of God are fully opened to the truth, they may join and remain apparently contented in an Arminian denomination because the members of their family have belonged or do belong to such denomination, or for the sake of business or popularity or seeming respectability or to gain some worldly object, for no human being is perfect in the present state of existence, and no one acquainted with the Scriptures can believe that any denominational connection can affect our eternal salvation. After Jesus had cleansed the ten lepers, of whom nine were Jews and one a Samaritan, only the Samaritan, when he saw that he was healed, turned back, and glorified God, and fell down on his face at Jesus' feet and gave Him thanks, and Jesus said, "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger; and He said to him, Arise, go thy way; thy faith hath made thee whole" (Luke xvii. 11-19). And so it is now; only a very small proportion of those who have been cleansed by Divine grace humbly, lovingly, thankfully, and joyfully give unto God all the glory of their salvation; they give, in their doctrine, much of that glory to Moses or the law or the minister or the ordinances or their own wills or their own acts, and they do not have addressed to them the peaceful, comforting, and encouraging words of the dear Saviour, whom they have loved to fall down before and honor and thank for the great work that He alone could do and that He alone has done for them. Although a real child of God, who has been fully taught of the Lord in regard to the divinity, sovereignty, and graciousness of his salvation, may follow a stranger bodily, nominally, and professionally, yet in the secret depths of his spirit he can not do so, but he will flee in spirit from all false teaching which tells him that he himself or any other creature helped the Lord save him from spiritual and eternal death. The language of his quickened and purified and enlightened spirit is:—"Sing ye unto the Lord, for He hath triumphed gloriously"; "Not unto us, O Lord, but unto

Thy name give glory, for Thy mercy and Thy truth's sake"; "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever." And in the heaven of immortal glory every redeemed sinner of all nations and ages will rapturously join in this everlasting song of praise and glory alone unto God. S. H.

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### WINTER AGAIN.

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"For it was cold."—John xviii. 18.

It was winter when our Saviour was sold and betrayed by Judas Iscariot, and winter when Peter denied Him; and many other very interesting and important transactions connected with, and following directly upon said events are recorded in the gospels. And as it is now winter again, and the *cold* season is upon us once more, let us read over the story of our Saviour's cross while we sit by our warm, comfortable firesides and enjoy the peace and comfort of home and the presence of loved ones; for the mere fact that the cold season of the year is present is no excuse for cold indifference with regard to what we are and what we must have been hereafter but for the sufferings which came upon Jesus when it was winter.

The weather must have been painfully cold at the time of the betrayal of the blessed Saviour, and He had no home where He might shelter His human body from the winter's blast. While our blessed Lord was infinitely rich and glorious, and happy, yet He became poor, that we through His poverty might be rich. He became sorrowful and stricken with grief, and was subject to temptations of the most trying nature. Forty days in the wilderness without food, and then He was—oh! so hungry; and the tempter, Satan, tried and exhausted his skill to defeat the sovereign will and purpose of God in our salvation.

"And it was cold"—we don't know how cold—yet Jesus and His disciples visited the garden of Gethsemane, and there, in the darkness of night He endured the



greatest conflict of his life; it was there that He said, My soul is exceeding sorrowful unto death; it was there that the band, armed with swords and staves, piloted by Judas the traitor, came and took His precious body into custody, and led Him away to suffer the reproaches and indignities of sinful wretches who thirsted long for His life-blood. And at Pilate's judgment hall was assembled a band of legal functionaries, whose hearts were as hard as adamant, and as cold as steel, into whose hands the blessed Son of God was delivered, and in every typical aspect it was a wintry season with Him and His disciples. Truly it was an occasion for the development of character, both good and evil, and the lessons there prepared for the subsequent study of God's children were such as to stir the most profound sentiments of wonder, love, and admiration, while they review the testimony of the patience, meekness, and love of Jesus, the mercy and long-suffering of God toward men, whose vile character stands condemned by every principle of justice, righteousness, and holiness.

The holy character of the Saviour as testified in the Scriptures and exemplified in His words and deeds shines forth superlatively great and glorious; while the character of man appears exceedingly base and corrupt beyond description. The winter of the text under consideration was indeed fraught with the most wonderful and important events recorded in Bible history; it marks the actual fulfillment of the infinitely great and benevolent design of the Creator in the work of redemption of sinners by the blood of the immaculate Son; and also the power of the resurrection of His body in which He bore their sins, and His ascension to His former glory. But the sad scenes which preceded this glorious triumph constituted a winter which beclouded and blasted the hope of Israel for a time, and chilled the hearts of God's children who had hoped and expected the restoration of their nation and the personal reign of Jesus upon the throne of David; yet they soon rejoiced in lively hope of a higher and more blessed reward by the resurrection of their crucified Lord, even an inheritance undefiled and that fadeth not away, where we all hope to bask in the peaceful presence of God.

J. E. W. H.

SELF-EXAMINATION.

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God's children are instructed in His holy word to examine themselves (1 Cor. xi. 28; 2 Cor. xiii. 5); and while it may be a task to do so, and may result in utter self-rejection and self-condemnation, it is doubtless profitable withal; and I have decided to undertake the duty for myself just as candidly and impartially as nature will allow and as God's grace will enable me to perform the task. I do not wish to make a vain show of humility or self-abasement by saying of myself what I do not really mean and sensibly feel; but to be sincere in all my expressions, and to do myself justice in all my decisions. What I am in the estimation of other human beings is no part of the question before me now; nor does it matter in the least whether my conclusions with regard to myself may elevate or lower the estimate of others concerning my character. I have a character and nature, which is fully known to my Maker only; yet I claim to know myself better than any other human being knows me.

I have from childhood at times felt forcibly impressed with a sense of my accountability to God for my conduct, and now that I am old this impression is constantly with me. I do not remember a period of my life when I was utterly void of the sense of right and wrong, and have very often weighed my actions in the scales of reason, and found myself wanting in point of moral virtue; but still I might claim to possess some redeeming traits of character which sustained my self-respect and saved me from abandonment to moral turpitude. While addicted to some of the common vices of childhood and youth, I was inclined to industry, and was always willing to labor for my bread. I had some ambition for learning, but my parents were poor, as to worldly goods, and could not afford me the means to procure an education. About two months in school was all I had in literature; but I have been a student all through my past life from childhood to the present time, and am still anxious to learn.

At about the age of 19 years I became concerned on

the subject of religion or Christianity, and resolved to reform and live a better life; and in order to effect a radical change both in my conduct and character, I yielded to the persuasion of others and gave my consent to become a probationary member of the M. L. Church (so-called), and made an honest effort to conform to the general rules and teachings of that faith and order. Failing to obtain the answer of a good conscience in all my efforts, I soon abandoned all hope of success, and relapsed into my former ungodly course of conduct, promising myself to make the best of my circumstances possible, leaving out religion and Christianity entirely for all time to come. I felt disgusted at myself and my vain attempt to become a Christian. I became a veritable infidel, if I had ever been anything else.

But I was not destined to rest long in such a frame of mind. At the age of 23 years, I found myself in serious trouble about my future and everlasting destiny. I would have dismissed the tormenting thoughts, but could not; and I was impelled to resort to prayer for relief, but soon found that prayer was not all that was required for my relief; but still I had to beg for mercy. And on the 11th day of August, 1862, I felt a precious sense of relief, and somehow it was said to my poor heart that my sins were forgiven, and I gave expression to my feelings in the beautiful language of the Psalmist: "Bless the Lord, O my soul," etc. Often, since then, has my poor soul inquired, "Where is the blessedness I knew when first I saw the Lord?"

I joined the Primitive Baptist church in August, 1863, and was baptized by Elder L. B. Porter, deceased, soon after which time I returned to the Confederate army, and served until the close of the war. I returned in June, 1865—not to my home, for I had no home—but to my afflicted wife and three children, and we were homeless and penniless; yet, if not deceived, we were "rich in faith, and heirs of the kingdom which the Lord hath prepared for them that love Him."

In 1868, I was liberated by the church at Canaan, Tallapoosa Co., Ala. to exercise in public what the church thought to be a spiritual gift for edification, and began at once to do the best I could in public speaking



in the churches, and in November, 1870, was ordained at Mt. Olive, Lee Co., Ala., by Elders W. M. Mitchell and C. S. Tate; and since that time have been constantly engaged in the pastoral service of churches. During all those years, from my first connection with the church, the Lord has given me favor with my brethren, and a place in their ranks and in their hearts and sweet fellowship. If I have been of any help to the cause, which I hope I have, the Lord be praised, for I am, in my fleshly nature, a sinner still, and have more abundant reason to thank God for His mercies to me than to complain of what I have suffered.

In closing this article, my verdict is, that I am possessed with hope that I am a subject of salvation by grace, through Jesus Christ our Lord.

J. E. W. H.

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### QUESTIONS AND ANSWERS.

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1.—Q. What is the meaning of the words, "the lame take the prey" (Isa. xxxiii. 23)? A. That of the manifold grace and power of God, His poor feeble people, who have no strength of their own but who trust in Him, like crippled and weakened, struggling and crying Jacob (Gen. xxxii. 26-32), will gain the victory over all their spiritual enemies, and be consecrated in all the faculties of their being to the holy and blessed service of the Lord. "The lame man shall leap as an hart, and the tongue of the dumb shall sing. The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. xxxv.).

2.—Q. What is meant by Barnabas and Saul (afterwards called Paul) having John (also called Mark, Acts xii. 25) to (or for) their minister (Acts xiii. 5)? A. That John Mark (commonly called Mark), who was the nephew or cousin of Barnabas (Col. iv. 10), accompanied Barnabas and Paul, as their attendant, or assistant, or younger fellow-laborer (Philemon 24) on their preaching tour to Cyprus and Asia Minor.

3.—Q. How do you explain Peter's exhortation to his convicted hearers in Jerusalem on the day of Pente-



cost—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38)? A. On this memorable occasion Peter and the other disciples of Christ were filled with the Holy Ghost, and spoke of the wonderful works of God, with other tongues, as the Spirit gave them utterance. Peter declared to the astonished multitude, assembled by the sudden sound from heaven as of a rushing mighty wind, and seeing cloven tongues of fire sitting upon each of the disciples, and each one hearing them in his own native language speak of the wonderful works of God, that all this demonstration was the work of the Holy Ghost, who had been sent down upon them by Jesus of Nazareth, the Christ of God, whom, being delivered by the determinate counsel and foreknowledge of God, they had taken and by wicked hands had crucified and slain, but whom God had raised from the dead (of which all the disciples were witnesses), and had elevated by His right hand to sit on His throne in almighty power and immortal glory. And, to those of his hearers who were convicted by the Divine Spirit of their terrible sin in murdering their blessed and lovely Saviour (John xvi. 7-14; 1 Cor. xii. 3; Zech. xii. 10-14), and who were pricked in their heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." That is, Be truly sorry for your sins, and turn from them, and be baptized, every one of you penitent and believing sinners, in (or, rather, as the original reads, upon, that is, relying entirely upon) the name (the person, the work, the sufferings, the death, the resurrection, the ascension, and the intercession) of Jesus Christ, for the symbolical remission of your sins (that is, signifying, by your baptism, that you believe that your sins have been forgiven through His atoning death for you, Eph. i. 7; Acts xxii. 16; 1 Pet. ii. 24; iii. 21; 1 John i. 7; ii. 2; John i. 29), and you shall receive the gift of the Holy Ghost, enabling you, like us, to speak of the wonderful works of God, as the Spirit gives you utterance (Acts ii. 4-11; x. 44-46).

And so, since the days of the apostles, believers in Christ, *after* they have been baptized in water, *generally* speak more freely and boldly than ever before, and in spiritual and heavenly language, of what the Lord has done for their souls; although *sometimes*, as after Peter's preaching Christ at Cesarea, believers speak thus *before* they are baptized (Acts x. 44-48).

4.—Q. What is meant by Eph. ii. 8, 9—"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast"? A. This language is so plain that it is hard to make it any plainer. As proved by the context and by Rom. iv. 1-16; 2 Tim. i. 9; Titus iii. 5-7; 1 Cor. i. 26-31, and other Scriptures too numerous to cite, the Apostle Paul here means that the whole salvation of sinners from sin and hell, from beginning to end (although there is no end to it) is not at all because of any of their works (this being the doctrine of heathenism, and giving men ground for boasting), but is altogether of the perfectly free and unmerited favor of God. The sole cause of our salvation is the eternal electing love of God; the means of our salvation are redemption by the Son of God, and regeneration by the Spirit of God; and the present effect of our salvation is our faith in God, and our loving obedience to His holy commandments. The grace of faith is just as much the gift of God as any other grace of His Spirit, and therefore we can no more boast of our faith than we can boast of Christ or the Holy Spirit or life or light or love or hope or patience or heaven or any other gift of God (Rom. iii. 23-28; iv. 4, 5, 16; xi. 6; xii. 3; Matt. xvi. 16, 17; John x. 26-30; xvii. 2, 3; Acts xiii. 48; xiv. 27; 1 Cor. xii. 9; 2 Cor. iv. 6; Col. v. 22; Eph. i. 19-23; Philip. i. 29; Col. ii. 12; Heb. xii. 2).

5.—Q. In the tenth verse of his Second Epistle the Apostle John says—"If there come any unto you, and having not this doctrine, receive him not into your house, neither bid him God speed"; what does he mean? A. That if any person, whether a preacher or a professing Christian, come to us for the purpose of propagating false doctrine denying the doctrine of Christ, His perfect divinity and His perfect humanity, and His free and full and holy and everlasting salvation of His people



(as shown by the whole Epistle and by the other Scriptures), we are not to entertain him in our own houses, much less allow him to disseminate his fatal error in our church-houses, nor are we even to wish him good-speed (success and happiness) in his mischievous course, for we thus become partakers of his evil deeds. We are not to give any encouragement to such heretics, either privately or publicly; for thus not only do we dishonor our profession of Christianity, but we actually injure the false teachers themselves and others by making the impression that we believe just as they do, or that we think that there is no essential or important difference between our beliefs.

6.—Q. In John xiii. 29, Jesus says to Judas, "Buy those things that we have need of against the feast"; what feast does He mean? A. The feast of unleavened bread, or passover, which lasted seven days (Exod. xii. 1-20). From a careful examination of all that is said in the Old and New Testament Scriptures in regard to the Passover and the Lord's Supper, several able Bible scholars believe that Christ partook of the Passover Supper with His disciples and instituted the Lord's Supper on the Wednesday night before His crucifixion on Friday; and, if that was the case, "the feast" referred to in John xiii. 29 was the usual or regular Jewish Passover Supper on the next (or Thursday) night. But if, as is generally believed, Christ partook of the last Passover with His disciples, and instituted the Lord's Supper on Thursday night before His crucifixion on Friday, "the feast" to which reference is made in John xiii. 29 must have been the festival *week* of the passover.

7.—Q. Do you believe that, when a brother desires to give his service to the church and to gather God's little ones out of the world into the church for the enjoyment of its privileges and blessings, such a feeling is an evidence that this brother is called of God to His public service, or do you think that, in order for a brother to be set apart by his church for the ministry, he should have a direct, clear, and unmistakable call from God for that sacred office? A. The Apostle Paul says, "If a man desire the office of a bishop, he desireth a good work" (1 Tim. iii. 1). The one word translated "office

of a bishop" is overseership, pastorship, or eldership; and the two different words translated "desire" mean an earnest, sincere yearning or longing of the heart. The natural or carnal mind has no real unselfish desire to serve God and His people; and if there is an humble, fervent desire in the heart of any brother to do the work of a pastor or elder, for the glory of God and the benefit of His children, God has put it there, and the brother will certainly manifest it in some way, and then the church will see it, and will gladly recognize it, and the brother will preach by his life and by his tongue to the edification of the people of God, and his church will proceed, with solemn and thankful joy, to set him apart to the work of the ministry—to serve, not himself, but, with humility and love, to serve the Lord and His people. They will love and esteem him for his spirit and his labors; and, as he ministers freely of his spiritual substance to them, they will minister freely of their carnal substance to him. The scriptural qualifications of a gospel minister are laid down in 1 Tim. iii. 1-7 and Titus i. 5-9; if a brother has these qualifications, God has given them to him, and called him to the gospel ministry; and a gospel church will delight to acknowledge and use and honor this divine gift.

S. H.

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## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men." "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." Psalm cvii. 8, 43.

### HEALING OF A PARALYTIC WITHOUT HUMAN INSTRUMENTALITY.

I subjoin a clipping from a Georgia newspaper in regard to the Lord's recent and wonderful healing of a young paralytic in Georgia without the intervention of any human being:

"All the people of Ashburn, Ga., are stirred up over the miraculous healing of a paralyzed young man. Mr. Taegle was a soldier in the Philippine islands, and was there stricken with paralysis from his waist down. He



had absolutely no use of his feet and legs, and no feeling in them. Thirteen months ago he was sent from the hospital in San Francisco to the home of his sister in Ashburn, Ga., as an incurable. Here he has been a familiar figure on the street in his roller chair. A few weeks ago he had a stroke that left him unconscious for ten hours. Last Sunday night week, he had another severe stroke. His sister at the church was sent for, and the doctor came. The preacher referred to the fact that he would never be able to walk again. After church, many friends called to see how the young man was. He was cold, and the doctors said he would not live till midnight. His sister left the room, thinking every breath would be the last. Suddenly the sick man opened his eyes and smilingly asked that his feet be lifted to the floor. 'The Lord has told me to rise, take up my bed and walk,' said he, and he arose, picked up a quilt and walked. Monday morning fully 150 people went to see him walk. Monday afternoon he walked down town. Monday night he walked to church, and told the people how he was healed. He has been walking ever since."

S. H.

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### DEATH OF ELDER SAMUEL MOORE.

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On Sunday last, about noon, the 6th of November, 1904, our very gracious and gifted brother, Elder Samuel Moore, of Bethel, Pitt Co., N. C., the beloved and faithful pastor of Cross Roads and Great Swamp churches, fell asleep in Jesus, in his 66th year. He had been sick only about a month, first of malarial fever, and then of apoplexy, and had the best of nursing and medical attention. For many years his meditations and conversation had been heavenly; and during his last illness, while he was entirely unconscious of all natural things around him, he preached and prayed and sung and talked with his absent brethren on spiritual and divine subjects. Ten days before he died he was stricken with apoplexy; and on Friday about midnight before he died on Sunday about noon, he arose from his bed and cried, "Carry me home," and when his son told him that he would carry him and laid him back on the bed, he ex-

claimed, "Father, have mercy." These were his last words; he then became unconscious and so passed away. A large number of his neighbors and friends who loved and esteemed him assembled at his humble country home on Monday, November 7th. Elder George D. Roberson made a few timely and touching remarks, and offered prayer, and then Elder M. T. Lawrence preached a suitable discourse, in the house, from Rom. iv. 25; and, after the casket containing the mortal remains of our dear brother had been deposited in the family cemetery in the field, I spoke a few words, and tried to lead in prayer. We believe that our Heavenly Father heard our beloved brother's dying prayer, and has taken his ransomed and liberated spirit to his heavenly and eternal home, and will raise his body in the morning of the resurrection and make it like the glorified body of his Redeemer, and so shall he be ever with the Lord.

S. H.

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Additional contributions for Sister Mamie Moore, of Hampton, Fla., up to Nov. 10, 1904:

Mrs. L. G. B. in Va. ....	\$0.75
Mrs. A. L. K. in Va. ....	.25
Mrs. J. W. W. in N. C. ....	1.00
Mrs. W. H. D. in Tex. ....	1.00
J. M. W. in Ga. ....	1.00
C. F. H. in Ga. ....	.50
Mrs. R. M. L. in Va. ....	1.00
Mrs. J. L. B. in N. C. ....	1.00
Miss L. S. B. in Va. ....	.50
Mrs. A. B. T. in Miss. ....	1.00
A Friend in Ga. ....	1.00
Mrs. F. E. B. in N. C. ....	1.00
<hr/>	
\$10.00	

These Ten Dollars have been sent to Sister Moore. She desires me to express her most heart-felt thanks to all the dear brethren and friends who have been so kind to her. She writes me Nov. 5th that her husband has been very sick two weeks with congestion of the liver, and that a woman who came to cook for her two or three weeks previously was soon taken down sick at her house, and that both are being attended by a physician, and that she has no one to lift her from her bed to her chair and back. May the Lord and His dear people remember her in her many and sore trials.

S. H.

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"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. xix. 17.

## REMEMBER THE POOR.—Gal. ii. 10.

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The Lord has most kindly and wonderfully remembered us, both naturally and spiritually, in our poor, lost, and ruined condition; and like Him, our Heavenly Father, we should esteem it a privilege to remember the poor, the suffering, and the needy, and to minister to them of our natural and of our spiritual substance. The Lord Jesus, our Divine-Human and Perfect Exemplar, who gave even Himself for us, poor lost sinners, said, "It is more blessed to give than to receive" (Acts xx. 35), and "Inasmuch as ye have ministered unto one of the least of these My brethren, ye have ministered unto Me" (Matt. xxv. 40). Every good and every perfect gift that we have in time or eternity is from Him (1 Cor. iv. 7; James i. 17); and certainly, if His Spirit is within us, we will delight to walk in the path of love and self-denial for God and for others that He trod. In this way we will, by Divine grace, glorify God and be blessings to our fellow-travellers to eternity.

S. H.

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CLOSE OF VOLUME XXVI.

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This number closes the twenty-sixth annual volume of THE GOSPEL MESSENGER. The year has been one abounding with changes of the visible and temporal, while the invisible and eternal remain unchanged. And the sins of human beings have abounded; and God has visited poor sinners with His righteous judgments and with His sovereign mercies. The longer a child of God lives in this world, the more he wonders at the continued and increasing manifestations of divine mercy to him. His companions, whom he regards as better than himself, fall into the grave; but he is still spared. Others, whom he highly esteems as faithful and useful servants of the Lord, are sorely afflicted, in various ways, more than himself. And, as the days and years go by, he is more and more astonished at the forbearance and lovingkindness of the Lord to him. And he longs to be more thankful, more humble, more loving, more gentle, and more kind to all His fellow-creatures, especially his

brethren and sisters in Christ, and more devoted to the service of his Divine Creator, Redeemer, and Benefactor. Every passing year brings us that much nearer to the end of our earthly journey. O to be prepared by Divine grace and to be willing to depart when the Lord shall summon our spirits from these mortal shores!

S. H.

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### EXTRACTS.

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Brooker, Fla., Nov. 4, 1904.

*Eld. S. Hassell—*

DEAR AND PRECIOUS BROTHER IN THE TRUTH:—I wanted to write you and tell you I visited Sister Mamie Moore, of Hampton, Fla., a few days ago, and found her sitting on her new chair, and she did seem to appreciate it so much. She said it was so much more comfort than what she had she did not know how much she did enjoy it; and it made me feel to know that there is a God in Israel, although to look around at times on this present evil world it seems that there is no good in it; but God has a people in it that have the love of God in their hearts. I was not able to help to buy this comfort for our poor afflicted sister, but thank God He put in the hearts of those that did contribute for it. She said she knew that He would bless and reward every one of them and you especially, dear brother, for advertising for it, and we would be rejoiced if we could hear you preach the unsearchable riches of Christ as the way, the truth, and the life.

Yours in much love,

(MRS.) M. GANEY.

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R. R. No. 4, Whitney, Tex., Sept. 28, 1904.

*S. B. Luckett, Crawfordsville, Ind.—*

VERY DEAR BROTHER IN A PRECIOUS HOPE:—Your good and kind brotherly letter of the 23d inst. received. I was glad to learn that the brief views I wrote you in regard to "The Gospel" found a hearty approval in your heart. "Jesus paid it all." He it was who loved me, and He it was who redeemed me, and He it was who came to me by His Spirit and quickened me, and shed His love in my poor heart, causing me to love Him, and any gospel that leaves Jesus and His work out of my salvation from sin and death, and substitutes my obedience in its place, is no good news to me. Jesus came to save His people, and He does it without the gospel, and the true gospel bears testimony to this fact—that salvation is in Him, and that it is God's gift to us through Him.

We are having some good meetings of late. I baptized two at our last meeting here at home—the Lord be praised.

Yours in bonds,

R. A. BIGGS.

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Tallasse, Ala., Oct. 7, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST, AS I HOPE:—Should one so unworthy as I feel myself to be address you thus, though unworthy as I feel to be, if I know myself, I do love the Primitive Baptists and the doc-



trine they advocate; but my chance is bad in getting to meeting, which makes me prize THE GOSPEL MESSENGER the more. As my subscription will soon expire, I wish to renew in time. You will find enclosed one dollar for which you will please extend my subscription for THE GOSPEL MESSENGER another year. Now may the grace of God be with you both now and forever, is the prayer of your unworthy sister, if one at all.

S. E. GILES.

Glenville, Miss., Oct. 10, 1904.

DEAR BROTHER HASSELL:—I do not see how I could do without the MESSENGER; for every one is a feast to my poor hungry soul; for we seldom have any preaching, only when the dear Lord puts into the heart of some dear brother to come this way. Oh that you could come once, and dear Brother J. E. W. Henderson, and Brother Lee Hanks! How I would love to hear such dear faithful brethren. I am getting old now, and can't go round among the Baptists much, and love them so dearly. Pray for us, dear Brother, as a barren church. No preacher seems to be inclined to come and settle among us. We have but two preachers in our Association, and we have had no preacher to serve us regularly for three years.

I will close for this time, and I pray God to spare you long to carry on the good work that you so ably carry on in the vineyard of our God. Pray for me and mine.

Your sister in the Spirit, I hope,

MRS. ANN B. THOMAS.

Upton, Texas, Oct. 20, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD:—I notice that my subscription for THE GOSPEL MESSENGER is out in December, and as I have a one-dollar bill on hand, I think it a very good time to renew for the MESSENGER. It never has failed to come, and I never fail to read it as soon as I get it. I do love the doctrine it advocates. Dear Brother, will you please remember me and mine when it goes well with you. I am, your brother in hope,

F. M. SCALLOM.

Alexandria, Va., Oct. 11, 1904.

DEAR BROTHER HASSELL:—I do enjoy reading the MESSENGER so much. May the God of heaven bless and spare you many years to comfort His people through this medium. Mr. L. unites in much love and best of wishes. Remember me and mine in your petitions.

MRS. R. M. LEWIS.

## SELECTIONS.

### THE KEHUKEY ASSOCIATION.

The Minutes of the Kehukey Association (Baptist) is the subject of the fifth number of the James Sprunt Historical Monographs. This pamphlet has just been issued from the State University press, edited by Dr. Kemp P. Battle, with introduction and notes by the editor. It also contains a letter from Joel Battle Fort, of Adams,

Tenn., a descendant of one of the members of the Association, through whom was secured a copy of the minutes of this religious body. These minutes contain an account of the first organization of the Association of Primitive Baptists in Halifax and Northampton Counties in 1769, and of the subsequent proceedings of this Association to 1777. The original of these minutes was carried to Tennessee by Joel Fort, a member who migrated to that State, and a copy has been furnished by one of his descendants, accompanied by his letter above referred to. From this publication may be seen the names of the leaders of the great Baptist denomination in eastern North Carolina in those stirring times which preceded the American Revolution.

The questions and answers on the subject of religion, morality, and social conduct in what might be called the ritual of this Association show of what Christian and moral stuff these men were made. For instance it is interesting to see that lotteries were denounced as a species of gambling at a time when they were resorted to as a means to raise money for building school houses and even churches. The reading of the minutes of this Primitive Church Association can but inspire respect for the sincerity, moral stamina, and piety of these men of ante-Revolutionary days.

It is a pity that the circulation of this pamphlet is necessarily so confined, for it should be widely distributed and carefully read.—*Wilmington (N. C.) Messenger.*

#### REMARKS.

The James Sprunt Historical Monograph, No. 5, published recently by the University of North Carolina contains the never-before-published Minutes of the Kehukee Baptist Association from 1769 to 1777 (omitting the Minutes of 1775, which were lost). These Minutes were written in an old book that was carried by Elias Fort and his family in their emigration in 1789 from Edgecombe County, N. C., to Western Tennessee; and an exact copy of them has been made by Joel Battle Fort, of Adams, Robeson Co., Tenn., a descendant of Elias Fort and Elisha Battle, and sent by him to Mr. Kemp Plummer Battle, Professor of History in the University of North Carolina, and is now published in a pamphlet of 32 pages by the University at Chapel Hill, N. C. The Kehukee Association was first formed in 1765 at Kehukee Meeting House, in Halifax Co., N. C., near Kehukee Run, a small stream that flows into Roanoke River. These very interesting old Minutes show that the faith of the Kehukee Association was the London Confession of 1689; and that the annual sessions of the Association began sometimes on Monday, and afterwards on Friday, and afterwards on Saturday, and that they were held in the months of July or August or September or October or November.

S. H.

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev xiv. 13.

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### ELDER SAMUEL MOORE.

Elder Samuel Moore, son of David and Arsena Moore, was born February 24, 1829, and died at the old homestead where he was born and raised in Pitt Co., N. C., November 6, 1904. He was married to

Miss Nancy Ward, who died May 9, 1900, by whom he had ten children, three of whom preceded him in death and seven yet survive him. All of his children are now married. He united with the church at Great Swamp and was baptized on the fourth Sunday in July, 1871. He was chosen deacon of the church on Saturday before the fourth Sunday in September, 1882. The church, seeing that the Lord had blessed him with a gift, gave him liberty to exercise that gift on Saturday before the fourth Sunday in July, 1883. His gift proving satisfactory to the church, he was accordingly ordained to the full work of the gospel ministry on the fourth Sunday in July, 1884, by a presbytery consisting of Elders David House and W. A. Ross. He was an able, sound, wise, and faithful servant of the living God whose ministry, though of comparatively short duration (twenty-one years), was wonderfully blessed of the Lord to the edification and instruction of the Lord's people. He was well and lovingly received and welcomed by the churches wherever he went and preached. He was a good and faithful pastor to the churches whose care the Lord gave him, and his place will be hard to fill. I was thrown much with him, and ever found him a pleasant companion, and was knit to him in affection as David to Jonathan. He was first taken with a chill and went into malarial fever, and had a stroke of apoplexy, which affected his mind, and before he died had another. His sufferings were intense, during which time he often spoke of his departure, and said "he wanted to go home, and the best thing a Christian could do was to die." He fell into a state of unconsciousness on Friday night before he died, and peacefully fell asleep in Jesus about noon on Sunday. He was a kind and indulgent father to his children who are left behind, and may the Lord incline their hearts to the service of their father's God and be with them in this sad trial. He also leaves one brother and sister to mourn for him, to whom we extend our heartfelt sympathy in their bereavement. A great man in Israel has fallen, and may the Lord direct the falling of the mantle upon another. A short service was held at his burial by Brother Hassell, Brother Roberson, and myself, when we saw all that was mortal of him lowered to its last resting place here until it shall awake in the glorious likeness of the Lord his Saviour.

Affectionately,

M. T. LAWRENCE.

Hamilton, N. C., Nov. 14, 1904.

*Zion's Landmark* please copy.

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MRS. R. A. SHOFNER.

Our beloved mother, Mrs. R. A. Shofner, wife of dear brother Shofner (who is our step-father), departed this life June 24, 1903, at their home in Bedford Co., Tenn. She was born March 16, 1837, making her 64 years, 3 months, 10 days old. She was indeed a good mother and true Christian woman, beloved by all who knew her. Her last illness was paralysis, causing her to become almost helpless, but always praying for strength that she might not murmur. Her last weeks were ones of prayer. I staid one week with her, and oh! how submissive to her dear Lord's will she was, regretting only that her husband and children would soon have to miss her. But, as I viewed her beautiful face in the casket, how happy was I to know that she was forever done with trouble. Our loss



was eternal gain for her. She leaves five children by her first husband, also aged father Shofner, who indeed mourn for her.

A loving daughter,

MRS. F. S. HERNDON.

Ferguson, Ky.

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MISS EULA ADAMS.

It is always sad to chronicle the death of those we love, especially so when death claims one so young as the dear young sister, Eula Adams. She was born May 18, 1883, and quietly passed away December 20, 1903. Her parents, brother and sister Arch. Adams, have raised a large family, and this, we think, was the first to leave the home circle. She leaves eight brothers and four sisters. It has been my privilege to visit this family at their happy home many times, and we know it is so hard to see her vacant chair and miss her loving ministrations to loved ones left at home. Her cheerful disposition made her a favorite with her young friends, and also very much loved by her church. She united with Shiloh church July 26, 1902, and was baptized by Eld. S. T. Bentley. She was faithful to her church, and seemed to love for her meeting days to come. Her afflictions were severe, but she bore them all with patience. All that loving hands and medical skill could do was done. Her work here was finished, and her Heavenly Father called her home. While her life was a comfort to so many, we must remember that the God she trusted knows best. We hope she is to-day seated at the great white throne, realizing the joys promised to those for whom Christ died. O! to be ready when the summons comes to meet her, where sickness, sorrow, pain, and death never come. May God comfort the bereaved family and unite them in that house not made with hands, is the desire of one that has long loved them.

After a comforting discourse delivered by Eld. D. F. Woodall, her body was laid to rest in the cemetery at Shiloh church.

LIZZIE BENTLEY.

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OTTO ELLIOTT.

Died in Tallapoosa Co., Ala., Sept. 6, 1904, little Otto Elliott, son of Chas. and Leola Elliott, aged 8 years, after an illness of two days of congestion of the brain, stomach, and bowels. Otto was an obedient and affectionate child. He was loved by all who knew him, and is greatly missed by the bereaved family, especially by his little brother, Frazier, who was greatly attached to him. Dear Brother and Sister, your hearts are weighted with grief and sorrow in being called to give up your precious child. Yet God is able to sustain you even in this your greatest trial. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all" (Psalms xxxiv. 19). The Holy Book of God abounds with such expressions of comfort to the children of God, all of whom must suffer trials of some kind in this world of sin and sorrow. Then dry your tears; Otto is gone to rest; we see him in anguish no more. He has gained a happy release from sickness, sorrow, and pain, and your loss is his eternal gain.

Your sister,  
Dadeville, Ala.

L. J. SPRATEN.



## JOHN R. McLEOD.

John R. McLeod, son of James and Polly McLeod, was born in Pike Co., Ala., March 29, 1864; was married to my sister, Nancy L. King, December 13, 1888, and died July 14, 1904, from a gun-shot wound which all believed he inflicted on himself July 9. He lived only a short time, but suffered intensely. He had a severe spell of sickness in the spring, and was never well any more; it demented him, and caused him to commit suicide. He was ever obedient to his aged and good parents, affectionate to his wife, and kind to his children. Peace reigned in his family. He leaves a wife and nine children, a father, mother, and a sister, besides a number of friends to mourn his loss. All who knew him loved him, for he was kind to all. John had never made a profession of religion, but all believed he had a hope beyond the grave. Before he shot himself he read some Scripture, and sung, and told his wife that soon all would be well with him; then he got his gun, walked to an out-house about fifty yards away, and shot himself. While on his death bed he asked his wife to read the Bible for him, and then he tried to sing the song to-wit, "Father, I stretch my hands to Thee." John was a firm believer in the Primitive Baptist doctrine, but never had united with them, but walked orderly with but very little exceptions.

JOHN T. KING.

Goshen, Ala.

It is a mystery that we can not understand that the Lord should suffer any of His people to become deranged and, in that condition, to be profane or murderous and even to take or try to take their own lives; but it seems certain that such is sometimes the case. The darkness of such providences is as great to us now as the darkness of the Divine foreknowledge and predestination.

S. H.

## CHANGES OF ADDRESS.

Eld. S. S. Crumpton has changed his address from Wilsonville, Ala., to R. F. D. No. 1, Columbiana, Shelby Co., Ala.

Eld. N. B. Bird, Jr., has changed his address from McMurrain, Ark., to Upland, Union Co., Ark.

Crawfordsville, Ind., Oct. 10, 1904.

DEAR BROTHER HASSELL:—Allow me to say to your readers I have written a book for our youth of some fifteen chapters, neatly bound in cloth. Price: 50c. postpaid; or, in clubs of four, one extra copy will be sent to the one sending the club.

Truly your brother,

JAS. H. OLIPHANT.

## MODERN SECRET SOCIETIES.

The above is the title of a little book of 320 pages just written by Charles A. Blanchard, President of Wheaton College, Wheaton, Illinois, and President of the National Christian Association (opposed to secret societies). It is the latest and one of the best books on this large and growing evil of our country. Those who wish to know the real truth about these heathenish institutions should send seventy-five cents to the National Christian Association, 221 West Madison Street, Chicago, Ill., and get a copy of this interesting and valuable book.

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*Alfred G. Hoffman*  
Jan 1905

Vol. 27.

No. 1.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.


Williamston, North Carolina.

*Camp*   
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JANUARY, 1905.



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# The Gospel Messenger.

JANUARY, 1905.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 27.     WILLIAMSTON, N. C., JANUARY, 1905.

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No. 1.

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## THE BEGINNING OF THE YEAR.

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Great God, we sing that Mighty Hand,  
By which supported, still we stand;  
The opening year Thy mercy shows,  
Let mercy crown it till it close.

By day, by night, at home, abroad,  
Still are we guarded by our God;  
By His incessant bounty fed,  
By His unerring counsel led.

With grateful hearts the past we own;  
The future, all to us unknown,  
We to Thy guardian care commit,  
And peaceful leave before Thy feet.

In scenes exalted or depressed,  
Be Thou our joy, and Thou our rest;  
Thy goodness all our hopes shall raise,  
Adored through all our changing days.

When death shall interrupt these songs,  
And seal in silence mortal tongues,  
Our Helper, God, in whom we trust,  
In better worlds our souls shall boast.

PHILIP DODDRIGE (1755).

COLUMBIA, S. C.,  
1023 Main Street, Nov. 28, 1904.

*Elder Hassell—*

DEAR BROTHER:—The twenty-sixth annual session of our (the Prince William) Association of the Primitive order was held with the church at Black Creek, Hampton County, S. C., commencing on Saturday before the third Sunday in October last. Elders A. W. Patterson, S. M. Anderson, and Charlie Mical were with us from Georgia, and our own ministers were all present. They all earnestly contended for the faith once delivered to the saints. It was a good meeting, and there was a very large attendance, especially on Sunday, and there was excellent order except some talking on the outside of the main body. Our business was short and harmonious. We have only six churches in our Association, and are in peace with each other, for which we hope to be thankful to the great Giver of all good. I am serving one of the churches yet that help to compose the above Association, and am trying, in the best way I can, to preach for the little few left at Gill's Creek, near Columbia. I suppose you remember visiting the little church, some years ago, where Sister Martha Braswell lived. She has since married Brother Wadkins, of Anderson County, and moved up there, over one hundred miles distant. No Primitive Baptist that ever visited her home or the church where she belonged could help but love her for Christ's sake; for she is a lover of truth and true principles both in doctrine and practice, socially and religiously. We miss her for her faithfulness and good advice. I am also filling an appointment here in the city one Sunday in the month at present. We are all of us here in Columbia that receive THE GOSPEL MESSENGER anxiously looking for it every month, for it is a welcome visitor with us. We will endeavor to send some more new subscribers to help keep it up. I do sincerely hope that the subscribers everywhere will be prompt and send on the small amounts that they owe Bro. Hassell, so that you may be able to keep up the publication for the comfort of the people of God and His glory.

Your Brother in Hope,

A. J. HARRISON.

SWAN QUARTER, HYDE CO., N. C.

November 24, 1904.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER:—It is Thanksgiving day, and I have a mind to write for THE GOSPEL MESSENGER. I hope it is the Lord that has given me this mind, and if so, it will accomplish His purpose. Dear kindred in Jesus, have not all of us something to give thanks to God for to-day? Let me tell you what I have. In the beginning of this year my health seemed to be giving way, but the Lord delivered me. In April He took from us a darling boy—who was so helpful—but He gave me resignation to His holy will, and I felt that all was well. In September, one of my little girls was taken down with typhoid fever. She was down four weeks. The Lord gave me strength to help to wait on her, and restored her to health. Then I was taken down with black jaundice, but was soon restored through divine mercy. I am now in Hyde County, near Swan Quarter, where I came by the request of a poor afflicted sister, who seems so delighted to have me with her, and sheds tears every time it is mentioned about my leaving. In coming here on a sail boat from Washington, N. C. (my home), we encountered a most terrific storm, in which many boats and lives were lost. We were out in the wide water two days and nights, and most of the time the wind blew fearfully. Three days were we getting into port; the Lord preserved our lives. I gave my earthly interest up, and made my God my all. And for all this my heart's desire is to praise and thank and adore His great and exalted name. He only is to be praised. And to you, dear ones, who are down in the valley, distressed with doubts and fears, I say, Trust Him—He is as good as His word; He will never leave nor forsake you. The cloud may be ever so dark, but it will pass over. He is God. He knoweth them that trust in Him, and He will deliver them. He knows our every condition, and is a very present help in every time of need. I can say, with full assurance of faith—" 'Tis grace has brought me safe thus far, and grace will lead me home."

Very affectionately,

BETTIE Z. WHITLEY.



Loganville, Ga., July 3, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER IN THE LORD, if one so vile and wholly unworthy as I may call you brother. Though we are strangers in the flesh I hope not in the spirit, and this little hope is what I want to tell you about. Before and since I joined the church I have felt impressed to write my experience, but my weakness and unworthiness have kept me silent. I do not feel this way all the time, but it seems each time the impression grows stronger, and a month ago I was much troubled about it, and while in this trouble "Do your duty" came to me with so much force I was made to start, and ask what does this mean? If the good Lord will go with me (for I know without Him I can do nothing, and I feel and know it more and more every day) in my poor way I will try and tell of His precious dealings with me, a poor, lost, and condemned sinner, before a just and holy God.

Nearly as far back as I remember I loved the Primitive Baptists, but it was only a natural love. Pa and Ma were members of Shiloh church, and Bro. J. T. Jordan was pastor. I had no thoughts of religion, only I thought when I got grown I would join the church and be good, for I thought grown-up people were all that could join. These were my only thoughts till my thirteenth year, when we moved to town. The Methodist church was on the edge of the lot we were on. Well, of course, everybody went to Sunday School, and I decided I wanted to go, but Pa and Ma would not let me. I had an idea how they did, and I thought this was the way to get to heaven. Sometimes we would go to their meetings, and I thought they preached all right, and I actually thought I believed it. My sister went with me, but she would not agree with me. I called her and all of God's dear children "old hardshells." I got very proud, and wanted to join the Sunday School, for I just knew that was the way, and, dear Brother Hassell, I got so good (in my estimation) and so proud that I was ashamed of my dear old father and mother. I was ashamed to go with them anywhere. I was perfect—yes, never even thought of sinning. I was a pure, good, holy Methodist. But O, my dear kindred, to my grief and sorrow I did not remain one. On the fourth Sunday in May, 1901, I saw myself a different creature. On Saturday my sister's husband joined and next morning all were getting ready, and Ma says, "Silla, are you going to meeting to-day?" I said, "No." She says, "We are expecting Esta to join to-day, and we want you to go." I said, "Yes, I know it." I don't know what made me say that, but I did. I went. Sister joined, and oh, when she began to talk, bitter was the great flood of tears that flowed from my eyes. I could not help shedding them. They sang "Jesus, lover of my soul," and O, my poor soul! I seemed to be shut out from everything but hell, and that was to be my portion. O the agony of my soul! On that day, God, according to His own good will and pleasure, showed me myself—what a wretched sinner I was, before such a just God with "too pure eyes to behold iniquity." When sister was led into the water, how sweet and calm she looked! O, I wanted to be like her, but felt too mean to look upon her. These almost heartrending feelings did not last long, but I became dead—couldn't enjoy anything, and when I would go anywhere I felt so mean and low down it seemed like everything was saying to me, "Well, if I was you, I would stay at home the balance of my days," and to this I would

say, "Yes, and if I ever get home I'll stay there, too." I made vows only to break them. Sometimes I would feel like all was all right, but not often. I would try to read the Bible, but could not understand it. I would get the dear MESSENGER and hunt for experiences, but could not find one that suited me; they would tell of some dream or something spoken to them by the Lord—this I did not have. I had never prayed a prayer. One night I went to bed, but not to sleep. O, the agony of my poor soul! I began to cry. I did not know what was the matter, and there all unexpectedly I was made to cry, "Lord, have mercy on me!" It seemed like everybody had forsaken me. I could not help crying at times, I seemed to be so much alone. It seemed that every breath was a prayer to God for mercy. My burden would get lighter, but still I felt to be friendless. Summer came on, and I began to go to meetings and singings, and it seemed like my troubles left me. I wanted to praise the Lord, and it seemed to me my poor heart was filled with His love. I now felt like I wanted to join the church, but it didn't bother me very much. My time was much like this till winter came, and with it doubts and fears, and my trouble came back upon me heavier than ever before. We had moved into the country, and I thought maybe I would be all right. I did seem to enjoy myself a while, but it soon came back and was so heavy that it seemed like I would sink under the load. All I could do or say was, "Lord, have mercy on me, a poor sinner!" I now had a stronger desire than ever to go to the church, but I had nothing to tell. When I viewed my past life I could not see how I ever could be saved. But still my prayer was, "Lord, have mercy on me, a poor sinner!" Sometimes I would hide and kneel down, but felt so mean, and something would frighten me away. I would get the Bible and try to get rest, but it seemed there was no hope, but still that sweet prayer was in my poor heart. These words were often in my mind: "When I experience call to mind, my understanding is so blind; all feeling sense seems to be gone, which makes me think that I am wrong." I wanted to join the dear little flock, but had nothing to tell. On the third Saturday night in May Pa and I went to Bro. Rob. Tuck's to hear Bro. John Almond preach. Brother Almond selected "Mixtures of joy and sorrow" to sing. It seemed like it was for me. He preached from the third chapter of Malachi. I saw the way so plain that I could not doubt it. But I knew myself to be such a sinner that I felt like everyone in the house was looking at me. It seemed like I could hardly keep from going to Brother Almond. When I told him good-bye, he asked me if I had a hope. O, what evidence did he have to believe I had a hope! Poor worthless worm that I was. I just turned my head aside, but he asked me again. I did not know what to say, and he held my hand so tight that it looked like he didn't aim to let me go, and I just said "I hope I have." He told me to come to Gum Creek and go along with them. I do not remember what I told him. All next month it seemed like I would die. I felt like I had deceived that good man. I was often repeating these words, "Show pity, Lord, O Lord, forgive, let a repenting rebel live; are not thy mercies large and free, may not a sinner trust in thee?" I would feel so bad sometimes I would lie down hoping to sleep, and maybe would dream something that would relieve me, but it seemed that my load was so heavy it would bury me. Surely I was the most desolate creature living. I felt that I had not a friend on earth. It even seemed that Father and mother had forsaken me, but I thought

and felt that if the good Lord would forgive my sins and let me embrace Jesus as my Saviour, I would be happy if I didn't have a friend on earth. O, how my poor soul did thirst for that sweet water to drink!

On the fourth Saturday in June Pa and Ma went to meeting. That day I thought surely I would die. I was lying on the bed, a mountain seemed to be sinking me. All I could do was to beg the Lord for mercy. Something seemed to say to me, "Blessed are they that mourn, for they shall be comforted." I got up and went down in the orchard, and sitting there on a rock wondering if my trust was secure in Him who is our rock, it seemed that a sweet voice out in front of me, and up above me, said "Blessed is that little hope which is in the Lord." All seemed to be quiet. The sun was shining pretty. Brother Jordan came home with Pa and Ma, and he preached here that night. I got to feeling so bad that I had to leave the room and lie down. Brother Jordan began singing, "Show pity, Lord, O Lord, forgive." I asked them to sing it all, and they did. I didn't know when they quit. The next thing I knew I was lying on my back clasping my hands together and exclaiming "Praise the Lord!" Next morning I felt so good I just wanted to talk to Brother Jordan, but couldn't. I wanted to go to meeting very much, but wasn't able. When I told Brother Jordan good bye, he asked me why I wanted that song sung. I said, "Well, because it is one of my favorites." He said, "Because you felt as he did" (meaning the poet). He asked me some questions. I answered some "Yes," and some "No." After they were gone I felt like I had deceived the dearest people on earth and that God would punish me for it. That evening I felt that I would never see another day—all looked dark and gloomy. I tried to ask the Lord for a brighter evidence, and if it was my duty to go to the church to make it plain to me. It seemed like I had been acting a hypocrite in trying to make God's children believe I loved them and not this world. One day I got the Bible and was reading, trying to see if I could call one promise mine. My eyes caught this, "By the grace of God I am what I am." Now Jesus was mine. I was a poor, vile, wretched sinner, and God by His grace had saved me. O, glorious thought! But I did not have such rejoicing as some have. I was quiet, and enjoyed peace, but it seemed I had a duty to perform. I must not think it was all over, for it was not. Next day I was reading my Bible (for indeed I embraced it as mine) and as I started to dinner a strange feeling came over me, and these words, "Maintain the honor of His cross and thus obey His word," came with so much force I asked "What does this mean?" Something seemed to say, "It means 'Take up thy cross and follow Me.'" Now, Brother Hassell, the only trouble this gives me is, did it come from God or was it my vain imagination? On the fourth Saturday in August I believe and humbly hope God, by His power, made me go to the church at Shiloh, and tell them of this little hope. But now am I deceived? I wanted to go, but felt too unworthy, and I asked, Must I go or stay at home? Something seemed to say, Go. I went, and told them a part of what I have written and was received and baptized, with two other sisters next morning, by Brother J. R. Chandler. Surely I never enjoyed such happy feelings. I have many doubts and fears, and again (if not deceived) have many seasons of pleasure—yes, more than I deserve.

Brother Hassell I have written to relieve my mind. I don't know whether this is an experience of grace or not—it is all I have. If



this is not worthy of publication, cast it away and all will be well with me. I want all the dear brethren and sisters to pray for me. I am very young and need the prayers of all. Jesus and the glorious resurrection is my little hope. This has been written at broken intervals. Pray for me, and look over my many imperfections.

Your very least sister, if one at all,

SILLA WILSON.

I feel sure that this humble sister is a subject of Divine grace. Some of God's children have great revelations, but many others are led only by the still, small voice of His Holy Spirit in their souls.

S. H.

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## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. { EDITORS.  
J. E. W. HENDERSON, Troy, Ala. }

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Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## BEGINNING OF VOLUME XXVII.

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With this number begins the twenty-seventh volume and year of the publication of THE GOSPEL MESSENGER. During the more than a quarter of a century since the establishment of the MESSENGER, some of its wisest editors and many hundreds of its subscribers have been called into eternity, but it has pleased the Lord to raise up others to take their places; and the same momentous and eternal principles of Scripture truth that were maintained in meekness and love by the dear brethren and sisters who have passed into heavenly rest are still maintained by those who write for its pages. Jesus Christ, our Divine Redeemer, is "the same yesterday, to-day, and forever" (Heb. xiii. 8); and so is the doc-



trine proclaimed by Himself, and by His inspired prophets and apostles, and by all His instructed and faithful servants in all ages and countries. This system of truth is of infinitely more value than all the material riches, honors, and pleasures of the universe; and those who are taught of the Lord to believe it would incomparably prefer to give up mortal life itself, as tens of millions of them have done, rather than to abandon or compromise it. In fiery trials and in a dying hour it is more precious than ever before; and its full value will not be clearly seen until the morning of the resurrection. "Speaking the Truth in Love" will continue to be the motto of THE GOSPEL MESSENGER. S. H.

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### THE HOLY ANOINTING OIL.

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In Exodus xxx. 22-33, the Lord directs Moses to make a "holy anointing oil" of olive oil and four of the purest and sweetest spices—myrrh, cinnamon, calamus, and cassia, each in a certain proportion, and with this oil to anoint the tabernacle and all its furniture and Aaron and his sons—all the priests who were to minister in the tabernacle. No other compound was to be made like this, and it must be used upon no other person but a priest of God. "Behold," says the Psalmist, "how good and how pleasant it is for the brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commended the blessing, even life for evermore" (Psalm cxxxiii.). The Apostle John, writing to the children of God, says: "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (1 John ii. 27). Christ said to His disciples on the night before His crucifixion:—"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth, whom the world can not receive,

because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. When He, the Spirit of truth, is come, He will guide you into all truth, and He will show you things to come. He shall glorify Me, for He shall receive of Mine, and shall show it unto you" (John xiv., xv., xvi.).

The inspired Scriptures thus explain that "the holy anointing oil" is a type of the Holy Spirit, which is in and upon every one of the children of God, all of whom are priests unto Him (Rev. i. 5, 6; 2 Cor. i. 21, 22), and not in and upon the world, and which will reveal and glorify Christ in them, and guide them into all needed spiritual truth, and abide in and with them forever. The oil of the Holy Spirit was poured out without measure upon the Lord Jesus Christ, the great and eternal High Priest of spiritual Israel, and goes down, in measure, to the very skirts of His garments, anointing every one of the members of His mystical body—sometimes, as in the case of John the Baptist, before they are born of their earthly parents, and, at other times, as in the case of the penitent thief upon the cross, in the dying hour. The four precious spices of the holy anointing oil—myrrh, cinnamon, calamus, and cassia—denote the pure and purifying influences and graces of the Holy Spirit; and the olive oil denotes the softening, penetrating, healing, nourishing, soothing, lubricating, enlightening, warming, comforting, and rejoicing influences of the Spirit of Christ. "If any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9), no matter what intellectual gifts he has, or what profession he makes, or what position he occupies. But, "as many as are led by the Spirit of God, they are the children of God" (Rom. viii. 14), no matter how much they may be despised, reproached, and persecuted by men. Invisible, pure, and refreshing as the dew, and softening, healing, and soothing as the oil, the Spirit of Christ, the Spirit of Divine and eternal life, and light, and love, abides in the hearts of all His true people; and, instead of wounding and rending apart the members of His body, He heals and binds them together in the everlasting unity of heavenly truth and peace.

S. H.

ELDER WILDE C. CLEVELAND.

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I have no doubt that Elder Wilde C. Cleveland, of Culloden, Monroe Co., Georgia, was one of the most gracious and gifted, faithful and successful ministers of Christ that ever lived in the United States of America. According to an understanding between him and Sister R. Anna Phillips some three years ago, that the survivor should write the obituary of the other, she has prepared a most interesting, instructive, and inspiring sketch of his wonderfully blessed life and death, which is published in this number of THE GOSPEL MESSENGER. He was a cousin of Judge T. J. Simmons, the present Chief Justice of the Supreme Court of Georgia (who is a Primitive Baptist), and a class-mate of United States Senator A. O. Bacon, of Georgia, in the University of that State, and became a lawyer, and had pre-eminent abilities and high legal and political aspirations, and, if he had pursued his self-chosen career, he might have attained to the high positions of those honored men. But the Lord had a higher work for him than that of the highest judicial or political office—the work of the gospel ministry, and He called him away from all his exalted earthly ambitions to the services of a soldier of the cross. And like the Apostle of the Gentiles, in obedience to that Divine call he forsook all else for the dear Lord who had given Himself for him. He freely gave himself to the spiritual service of Christ in his brethren, and the latter freely gave of their carnal substance to him. On both sides, the service was one of love and freedom. I think I heard him preach on only two occasions, each time at a Union or General Meeting, and the discourses were of transcendent ability. I remember that he condensed into one sentence the most original and unanswerable argument against the Arminian system of salvation by human efforts that I ever heard or read. He asked—“If the Lord Jesus Christ, God manifest in the flesh, endowed with the fulness of the Divine Spirit, did not, with His life and speech of infinite purity and wisdom and power, convert or regenerate, during His earthly ministry, even His own breth-

ren, the members of His own personal family, how is it possible for all the creatures in the universe, with all the efforts of an eternity, to convert or regenerate one soul?" The question answers itself—IT IS IMPOSSIBLE. The saving work must be done, and can be done only by the almighty power of the Holy Spirit in the sinner's heart.

Like the Apostle Paul, our dear brother, under the influence of the rich grace of God, was as gentle as he was powerful. While he would not compromise one particle of Divine truth, he did not abuse or unchristianize his brethren or others who differed from him in phrases and forms. He put the word of God infinitely above the word of man, and contended earnestly against the imposition of human traditions upon the churches, and the consequent confusion and division of the members of the body of Christ. He knew that no man since the apostolic age was infallible; and, being an honest and upright man, a man of God, he was open to conviction if he was in error, and was ready and willing to confess his error. He labored for the true and loving and lasting peace of the churches of the saints and of mankind; and his last months, though periods of great physical suffering, were periods of heavenly light and peace. "Mark the perfect man, and behold the upright; for the end of that man is peace" (Psalm xxxvii. 37). He fought a good fight against error and sin, and kept the faith once delivered unto the saints, and has gone to receive that crown of righteousness, which the Lord, the righteous Judge, will give at the last day to all them that love His appearing (2 Tim. iv. 7, 8).

"Soldier of Christ, well done!  
Praise be thy new employ;  
And, while eternal ages run,  
Rest in thy Saviour's joy."

S. H.



## THE CLEAREST, FULLEST, AND FAIREST STATEMENT OF THE PRIMITIVE BAPTIST POSITION BY A MEMBER OF ANOTHER RE- LIGIOUS BODY.

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The *Western Recorder*, published at Louisville, Ky., is the ablest and soundest periodical that I have ever seen published in the United States by any other person than a Primitive Baptist. It is published by the New School or "Missionary" Baptists. Its motto is "Faith, Hope, Love, These Three." It is in the 79th year of its publication, and has more than fifteen thousand subscribers, and is issued in a weekly edition of 16 pages at two dollars a year. Nearly every number has an article headed "Questions Answered," by "Senex" (the Latin word meaning "an old man"). On the second page of the *Western Recorder* for November 17, 1904, is an article under this heading, and, as it is the clearest, fullest, and fairest statement of the Primitive Baptist position by a member of another religious body that I have ever seen, I herewith give the whole of it, exactly as it appears in the *Recorder*, and I publish after it a few remarks of my own. The author, like the most of his denomination, calls us "Hardshell Baptists," just as many of Christ's "disciples" called His doctrine "hard," and went back and walked with Him no more (John vi. 60, 66). The sovereignty and spirituality of Christ's salvation is a hard doctrine to the carnal mind.

### QUESTIONS ANSWERED.

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BY SENEX.

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"Is it common usage for Missionary Baptist churches to receive Hardshell Baptists into full fellowship in their churches without re-baptizing them?" For many years now I have lived where there are no Hardshell Baptists and the question of receiving them has never come up. Thirty or more years I lived where they were numerous, and I never heard of any of them being re-baptized. One of their ministers was pastor of our church for many years and he had not been re-baptized, I know. Their letters were received without a question. It was held that the churches had separated on questions of methods and not of doctrine or ordinances (1); that their churches were composed of baptized believers, and those who cared for succession admitted they had the same succession as we.

I remember, though not distinctly, that when I was a child I

went to a Hardshell baptizing, and one of those baptized had been a member of one of our churches. The Missionary Baptists expressed great indignation at this and those who were there declared it was not right in view of the fact that Missionary Baptist churches did not re-baptize members from their churches. But the custom of our churches may have varied in those days in different sections. And I do not know what the custom is to-day, having heard nothing on the subject of that custom for years. A sister wishes me to say what the difference is between the Hardshell and the Missionary Baptists. In answering this question I shall tell what some intelligent friends of mine twenty years ago told me was their belief. It is only just and fair to let persons state their own opinions and not to insist on taking as their beliefs what their opponents say of them (2). I insist on that very ardently when Pedobaptists undertake to tell Baptist views and justice requires us to treat others as we demand that we shall be treated.

These friends were much opposed to Boards, but they insisted they believed in preaching the Gospel everywhere. Their idea was that the Holy Spirit called every preacher, and I think, though I am not sure, every Christian to the place in the world He wished him to live. If the Spirit called one of their church to go to South America, he ought to tell the church he felt called to go and ask for their prayers. If any of the other members chose to aid him with their means, it was well. If the Spirit did not impress any others with this as a duty to let him go, settle down on the field and go on with the business he knew best for his own support. The Spirit called Paul to Corinth. Paul went, made tents for a living and preached as he had opportunity. Paul allowed the Philippi church to help support him in his work, but he took no collections for his own support. The collections he took were for the poor saints, not for the pay of preachers at home or abroad. I believe in Boards, and that plea is very easily made so far as foreign lands are concerned, so I will not take the space to give my reply. But it is not fair to say that they oppose missionaries, but only that the result of their method would be no men on foreign fields (3).

They were opposed to stated salaries for pastors, but they believed the laborer was worthy of his pay (4) and ought to be paid. Every church ought to give its pastor a good living, but to pledge a definite sum was to make the pastor a hireling. They were wrong, of course, for hirelings are not made thus. But it is unjust to say they opposed paying preachers, and in fact I never knew a Hardshell preacher to suffer for the necessities of life even down to extreme old age.

They opposed Sunday schools, and for three reasons. One was that the result would be children would not be taken to church and it would not be many years before a generation would grow up which would not go to church because they had not been trained to go from their youth. Another was that in the Sunday schools they knew the teachers were mostly young girls and God had not given the instruction of children into their hands. The third, and this they emphasized, was that God had laid the duty of training children upon the parents, and especially upon the fathers. These could not shift their responsibility upon Sunday school teachers. The result would be that soon large numbers of children would receive no religious instruction at all at home, the hour in Sunday school could not supply the place and a generation would grow up painfully ignorant of the Bible and of its doctrines. I combatted that view zealously twenty years ago, but now I am afraid there was more truth

in their warnings than I was willing to admit at that time. If my reader doubts it let him ask the young men and maidens of his acquaintance who went to Sunday school for years "What is regeneration?" "What is justification?" or similar questions about the great vital doctrines(5).

It was charged that they did not believe in an educated ministry. But they did believe in educated ministers, but not in educating ministers. They did not think any educational test should be required and believed in ordaining unlearned men if it was clear to the churches that they were apt to teach and God had called them. They thought that when the Holy Spirit needed a highly educated man He would call one already educated as He called Paul. When He needed one who was not learned in the schools, He would call fishermen from their nets and tax-gatherers from the receipt of custom. They did not believe that God would call boys in their teens into the ministry, at least but very rarely, for they did not limit God, nor young men under twenty-five often. They reasoned that what was said of bishops and elders' children indicated that those called to be preachers would, as a rule, be men old enough to have children of some age.

If God wished an uneducated man in the ministry, he called one; if He wished an educated man he called one already educated. He would not—with rare exceptions, perhaps—call boys, and then have the churches educate them. The men whom He had elected for educated pastors by his Providence and by the Holy Spirit's influence on their minds He would cause to seek for an education themselves and after (6) they were educated, He would call them. They said to educate men for the ministry would be to pauperize them, to make them look upon the ministry as a profession, and, what was worse, to cause ambitious young fellows desirous of getting an education cheap, to claim to be called when they were not. They said God had positively forbidden churches to have novices for pastors, and they saw nothing in the Bible to indicate that God called men to the ministry long before they were to begin.

I will not take time to tell my answer to that. I am not undertaking now to show where the Hardshells are wrong, for the sister only asked me to state fairly what they believed. These were the main points of difference between the two denominations, and these are the positions occupied by some well educated Hardshells. Doctrinally they hold to the old Philadelphia Confession of Faith (7) as strongly as we do. I hope the sister will forgive me for having been two years in answering her question. As I took up the first question it reminded me of hers, and I decided to answer all about the Hardshells at once.

#### REMARKS.

1. Of course Old School and New School Baptists observe the same two church ordinances—the baptism of believers by immersion, and the partaking of the Lord's Supper by all baptized believers and by no other person. But, as stated by "Senex," the "methods" pursued by these two religious bodies are different, principally in regard to Sunday Schools and the Board System, as mentioned afterwards. And while no doubt many of



the New School believe in the doctrine of salvation by grace alone, still the great majority of both their preachers and members seem to us to believe that the eternal salvation of the sinner really depends upon creature works; this is essentially a difference in vital and fundamental doctrine, and for this reason the Old School baptize those who come to them from the New School. We regard salvation by works as utterly unscriptural and unchristian—as anti-christian, as diametrically opposed to salvation by Christ, salvation by grace, just as the Apostle Paul regarded it (Rom. iii. 21-31; iv. 1-8; xi. 4-7; Eph. ii. 1-10; Philip. iii. 3-14; 2 Tim. i. 9, 10; Titus iii. 3-7).

2. This is certainly one of the most important requirements in all kinds of honorable controversy—to let each side state its own views, and not insist on taking as their beliefs what their opponents say of them.

3. "Senex" says that, if there were no Mission Boards, there would be no missionaries on the foreign fields. To this it may be answered that such a result is highly improbable; for there were no Mission Boards in the Apostolic Age, and yet, in that age, the gospel was preached from Babylon to Italy and possibly to Spain; and there were no Mission Boards for the next fifteen hundred years, and yet there were, during that period, missionaries from China to Ireland. The first Mission Board was founded by the Roman Catholic Pope Gregory XV. in 1622, and was called the *Sacra Congregatio de Propaganda Fide* ("Sacred Congregation for Propagating the Faith"); and it is still in existence, and is composed of twenty-five cardinals, of whom the chief is called the "Red Pope" (the head of the Roman Catholic "Church" is called the "White Pope," and the head of the Order of Jesuits the "Black Pope"). The first Protestant Mission Board was founded by the British Parliament on July 27, 1649, and was called "A Corporation for the Promoting and Propagation of the Gospel in New England"—this was an Episcopalian and political movement; the fifth Protestant Mission Board was founded by twelve Baptist preachers at Kettering, England, Oct. 2, 1792. It is said that from one-half to two-thirds of all Protestants contribute nothing to the Mission



Boards; and there is a strong and growing movement among the Baptists against Mission Boards because of their being based on money, and their despotism and corruption. A "Board" is a number of human beings directing, supporting, and controlling an enterprise; but scriptural missionaries, like the Apostles and the Primitive Baptist ministry, are directed, supported, and controlled by the Lord Jesus Christ, the only Head of the church, which is His body. There are now hundreds of self-supporting missionaries in foreign countries. Out of about a thousand million heathens, the Roman Catholic missionaries claim to have converted only about twenty millions; and the Protestant missionaries only about one and one-third millions—that is, altogether, about one out of fifty; and it seems, from the testimony of the missionaries themselves, that their Mission-Schools make about forty-eight out of every fifty of their pupils infidels; and some consuls, or commercial agents, of so-called Christian governments, who live in heathen lands, testify that the merchants there would rather trust native heathens than native professed Christians. It is said that many foreign missionaries in China during the "Boxer War" (1898-1900) engaged in fighting and robbing the Chinese (avowedly in retaliation), while some others did not. The Roman Catholics, Mohammedans, and Mormons (the religion of all of whom is mainly an unspiritual and corrupt system of dead forms) are the most zealous and successful missionaries in the world, like the ancient scribes and Pharisees, who "compassed sea and land to make a proselyte" (Matt. xxiii. 15).

4. Hirelings are denounced by the Lord throughout the Scriptures. No one can serve God and Mammon. The true ministers of God freely receive their gifts from Him, and freely serve His dear people, who freely give of their carnal substance to them. The whole relationship of the pastor and his church is a relationship of love and freedom. "The moment we make a commodity of ourselves, and take our stand in the labor market, and put our services on the basis of bargain and sale, that moment the glory fades from our religion, the fragrance vanishes from our ministerial profession, and we are

only worldlings and hirelings." The spirit of commercialism degrades and debases all pretendedly religious service. Gain is not godliness (2 Tim. vi. 5). The house of God should not be made a house of merchandise (John ii. 16). The spiritual gifts of God can not be purchased with money (Acts viii. 20). "A hireling ministry," said Roger Williams in 1652, "are none of Christ's." The Roman Emperor Constantine began, in the fourth century, the worldly and corrupting custom of paying fixed salaries to preachers.

5. The pitiful failure of the modern, humanly-invented Sunday School as a substitute for parental training and for the preaching of the gospel by the called and qualified servants of God is confessed by the wisest and most honest supporters of these Schools, and is proved by the increasing membership of these Schools and the increasing youthfulness of our criminal population. God is wiser than men; and His plan for rearing children is far better than any plan of man's devising.

6. Some of God's servants, after they have some literary education, are no doubt called to preach; but many of the people and the ministers of God never have the privileges of a literary education (1 Cor. i. 26-31; Acts iv. 13); yet they have the one indispensable education—instruction by the Holy Spirit in the school of Christ (John iii. 3-8; vi. 45, 63; xv. 26, 27; xvi. 7-14; xx. 22; Acts ii.; x.; xi.; Rom. viii.; 1 Cor. ii. 14; 1 John ii. 27). As long as they live, they are pupils in the school of Christ, and need to be taught by His Spirit; and, under the instruction of that Spirit, they should, whenever they have an opportunity, search the Scriptures, which testify of Him (John v. 39; Matt. xiii. 52).

7. The Philadelphia Baptist Confession of Faith, adopted by the Philadelphia Baptist Association in 1742, is the same as the London Baptist Confession of Faith adopted at London, England, in 1689, by the Ministers and Messengers of more than one hundred Baptist churches in England and Wales, except that the Philadelphia adds two Articles to the London Confession—Art. 23, "Of Singing of Psalms," and Art. 31, "Of Laying On Of Hands"; the 23rd Article declares that it is proper to sing God's praises in both private and pub-

lic worship; and the 31st Article affirms that it is an ordinance of Christ to lay hands, with prayer, on baptized believers that are admitted to partake of the Lord's Supper. The London Confession is the doctrine of the Primitive Baptists, and they of course believe also in singing the praises of God in both private and public worship. No doubt some New School Baptists also believe the London or Philadelphia Confession; but, from the preaching and practice of most of New School Baptists, it does not seem to us that they believe it, as they appear to represent the work of man, and not the work of God, as the cause of the sinner's salvation.

S. H.

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## MOSES AND THE PROPHETS.

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“And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.” Luke xxiv. 27.

The old commentator, Trapp, has truly said: “The Babe of Bethlehem is wrapped up in the swathing bands of both Testaments; the whole book is full of Him; He is the keystone of the arch; the Heart of the Holy Scriptures; the Sun of righteousness that shines among the planets in Psalms, prophets, gospels, and epistles.”

The incident recorded in the text occurred about 1871 years ago. The Babe of Bethlehem had grown to manhood; He had completed His work on the earth, and laid down His life for His people, and had taken it again—had risen from the dead, and showed Himself to a few individuals, and was now, according to the text, expounding to two of His disciples the Holy Scriptures concerning Himself,

### BEGINNING AT MOSES.

Moses was first to write of Christ, and inscribed the first promise of a Saviour to man—Gen. iii. 15. So Jesus began at Moses, the first inspired witness of Him, and expounded what Moses had written concerning Him, and, pursuing the history of Moses from his birth in Egypt to manhood, and his call to the leadership of the Hebrews from bondage, we glean the symbolical testi-



mony of the Saviour's blood, and of its saving efficacy when applied to the elect people of God—according to His sovereign, discriminating grace. Later on, we reach the termination of Moses' testimony at the rock in Horeb, which rock was a type of Christ, and which was smitten by Moses, who represented the law, or the sword of infinite justice (Zech. xiii. 7); as the effect of the stroke, the waters flowed out of the rock, and Israel was supplied with water to quench their thirst. Here we find the open fountain in symbol, which at a subsequent period was opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness (Zech. xiii. 1.). Here we may follow the course of our Saviour's teaching by linking the testimony of the prophets with that of Moses; for the law and the prophets prophesied until John.

But prior to the prophetic age, we may revert to the Aaronic priesthood, and the supplementary priesthood of Melchizedek, in which the everlasting priesthood of Christ is prefigured, and thus gather from all those sacred pages of Holy Writ testimony of Jesus Christ, who is the substance and embodiment of the whole.

The testimony of Moses in the law was mainly typical, figurative, and symbolical, yet he bore some positive testimony of the promised Messiah (Deut. xviii. 15; Acts vii. 37; John i. 45). The Prophet of which Moses spoke in the 18th chapter of Deuteronomy is evidently the Son of God, and this passage is quoted by Stephen in Acts vii. 37, in his defense of the doctrine of Christ.

#### IN ALL THE SCRIPTURES.

The Holy Scriptures have just enough—none too much—testimony to fully establish every necessary tenet of doctrine concerning Christ and Christianity; there is a fulness of testimony given in the Scriptures to guide the children of God in doctrine and practice of the gospel Kingdom. And when we have faithfully and prayerfully read and searched all the Scriptures, we have but accomplished a duty enjoined by our Lord, and have followed His example as well. Jesus said to the Jews, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me."



There is much comfort and lasting benefit to the children of God in reading and understanding the Holy Scriptures; nor has the blessed Saviour ceased to open their understanding that they might understand the Scriptures (Luke xxiv. 45; Acts xvi. 14); but, as He lives in them, He also walks in them, and hence their growth in grace and knowledge of Him (Gal. ii. 20; 1 John iv. 12; 2 Pet. iii. 18).

Jesus is the greatest of all teachers, and has ever been the sweet Essence of the testimony of all the prophets to Israel. It was the Spirit of Christ in the prophets which testified of His sufferings, and of the glory that should follow (1 Pet. i. 11). Therefore it was easy for Him to present to those two disciples, in a short space of time, "in all the Scriptures the things concerning Himself."

How precious the moments when the blessed and glorified Prince of peace draws near, and by His secret presence engages the mind of a grief-stricken disciple of His, and begins to commune with his poor, sorrowful heart, and open up to his joyful understanding the holy promises of God as contained in the Scriptures.

J. E. W. H.

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## EVIDENCES OF A CALL TO THE GOSPEL MINISTRY.

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In response to the request of Brother Minos Meares, of Tabor, N. C., I will offer through THE GOSPEL MESSENGER such evidences as I have of a spiritual call to preach the gospel of Jesus Christ.

I was blessed and comforted beyond my power of expression with a sense of relief and pardon of my sins, about noon, on the 11th day of August, 1862. And at that time of heartfelt peace and joy I had much desire to tell my feelings to others; but those to whom I wished to speak were many miles away; and I tried to communicate my feelings to them in writing and sending letters through the mails (I was in the Confederate Army and could not meet with them). I wrote quite a number of letters, in which I endeavored to express—not only my feelings of joy and comfort in the precious

hope of life and glory beyond this vale of tears, but also my views of certain portions of the Holy Scriptures as they seemed to open up to my understanding as never before, and with a degree of satisfaction to my soul.

From that time even down to the present, whenever I have had a pleasant exercise of mind upon any portion of the word of God, I have felt a desire to communicate the same to others, and the message thus given to me, as I hope, became a burden to me until I made the effort to convey the same to some one else, either by speaking or by writing. My mind was turned with absorbing interest to the Holy Scriptures, and while I read but little at any one time, I enjoyed almost continual meditation upon certain portions of the word as they fastened upon my mind and were revealed to my understanding with much clearness, at times; but when I undertook to put my thoughts and feelings into words, I found that I was woefully lacking of the power to express them; and this difficulty attends my efforts still.

In the year 1868 the following words came forcibly to my mind: "What if I should have to preach?" I found no answer to this strange interrogative until I repeated it to my wife, who was at that time on a bed of sickness, and I well remember how my voice faltered when at her bedside I repeated the words, saying, "Lula, what if I should have to preach?" She replied, in substance, that she would be very happy to know that her husband was a minister of the gospel of Christ. I then bethought me of my unworthiness, my weakness, my ignorance, and every negative qualification that one could possess, and regretted that I had mentioned the subject to her, and afterwards I remained silent, and bore my great perplexities as best I could. I felt quite willing to preach, if only I *could*; but was positive that I could not. My mind was continually upon the Scriptures; and often when following my plow I enjoyed speaking to imaginary congregations of people, and sometimes became so enraptured that I forgot where I was and what I was doing, and joyful tears flowed freely from my eyes. Those were the happy seasons of my life.

In the fall of 1868, I moved my family from Muscogee Co., Ga., to Macon Co., Ala., and joined, by letter, the

church at Canaan, Tallapoosa County; and, having no conveyance of my own, I walked to my monthly church meetings, a distance of eleven miles. By this time the impression that I might possibly have to try to preach became very burdensome to me, and at the same time I was careful to conceal the fact from all others—even from my Christian wife. But my secret escaped me when, in the month of July, 1869, I was called upon to conduct the church conference on Saturday, the pastor being absent. It was my first effort in a public exercise in the church, and I was greatly embarrassed; and in my little talk under excitement I betrayed myself, and the church became impressed that I possessed a gift for edification, and at the next conference, the pastor, Elder H. R. McCoy, being present, I was officially liberated to exercise in the churches as I might feel inclined to do. At the close of said conference, Elder McCoy resigned the pastoral care of the church, quite unexpectedly to me, and, perhaps, to the entire church, and then and there I felt a burden imposed upon me which I can not describe. Every feeling of comfort, and every ray of light was withdrawn, and I was, as it were, shut up in a dungeon and felt doomed to some dreadful calamity. I was anxious to leave the place, and that forever. And with those sad feelings and dark forebodings I set out on foot for home, declining every invitation of kind friends to stop with them for refreshment. I had proceeded on my way home a distance of perhaps two miles, when I felt a sense of failing strength, and after a few moments I was forced to succumb to physical exhaustion, and fell prostrate by the roadside. I found my soul engaged in agonizing prayer, and I became willing to submit to God's will, even if it was to expose my great ignorance in public service in the church. I rose up from the earth, saying audibly: Lord, if it be Thy will, I will try to preach the gospel. I was completely relieved; my strength returned, and a flow of joyful tears started from my eyes, and I went on my way rejoicing. That was the most pleasant nine miles' walk I have ever experienced. I reached home without any sense of fatigue, and my dear afflicted wife, now in heaven, I doubt not, who was waiting and watching on the



front veranda for my return, declared that she had never seen my countenance so bright before, and asked what had happened to effect such a change.

From that time until the present I have been constantly engaged in trying to fulfil my sacred vow, and have reason to thank God that I have been sustained beyond my most sanguine expectation, although I have often faltered or feared that my efforts to preach was my greatest mistake, and most abominable sin; still at other times I have felt greatly encouraged and strengthened, and so, in this varying experience, I have continued until the present.

I was received into fellowship by the church at Hopeful, Russell County, Ala., in August, 1863, and baptized by Eld. L. B. Porter, and ordained at Mount Olive, Lee County, Ala., in November, 1870, by Elders W. M. Mitchell and C. S. Tate, both of who are deceased. I have never been free from the pastoral care of churches since my ordination. But the time is near when I must cease from the cares and duties of this life; and I hope to be sustained by the power and grace of God, and die in the faith of the gospel of Christ. J. E. W. H.

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## QUESTIONS AND ANSWERS.

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1. Q. Do "stone" and "kingdom" referred to in Dan. ii. 34, 44, mean the same thing, and is it Christ? A. The stone cut out without hands that smote and destroyed the great metallic image, seen by Nebuchhadnezzar in his dream, and that became a great mountain and filled the whole earth, and the kingdom which the God of heaven set up, that would destroy all other kingdoms, and stand forever, seem to me to mean Christ in His incarnation and in His church. He is God manifest in the flesh, and has all power in heaven and earth, and will build, by His Spirit, His church upon Himself, and the gates of hell shall never prevail against it, and He will, I suppose after the purifying and renovating fires of the last day, fill the earth with the knowledge and glory of the Lord as the waters cover the sea, and then shall His holy will be done as lovingly and perfectly on earth as it is now done in heaven.



2. Q. Were there any successors to the Apostles, or did the office cease with them? A. In their inspired writings, the books of the New Testament, they still live, and neither need nor have any successors. False prophets and false apostles abounded in ancient times, and still abound; but they are deceitful workers, transforming themselves into the apostles of Christ, as Satan is transformed into an angel of light; even so his ministers are transformed into ministers of righteousness, whose end shall be according to their works (2 Cor. xi. 13-15). An Apostle of Christ was an eye-witness of Him and His resurrection, and, by His Spirit, wrought mighty miracles in His name, and was infallible in his teachings.

3. Q. What was the meaning of John the Baptist when he said to his disciples, while he pointed to Jesus of Nazareth—"Behold the Lamb of God that taketh away the sin of the world" (John i. 29)? A. Look in reverence, repentance, faith, love, and obedience at the eternal Son of God, the Messiah or Christ of the Old Testament Scripture, who became a human being, and is living a perfect life, and will die a sacrificial death for the sins of His chosen, all poor sensible sinners of the human race, in every land and every age, and rise from the grave and ascend to heaven and intercede for them, and will not only thus justify them from all the guilt of sin, but will also by His Spirit sanctify and cleanse and deliver them from all the power of sin forever, according to the testimony of God from the beginning to the end of the Inspired Scriptures. The very name of JESUS means that "He shall save His people from their sins" (Matt. i. 21). S. H.

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## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men." "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." Psalm cvii. 8, 43.

### WILLIAM HUNTINGTON'S TESTIMONY.

William Huntington was a poor and afflicted, but a highly spiritual and gifted Calvinistic Methodist preacher of England, who was born in 1744, and died in 1813.

Instead of the proud, unscriptural title of D.D. (Doctor of Divinity), he took the humble and scriptural title of S.S. (Sinner Saved). He wrote several religious books. In one of them he relates the following remarkable providence:

“It was the time of my returning from the north country. I observed that there were some small debts to be discharged. But the hand of God was fast closed; this continued for some time; and for all that time, I watched and observed narrowly. At this time there was a special debt of twenty pounds (about a hundred dollars). This sum hung long. I looked different ways, and chalked out different roads for the Almighty to walk in; but His paths were in the deep waters, and His footsteps were not known; no raven came, neither in the morning, nor in the evening. There was a gentlewoman at my house on a visit, and I asked her if she had the sum of twenty pounds in her pocket, telling her at the same time how much I needed it. She told me she had not; if she had, I should have it. A few hours after, the same woman was coming into my study, but she found it locked, and knocked at the door. I let her in, and she said, ‘I am sorry I disturbed you.’ I replied, ‘You do not disturb me; I have been begging a favor of God, and I had just done when you knocked; and that favor I have now got in faith, and shall shortly have in hand, and you will see it.’ The afternoon of the same day, two gentlemen out of the city came to see me; and after a few hours of conversation, they left me, and, to my great surprise, each of them at parting put a letter into my hand, which, when they were gone, *I opened and found a ten pound note in each.* I immediately sent for the woman upstairs, and let her read the letters, and then sent the money to pay the debt.”

“It is impossible to present here any large portion of the life of Mr. Huntington, who, though poor in this world’s goods, was rich in faith, and upon whom the Lord showered abundant answers to prayer. But like many others of God’s people, he suffered very much for the necessities of life, yet ever looked to God above for help. Of his experience, he says in his own words, after having for years thoroughly tested the promises and

faithfulness of God:—‘A succession of crosses was always followed with perpetual blessings; for as sure as adversity led the van, so sure prosperity brought up the rear. Never, no never, did the Holy Spirit withhold His prevalent intercession from me in times of trouble, nor did my God ever turn a deaf ear to my prayer, or fail to deliver me. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. Psalm xxxiv. 19.’”

S. H.

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### MISSING NUMBERS GLADLY SUPPLIED.

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I try to mail each number of THE GOSPEL MESSENGER by the *first* of each month, and the most distant of our subscribers in the Pacific States ought to receive their copies by at least the *tenth* of each month. If any do not receive their copy of the MESSENGER by that time, I would consider it a favor to me to mail me a postal card informing me of the fact, and I will take pleasure in at once sending them another copy. And, if they still do not receive even the second copy sent by *the first of the next month*, please drop me another postal to that effect, and I will send you a third copy *registered* so as to *ensure* its being received. For some cause unknown to me, a few copies of each number seem to be lost in the mails.

S. H.

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### EXTRACTS.

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Hickman, Florida, Oct. 9, 1904.

Elder Sylvester Hassell—

DEAR BROTHER:—After many wishes for your welfare, accept our heartfelt gratitude for the truths set forth in THE GOSPEL MESSENGER, and for the strong and noble manner in which the Scriptures have been expounded. Long live the editors of the peaceful MESSENGER. Enclosed please find \$1.00 for subscription.

I am yours, in bonds of hope,

S. A. HAGAN.

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Forsyth, Ga., Nov. 19, 1904.

DEAR ELDER HASSELL:—Enclosed please find two dollars to pay my wife's subscription for THE GOSPEL MESSENGER. She dearly loves the MESSENGER. It is all the preaching she gets as she has been an invalid for many years, and never leaves home. She requests me to ask you to remember her in your prayers.

Very truly yours,

J. H. EDWARDS.

R. F. D. No 1, Childersburg, Ala., Nov. 11, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD:—I write a little for the MESSENGER. On the first Sunday and Saturday before, we had a good meeting at Antioch. Elder F. B. Eubanks did some good preaching. His speech was with power from on high, I fully believe; it was food to the children of God. Dear Brother, I herewith enclose three dollars for THE GOSPEL MESSENGER, as I am behind, which pays for my subscription to December, 1904. Please accept my many thanks for sending it to me so long without pay. I am sorry I could not send it in before. I want the MESSENGER sent on to me. I have been taking it so long that I don't think I could do without it. Remember me, dear Brother, in your prayers.

Your brother in affliction,

J. B. SPRADLEY.

Fairmount, Ga., Dec. 4, 1904.

BROTHER HASSELL:—You have been sending me the MESSENGER for a number of years free of charge. I have not walked a step in over forty years, and never expect to walk any more. I am poor and not able to pay for it and I want you to send it to me as long as I live.

Yours with respect,

ALEXANDER DELLINGER.

1410 South 6th St., Terre Haute, Ind., Nov. 4, 1904.

DEAR BROTHER HASSELL:—On account of a long and severe illness as well as my advanced age, my eyes have been so weak I could not read or write to amount to anything, and felt that I would have to give up the MESSENGER that I prize more highly than I can tell you. But I feel now that I am going to be able to use my eyes again sufficiently to read your paper once more, and shall appreciate it as one of the great privileges of my old age. I think there is a balance due you on my old subscription. I have not been able to attend to my affairs as I would like to have done. You will please find enclosed \$1.50, out of which you will please square my old account, and continue the MESSENGER to me.

With best wishes for yours, and your paper's success, I am,

Yours truly,

LUCY PAÏR.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—Please accept my thanks for your kindness in sending THE GOSPEL MESSENGER so promptly. This is my first year to read it, and it has been a source of much comfort and edification. May you be enabled by the Divine Spirit and power to continue to send forth this blessed message of peace and love to the Lord's people many years to come, if consistent with His will.

Affectionately in Christian bonds, I hope,

(MRS.) BETTIE G. WILLIAMS.

Montezuma, Iowa, Nov. 7, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I wish to thank you from my heart for the editorial in November number which I have just read, entitled "Legalism Run mad." One of my woman neighbors almost



forced a lot of her literature upon me last spring and I have perused it a little; and, inasmuch as he (Russell) seemed to be a scholar, I confess I was mystified about it some; but your article has cleared the mist away, and I shall return her literature and also let her read your article which is my sentiment.

I still love the MESSENGER, and believe you are laboring for peace among our people. I enclose money order to renew. I am,

Yours in hope,

WM. J. REEVES.

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Grand Saline, Texas, Oct. 16, 1904.

Eld. S. Hassell—

DEAR BROTHER IN FAITH AND HOPE:—I love to read the MESSENGER and as I don't get to go to meeting often, it is a source of comfort to me to have the MESSENGER to read. I am 16 miles from Wills Point, where I have put in my membership. I am getting old, and as I live with my son and his family, and some may be sick so that they can't go, so it is a great pleasure to me to have something to read, or to be with others of our faith and order. Your unworthy sister,

MRS. M. C. CARR.

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## SELECTIONS.

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### ELECTION.

"If election is holiness, as the apostle teaches (Eph. i. 4) it follows, first, that individuals and not communities or nations are the object of election; secondly, that holiness in no form can be the ground of election. If men are chosen to be holy, then cannot be chosen because they are holy. And, thirdly, it follows that holiness is the only evidence of election."—*Hodge*.

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### SCRIPTURE AND SCIENCE.

Sir Robert Anderson says: "Never till our own times have Scripture and science been in accord; but the changes which have harmonized them have been in silence, not in Scripture." He adds: "This can only be explained on one of two hypotheses—either science was more advanced when Genesis was written than at any time during the Christian era, or else the Mosaic narrative is a Divine revelation." Nobody will claim that science then was more advanced than at any period since.—*Selected*.

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## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev xiv. 13.

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### ELDER WILDE C. CLEVELAND.

Eld. Wilde C. Cleveland was born on April 9, 1836, in Crawford County, Ga., near the Mt. Carmel Primitive Baptist Church, where he joined by experience and was baptized into the fellowship of the same by his father, Eld. Cromwell W. Cleveland, on August 16,

1860. And there, also, he was ordained a minister of the gospel on May 16, 1873, by Elders Samuel Bentley, John Dickey, Alfred King, and D. W. Simmons as a presbytery. He then served that church and three others near around as pastor for thirty-odd years, or until his last illness prevented. He also served the Forsyth church from its constitution, and he preached there, if I mistake not, his last sermon in public last September. And herein, that is, as pastor, he certainly did excel in punctuality and unselfish, untiring faithfulness; rain or shine, if physically able, he not only attended his regular meetings, but also visited the sick and afflicted, and ministered to those in prison. Thus an example to his flocks in practical godliness, he provoked them to love and to good works. They supplied him with all necessary carnal things, which in turn doubtless made his labors for them a pleasing free-will-offering. And thus they mutually strengthened and cleared each other; and the result was well regulated churches. He had his own peculiar child-like way of admonishing them to duty. For instance, he would say to them: "Suppose a ten or even five dollar bill awaited here to be given each one that came to regular conference, how many would stay away?—Jesus is more than money—think of this, if you should hesitate on that day." He loved Jesus, the cause, and the brethren, and especially the meek and dutiful. And what pride and delight he had in finding his flocks walking in all the ordinances of the Lord blameless. And how grieved and restless if any little personal "fuss," or error in discipline got among them. And how earnestly he protested against those late "men-made laws" he called them, that would entangle a brother for a word, or exclude him for an opinion on vexed questions.

But his greater ability was displayed in defense of our doctrine, to which he brought all the powers and resources of his mighty mind. I know of none who strengthened this defense with such deep, thorough biblical and historical researches as he did. This coupled with his natural powers of eloquence and oratory made his sermons not only attractive and interesting to those who differed from him in doctrine, but also convincing, inspiring, and upbuilding to the believer by their sublime logical deductions from scriptural truths. His grand yet nice discriminations between law and gospel—works and grace—were simply wonderful. I have heard him make salvation by grace without deeds of the law so plain that I wondered any could doubt. And especially was he gifted in making those nice discriminations on points dividing us from others, not only in doctrine but also in missionary operations, etc., not only clear, but without offense. He endeavored to give no offense to the church nor the world, so that he might gain the more. If a man differed from him religiously, he remembered he differed from that man religiously, making them equal, and he was ready to take what he gave. So that while he would strike home with all the might and boldness of his strong convictions of truth as he believed it, he never hurt one personally for he fought principles and not persons. And all denominations respected him as knowing him to be sincere and without guile. A mighty giant on the walls of Zion—a gentle child within among the children! Oh Primitive Baptists, near and afar, know ye not a great man, a mighty man is fallen in Israel?

Morally and socially I suppose he had no superior. His wife wrote me, a while before he died, that several times, since sick, in retrospective moods he had so fervently thanked and praised God for having kept him stainless in a moral sense; and clear of the

blood of all men in a disciplinary sense. One of the most admirable and lovable traits in all his character—at least to me—was that so soon as he was convinced of error in belief, or words spoken unadvisedly, or to the hurt of another, he not only turned from it at once, but also confessed it openly, and none were too low for him to stoop to them in confession and asking pardon—if need be. No, known error did not abide with him; and reparation for a wounding word was a privilege and pleasure and not a task. Thus he manifested the touching gentleness of a guileless heart—the sweet simplicity of a child. We all get in error and do wrong and say wrong. But how many delight to avow it? How many want to say, I was wrong? It takes a great man to say it.

After he attained to manhood and graduated at the University of Georgia, he studied law and practiced it four years, and then he served in the war between the States as captain of a company and colonel of a regiment. But when ordained to the ministry he gave up all else to fulfill this high calling—"the highest and most honorable calling and position in the world" he called it; and to which he bent all his energies, making it secondary to nothing, so long as he lived. Surely he deserved the plaudit, "Well done, good and faithful servant!"

Not till our Association last year did I know he was diseased. He seemed to be walking softly before God, that created a vague impression that it was from a divine premonition of his departure. Two or three years before we had mutually promised that the one of us left by death would attend the burial and write the obituary of the other.

I went home with him, and what sweet, blessed, though often sad talks we did have! He said his calling and election to eternal life was sure—he had no fear for beyond the grave, but he dreaded the pain and strugglings of mortal dissolution. "But oh the glorious resurrection!" he exclaimed, "what would redemption and all else be without it? I cannot fellowship one who denies the resurrection of this body." He greatly grieved and worried over the strifes and dissensions among the churches. "And how can I leave Annie, God's good and blessed gift to me—a preacher's wife truly," and to, and of, whom he always spoke in the most endearing terms, and whom he almost idolized. "And poor little Blannie," his child by a first wife, and only child. "Thank God that He gives me leave to commit them into His hands!"

After this he gradually grew worse, and soon dropsy as a symptom appeared, and occasionally those "smothering spells" and prostrating paroxysms came on from which he would rally and ride out daily. But these spells grew worse and he weaker, till they became so terrible and prostrating, that his wife told me that she was surprised to see him survive them; yet he did and in a day or two he was riding out again and in the intervals when not riding he would be praising God for His goodness and mercy or preaching on some text that came to his mind, and often till exhausted. One of these texts was "Why do ye transgress the commandments of God by your traditions?" from which, as propped up in bed, he preached a beautiful sermon, pointing out and condemning the traditions now hurting the churches, and admonishing them to cleave to the law of Christ alone. A few days before death another text was, "Peace on earth, and good will to men." His wife said he seemed to be perfectly imbued with the spirit of this, and explained and impressed it upon those around with more power, beauty, and eloquence than she ever heard him from the stand. She said that during his entire sick-



ness his mind was on spiritual things, but, as the time passed, it became more so till toward the last his whole mind and heart was taken up with Jesus and the things of His kingdom. Last winter he saw the vision published in the December MESSENGER. His wife says that it was beautiful to see his sublime resignation to God's will concerning him, though at times praying the Lord to send His angels to carry him home; and that he would beg them not to pray for his recovery, but that he might die easy. And this prayer, she wrote me, was answered as they scarcely knew when death came.

On Saturday night, Sept. 17th, he had an awful sinking spell, but he recovered sufficiently to sit and talk interestingly on Monday with Elders Head and Pearson on their way home from the Upatoie Association. On Sunday afternoon, Oct. 2d, he sat in his chair, and married a couple on the veranda, which was his last official act.

Thus he lived and suffered—preaching and praising God till Monday, Oct. 31st, on the evening of which he told them the time had come, and soon his breathing simply ceased—like a child fallen asleep. A telegram told me of this and turned a house of feasting into one of mourning. Elders Bussy, Bentley, and Childs spoke at his funeral; and his dear body, now reduced to a skeleton, was laid in the cemetery at Culloden, Ga. May the Lord be the ever abiding comfort of the loved ones felt.

R. ANNA PHILLIPS.

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#### MRS. NANCY ADAMS.

My beloved wife, Nancy Adams, was born unto William and Amanda Childs in Jones County, Ga., Sept. 24, 1846, married to J. A. Adams, Dec. 13, 1882, and departed this life May 22, 1904. I feel that had I the tongue of Greeks and Jews, language would fail me to do justice to the subject of this notice. She united with the Primitive Baptists at County Line, Jones County, Ga., in 1873, where she lived a faithful and consistent member until death. She was never so cumbered with the cares of this life that she was not ready to go to the house of the Lord whenever opportunity and circumstances would permit. As a Baptist she was adorned with all those virtues and Christian graces that so nobly characterize an humble, loving, and faithful child of God. It was ever a pleasure to her to entertain God's dear people when it was their lot to visit our humble home. As a neighbor she was ever ready to lend a helping hand to those in need, and never turned a deaf ear to the most humble and poor, regardless of their circumstances. As a nurse in the sick room, she had but few if any equals, for she seemed to be endowed with a special gift in nursing and administering to the necessities of the sick. As a wife, she was not one in name only, but one in deed and in truth. She was my right arm in counsel, the partner of my joys in prosperity, the bearer of my burdens in adversity, and sweet comforter in affliction. I was conscious of the fact I had a wife of noble Christian qualities, but never knew the extent of her greatness in goodness and her goodness in greatness until she was prostrated on the bed of affliction with that incurable malady, cancer of the stomach. In all of her five months' suffering she was never heard to murmur, but lay with that lamb-like quietude, perfectly resigned to the will of God. I, like herself, being conscious that her sickness was unto death, had some sweet conversations with her before she died. She gave minute directions as to how she wanted to be dressed for burial. Some two or three weeks before she died she told me she felt like she was on a very narrow brink just ready to slip off, and, as her feet touched the water, it



was very cold, but as she went on down the more pleasant it felt. On the morning of May the 18th, about half past three o'clock, I was summoned to her bedside, and though weak as she was, she embraced me in her arms with the most sweet and consoling expression I ever heard: "The Lord will provide—He will provide."

Dear reader, I can never forget that expression, nor that day. I never expect to see a happier person in this world. She told us all not to weep for her, but wished us all to keep perfectly quiet—that she would be at rest. That night I asked her if she thought she was nearing that stream of which she had spoken. Her reply was, "Yes, and my feet have already touched the water." But she lingered until Sunday, the 22d, at 12 m., when without a struggle or moan her spirit took its flight to God who gave it. Then I feel these two lines are appropriate:

"Gone, but not lost, our loved one dear—  
Gone home to glory and to God."

A singular fact connected with her birth, marriage, and death is that she was born, married, and died in the same room. In her death a vacuum is left in my heart that can never be filled. No more shall I realize her trembling embrace, and behold her eyes bedimmed with tears on my leaving home to speak in the righteous cause of our Heavenly King. No more shall I behold her countenance of joy and gladness on my return, but I have a faint hope that I, by the grace of God, have been enabled to say, Thy will be done, oh God. She left four sisters, three brothers, a sorrowing husband, and large number of relatives and friends to mourn her loss, though from the abundant evidence left we know our earthly loss is her heavenly and eternal gain. After a feeling and impressive discourse by Eld. J. H. Gresham her body was interred in the family burying ground until the resurrection morning, when it will come forth in a glorified state, together with all the redeemed of God, and will engage more perfectly in chanting anthems of praise to Him as Lord of lords and King of kings through Christ our Redeemer. Amen.

J. A. ADAMS.

Round Oak, Ga.

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#### MRS. ELIZA DOUGLAS-PAULK.

The funeral of Mrs. Eliza Douglas-Paulk was preached at Lone Hill church last Sunday by Eld. Dan Roberts. A large congregation of the relatives and friends were present to witness the services and to pay the last tribute of respect in a public way to their deceased relative and friend.

The services were opened by a song, a few remarks and a scripture reading by Eld. Wm. Paulk, the late husband of the deceased, who is a minister in the Primitive Baptist church. He was bowed down with grief and his eyes were often filled with tears as he told in loving words of the kind deeds and beautiful life of his deceased wife. He said he felt it his duty to say something and relieve his mind and conscience.

The sermon proper was preached by Eld. Dan Roberts and was a most powerful plea for better, higher and more noble Christian lives. The great congregation was moved to tears as the preacher so earnestly told them of death and the judgment; of our final rewards; of the tortures of hell and the glories of heaven. When the sermon was over the congregation went to the grave and concluded the services.

The last resting place of Mrs. Paulk is marked by a beautiful new tombstone with these lines carved on the side:

"May you and I in heaven meet  
And cast our crown at Jesus' feet."—*Dorothy.*

The little lines were composed by the little granddaughter.

We all parted in sadness not knowing who will be the next to go. "Watch and pray for ye know not the day nor the hour when the Son of man cometh."

#### OBITUARY.

Mrs. Eliza Paulk, wife of Eld. William Paulk, died at her home near Ocilla of heart failure, Monday, June 20th, 1904, and was buried at Lone Hill church cemetery. Mrs. Paulk was born December 3rd, 1846, and was reared in sight of where she now sleeps to await the resurrection of the just.

She joined the Methodist church the third Sunday in May, 1871, and was baptized by Eld. Crenshaw and lived a consistent member of the same till she fell asleep in Jesus. Her life was one filled from beginning to end with bright and shining examples of love, piety, peace and Christian resignation to all God's providences.

She was the eldest daughter of Daniel Newbern and the sister of Dan, Lawrence and Willis Newbern. She also leaves the following sisters: Mrs. Mary Smith, Mrs. Missouri Teston, Mrs. Delilah Davis, and Mrs. Emma Jane Meeks. She was the mother of Mrs. Winnie Boone, who preceded her mother to the grave, leaving one child, Dorothy, a beautiful little girl now about eight years of age.

Mrs. Paulk is better known to our readers as Mrs. Eliza Douglas, the wife of Dunk Douglas, who lived and died in Coffee County. She was his second wife and greatly helped him in rearing a family of the best girls in Coffee County: Mrs. Jesse Lott, Mrs. Elias Lott, Mrs. Lawrence Newbern, Mrs. Rebecca Meeks-Thompson, and Mrs. Chas. F. Meeks, now deceased.

May the 30th, 1900, Mrs. Douglas was married to Eld. William Paulk, a minister in the Primitive Baptist church, and one of the best men in Irwin County. For four short years they shared each other's joys and sorrows, walking in the straight and narrow way, day by day, looking unto Jesus, the author and finisher of their faith.

Mrs. Paulk had been in failing health for some time and physician after physician was consulted and the very best medical attention given her. Last March she began to have symptoms of heart trouble, but on the day of her death she was up and felt as well as usual. She ate dinner and she and her husband went on the porch. She told him she was not feeling well, that several of her people had died with heart dropsy and she supposed she would go the same way. This was the last word she spoke. She turned deathly pale, leaned her head back upon her chair and without a tremor or a struggle, paid the final debt, passed through the valley of the shadow of death and went home to God.

"A mother in Israel has fallen." A good woman has finished her labors and gone to her reward.

"Cheer up your hearts and grieve no more,  
Ye ones that loved her so;  
For she cannot return to us  
But we to her can go."

"Those who loved her must shortly go  
 To meet her on that shore,  
 To sing the everlasting songs  
 Where partings come no more."

*Coffee County Gazette.* Douglas, Ga.

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#### MRS. SUSAN F. MIZELL.

My dear companion, Susan F. Mizell, died at 7 p. m. April 14, 1904, at our humble home in Martin County, N. C. She was born Dec. 10, 1854, and was married to the unworthy writer Dec. 10, 1879. This union was blessed with five children—three boys and two girls; all survive her. She joined the church at Skewarkey in August, 1892, remained a member of said church until April, 1896, when she together with myself obtained letters of dismission and in May united with the church at Jamesville, where she remained a member until death. I feel that it is useless for me to attempt to give a description of her noble traits; but let it suffice to say, I do not believe that a better woman ever lived than she was to me, and to others also, especially those in sickness or distress. She was delicate in frame, but strong in faith and good works. About four year ago her health gave way, and her mental powers became weak, and finally she became insane and went to the State Hospital in Raleigh, and stayed there seventy days, and improved so much that I was permitted to take her home, and she still improved mentally until Nov., 1903, when she had a recurrence of the same trouble. She also had rheumatism and heart trouble, and this complication of diseases ended her mortal life, but I believe that she is enjoying that rest beyond the cold Jordan of death, where there is no sickness, no troubles, nor pain. While I and our children are left to fight the battle of life without a mother or companion, it is my desire to be reconciled to all the dispensations of the providence of God. I ask an interest in the prayers of the writers and readers of the MESSENGER

A. D. MIZELL.

Jamesville, N. C.

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#### MABLE McCAY.

With the saddest of sad hearts I attempt to chronicle the death of our only and sweet little daughter, Mable. She was born Sept. 21, 1902, and departed this life for her heavenly home Nov. 15, 1904. She was bright and lovely and fondly caressed by all who knew her, but more especially by "Papa" and "Mama," as she did so oft and sweetly say, whose hearts are deeply grieved and sorely lament her early and sudden decease. But by the grace given of God, the comfort of the gospel and the hope of the resurrection we submit to the power of the Allwise God, knowing that He doeth all things right. Brethren, sisters, and friends who may read these lines, we humbly ask you to pray for us that we may bear this stroke of His hand and still look to the great Physician to heal all our sorrows. Her mourning parents,

W. H. AND BELL McCAY.

## NEW BOOK.

Crawfordsville, Ind., Oct. 10, 1904.

DEAR BROTHER HASSELL:—Allow me to say to your readers I have written a book for our youth of some fifteen chapters, neatly bound in cloth. Price: 50c. postpaid; or, in clubs of four, one extra copy will be sent to the one sending the club.

Truly your brother,

JAS. H. OLIPHANT.

## FOOTSTEPS OF THE FLOCK, BY ELDER JOHN K. BOOTON.

This book of 407 pages is a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc. There are copious quotations from John Gill's most sound, learned, and able exposition of the Scriptures, and from Church Histories; and it contains the address of the Old School Baptists at the Convention at Black Rock, Maryland, in 1832, and a history of some of the oldest Primitive Baptist Associations. The book is sound and instructive, and should find a permanent place in the library of every Primitive Baptist family. Price One Dollar, postpaid.

Do not send any order to Elder John K. Booton, as he is dead, and such order can not be collected; but send all orders to his widow—

MRS. EMILY BOOTON,  
Luray, Page Co., Va.

## PRICE REDUCED.

Hymn and Tune Book, by Durand & Lester. Price reduced to \$7 per dozen, sent at expense of purchaser. Sample copies, 80 cents, postpaid. Those sending orders will state which kind of notes is desired, round or shape. Send orders to Elder Silas H. Durand, Southampton, Buck County, Pa.

Dear Brother Hassell—

Will you say in THE MESSENGER that I have yet on hand a few copies of "Reminiscences and Letters of Mary Parker," price reduced since her death to 50 cents; and a few copies of "Meditations on Portions of the Word," price \$1. Your brother in hope,

Southampton, Pa., November 18, 1901.

SILAS H. DURAND.

## AUTOBIOGRAPHY AND BOOK OF SERMONS.

Having sold the first lot of my books of the above title, I have had the second lot neatly bound, and have the pictures of myself and wife, with our signatures, inserted in every copy.

This work is bound in cloth, and contains two hundred and eighty pages of matter printed in large type on good book paper.

It has met the hearty approval and endorsement of the brethren, sisters and friends, who have read it. It is a beautiful and valuable book for the home library. I pay the postage and send the book by mail, for one dollar a copy. Send money by money order or registered letter to me at Kirkwood, Ga., DeKalb County.

THOS. J. BAZEMORE.

P. S.—If it is more convenient, orders may be sent to the editor of this paper, or to The D. H. Goble Printing Company, Greenfield, Ind.



## JOSHUA LAWRENCE'S BOOK.

This book was published in 1829 by the inimitable and gifted Elder Joshua Lawrence of North Carolina, as a defense of the Kehukee Association and of the Bible doctrine and practice, against the inroads of Fullerism and Mission Boardism, stated salaries and a system of tithing as taught by the then rising and fashion-loving clergy. His arguments are certainly unanswerable, and while we might not adopt every expression used, yet withal it sets forth what our people mainly believe and practice. Instead of denying the scriptural truth as to the proper carnal aid to the ministry, he boldly affirms and emphasizes that, and sets forth a most forceful rebuke to those who do not aid their ministers according as the Lord has prospered them. While opposing legalism yet he urges and insists on good works and Bible obedience as God's appointed way to show our faith, and thus bring out those things that shows him not to be an extremist. This book was written before the Black Rock Convention and before the starting of *The Signs of the Times* in 1832. 25 cents per copy, or \$2.50 per dozen.

J. H. FISHER, Graham, Texas.

## MY REASONS FOR LEAVING THE NEW-SCHOOL BAPTISTS.

Having received many requests to reprint my book, "My Reasons for Leaving the New-School Baptists," I have decided to get out a new edition. I have published and circulated 5,000, but this seems to have been only an advertisement to create a demand. More requests are now coming in than ever before for them.

All who will send on their orders now, for one or more, at 25 cents each, will help me bear the expense and burden.

I have received many words of encouragement about its benefiting some in seeing the true church. I hope it will do good.

J. H. FISHER,  
Graham, Texas.

Don't send stamps.

## DR. B. J. KAY'S LUNG BALM TABLETS.

These are the cheapest, most convenient and effective remedies for coughs, sore throat and hoarseness that I have ever found. They are sent by mail for twenty-five cents a box. This notice is published without charge to the company, and simply for the benefit of suffering humanity. Send all orders, with the money, to the Dr. B. J. Kay Medical Co., Saratoga Springs, New York. This company has a capital stock of \$400,000, and manufactures several other valuable remedies.

S. H.

## MODERN SECRET SOCIETIES.

The above is the title of a little book of 320 pages just written by Charles A. Blanchard, President of Wheaton College, Wheaton, Illinois, and President of the National Christian Association (opposed to secret societies). It is the latest and one of the best books on this large and growing evil of our country. Those who wish to know the real truth about these heathenish institutions should send seventy-five cents to the National Christian Association, 221 West Madison Street, Chicago, Ill., and get a copy of this interesting and valuable book.

Vol. 27.

No. 2.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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FEBRUARY, 1905.



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# The Gospel Messenger.

FEBRUARY, 1905.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## THE CHRISTIAN DESIRE.

“Lord, all my desire is before Thee.” Psalm xxxviii. 9.

O how I wish I could but feel  
The joys which pardoning grace impart!  
Wish that my Jesus would reveal  
Redeeming love within my heart.

Wish that in mind I oft could walk  
Gethsemane's dear garden o'er,  
And hear the suffering Saviour talk,  
And all His agonies explore.

Then to the cross I'd take my course,  
And there employ each thinking power;  
And then most solemnly converse  
With Jesus in His dying hour.

O that His bleeding form would rise,  
His dying love most clearly shine,  
And break my heart, and burst mine eyes,  
With joys and sorrows all divine!

O that the sight of all His pains  
Might raise devotion's purest flame,  
Work vast abhorrence to my sins,  
And purest love to His dear name!

O that at last I might but die  
In my dear Saviour's bleeding arms,  
Then sweetly mount to worlds on high  
Amidst His all-refulgent charms!

R. BURNHAM (1803).



## COMFORT IN OUR WILDERNESS SOJOURNINGS.

NORTH BERWICK, MAINE.

"I did know thee in the wilderness, in the land of great drougt."—Hosea. xiii. 5.

As I sat musing a little while ago upon the trying pathway of some of God's dear children, the above words came into my thoughts. The child of God has considerable wilderness experience during his pilgrimage. It is true there are seasons when everything is pleasing; we come into a delightful land, where we find the green pastures, and the river of His pleasures flows to refresh our souls. Here the Lord smiles, and in His smile we are forgiven, we are justified, we are saved, we are happy, and our countenances are no more sad, for the Lord is the health of our countenance and our God. Christ Jesus is the Sun of Righteousness, and when He arises upon us, with healing in His wings, our night is past and our sorrows flee away. O, some token of His mercy, some comforting thought that He died for our sins, and has made peace for us with God through the blood of His cross, some sweet promise of the new covenant ordered in all things and sure—this will sweeten our life, and make us of good cheer.

We know from the Scriptures and from our own experience that there is much wilderness in the pathway to everlasting glory. Typical Israel of old had forty years of it to humble and prove them and to discover to them what was in their hearts (Deut. viii. 2-5); but they found grace in the eyes of the Lord even in the wilderness (Jeremiah xxxi. 2, 3).

The wilderness is the place of trials, the place where many straits are encountered, and where all our strength and resources are put to their utmost test. Here we learn to our humility our insufficiency. Here, under severe discipline, we find how weak we are, how sinful and unworthy we are, and how unavailing is all creature help. The wilderness is the place of desolations, dreary and weary is the way. O, it is a weary land (Isaiah xxxii. 2). We can not find that sustenance

that is needed, and hungry and thirsty our soul fainteth within us. We are a prey to our fears, the howling winds, and at night the howling beasts of prey disquiet us. We are buffeted, we are tempted, the knowledge of our heart's depravities make us sick (how bitter, how we are bowed with shame over this knowledge); we are much discouraged because of the way (Num. xxi. 4). Another feature of the Christian's way in the wilderness is that at times he feels to be so alone. He enquires in his heart, Can there be any one like me, one so circumstanced, so perplexed, so tempted, tossed about and wearied like me? It is a solitary way (Psalm cvii.), and companionless we plod along, seeing "every day new straits attend and wonder where the scene will end." In the times of our short prosperity we may have thought we had much stored up for emergencies; we could turn to this Scripture and that hymn; we could muse upon this and that feature in the doctrine of Christ; or we could find help, companionship and comfort in this and that one of the dear household of faith; but the wilderness is the place where "cisterns are broken and creatures all fail." What, then, are we forgotten and forsaken? Never! The Lord has graven His own upon the palms of His hands, and Zion's walls are continually before Him. "Thou hast known my soul in adversities" (Psalm xxxi. 7). Though our fears, our unbelief and Satan say, "There is no help for him in God" (Psalm iii. 2), they are liars; they shall be found such in due time; when the time to favor, the set time is come (Psalm cii. 13), we shall tread upon their high places (Deut. xxxiii. 29). Yes, the Lord will give us the victory over all our misgivings of heart, and all the devices and accusations of Satan (Rev. xii. 10, 11). "I did know thee in the wilderness," saith the Lord. He was long-suffering and gracious to Israel; He led them by day and by night by the Cloudy Pillar; He nourished them with manna and brought water out of the rock for His people, His chosen. How many times they proved His mercifulness and covenant faithfulness! Did He not abundantly pardon? Their sins abounded, but His grace did much more abound. Many times they forgot Him, and forsook His counsel, but He

wrought for His name's sake (Ezek. xx.) ; He pardoned their iniquities and delivered them out of their distresses. Well, beloved of the Lord, amidst our tribulations, shall the promise of the Lord fail? Will He forget us and cast us off? Shall we not prove that word to be true, "Thy shoes shall be iron and brass, and as thy day so shall thy strength be"? Has He not been our help in times past? Has He changed?

"Will He now His grace deny,  
Lay His wonted kindness by?  
Will He, can He, say, Depart,  
To the humble contrite heart?  
No, our Christ is still the same—  
Endless blessings on His name."

As I pen these words, my own heart says, "Lord, increase my faith." I need God's mighty power to be working within me and then (and then only) shall I be believing. We need every day, all the journey, the Holy Spirit to take of the things of Jesus and show them unto us. The world, the flesh and the Devil are against us; but O! I hope the Lord is on our side, and if God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things. Oh to be empowered to sing that song of triumph, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Or that with Habukkuk we might glory in the Lord, saying, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hind's feet, and He will make me to walk upon mine high places." All this can only be by the working of His divine power within us. O, we are so encompassed with infirmities; the treacherous depravity of our nature encumbers our way. It is a continual battle



between the old and the new man, and it is a painful conflict. So I find it, do you not? I wrestle on amidst storm and wind and tide, and much of the time I scarcely can keep my head above the waves—the waves of earthly care, or sinful temptations, and the sickening drowning billows of an evil heart of unbelief. But I find a power within me that moves me to wrestle on, to strive against sin, to still hope in God, to lift up mine eyes unto Jesus, and I cry, Lord, help me, I am oppressed, undertake for me. Do not despise me, do not cast off my soul that yearns for Thy compassion. Draw me, and I will run after Thee. Hold Thou me up, and I shall be safe. “I did know thee in the wildrness.” Yes, I have again and again proved it. When I have languished, wounded and sick, a miserable, ungrateful, rebellious, sinful worm, the Lord has not abhorred (Psalm xxii. 24; Jer. xiv. 21) and passed me by on the other side; but as the good Samaritan (Luke x. 30-35) He has lifted me up again from the depths of the earth, and I have believed Him, loved Him and praised Him with my whole heart.

FRED W. KEENE.

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## OBEDIENCE AND DISOBEDIENCE.

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MACON, GA.

“And that servant which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.”—Luke xii. 47.

Sister M. E. Floyd, Big Sandy, Tenn., has written asking me to give my views through THE GOSPEL MESSENGER on the above; especially as to the man *preparing himself*.

In the next verse Jesus says, “But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.” Then He gives the reason—“For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more.”

In the first place, this man as a servant of his lord, represents a child of God, and a child of God under all favorable surrounding circumstances, especially as to



the attainment of knowledge of the will of God concerning him—he knew his lord's will. Many a child of God is born into the Kingdom devoid of all natural advantages—without the ability to read God's word; and often apart from any preaching, or any brother or sister who might instruct and guide. But God is just and good, and though such, not knowing the will or law of God, may do things worthy of many stripes, yet God will inflict but few, as requiring but little where little was given. Beside these natural, there are spiritual gifts that differ according as God hath dealt to every man the measure of faith (Rom. xii. 3), and to every one is given grace according to the measure of the gift of Christ (Eph. iv. 7). See Paul, whose more abundant revelations and grace given required more abundant toil and suffering.

Then this man, as every one born of God and given knowledge of His will concerning him, is required to prepare himself and do according to the will of God. Sister Floyd asks, "How can one prepare himself?" In the first place—to which this man has already attained by searching and knowledge—he must know the will of God and then prepare himself to do it; in order to which he must consider and determine that the past part of his life should suffice to have wrought the will of the Gentiles, or to have lived after the flesh; and now "put off the old man" as to every word, deed, or habit inimical to the gospel law, then be baptized as entering the visible Kingdom of heaven, and therein bring forth much fruit into holiness to the glory of God, as believing, loving, and serving Him. For the work due God is to believe on Him whom He has sent; and bring forth much fruit. These gospel preparations, wherewith, if one is shod, he may enter the gospel armory and equip himself fully as preparing himself to run with patience and diligence the race set before him, ever looking to Jesus, the Author and Finisher of his faith.

Again, whatsoever is not of faith is sin:—without faith it is impossible to please God. In a practical sense, faith or works are dead without the other (James ii. 20, 26). But in baptism these two are united as by marriage, leaving faith the legal head or husband, as it

were, and works the woman; as referred to by Paul in 1 Cor. xi. 11, where he says one is not without the other in doing the will of God. For God accepts no work or worship save it is spiritual. And by this union works as the woman ignores her personal name and authority so to speak, covers her head and presents her deeds done in body in the name of faith, which being spiritual the works or worship is accepted of God as such. Otherwise, how could physical deeds done in body go to God as spiritual?

Then how important a preparation is baptism! not only admitting us into the visible Kingdom of Heaven and giving the right to eat and drink at the Lord's table and share in the blessings of the house; but also as enabling us to present our body holy, acceptable, to God, as that is baptism, passing through the symbol of death, burial and resurrection to newness of life, we have the sins of mortal illegality and corruption washed away. Hence, baptism is as the "wedding garment" that makes welcome and gives access to the feast within.

But perhaps there are some born of God who would come in without this wedding garment—who, as having little given, would prefer not to be immersed in water as Jesus was, and which I have heard called "scandalous," "indecent"—some who wish that sprinkling might do. But ask them, Why? or for scriptural justification, and they are "speechless," as having none. Such are bound—have no liberty in Christ—and are cast into outer darkness, though gone to another so-called church.

But baptism, as I have shown, is absolutely essential as the door admitting into the visible church, and within whose gates all must stand as performing the will of God (Rev. xxii. 14, 15). It is absolutely a necessary preparation to prove and perform the further will of God. For one is not to learn and then take the yoke of baptism; but take the yoke and then learn.

But this man, who knew his lord's will, as having his Bible and the preached word and all things favoring a lettered knowledge of God's will for gospel subjects; as also having the more important revelations of His Spirit with a greater measure of grace and faith or gift of Christ; and thus who *knows* yet does not do his Lord's

will, what sore stripes are his! But some one says, "God's predestination will force him to do in God's own set time." The entire Bible condemns such an idea. A child of God, as to gospel law and life, may do and live; or not do and die; that is, he may and can live after the flesh and die to all the joys of salvation; or he may live after the Spirit and live to these. For in the gospel world, whatsoever a man sows, that shall he reap; if he sows the flesh, he will of the flesh reap corruption; if to the Spirit, he will reap life everlasting, or be made more and more partaker of the divine nature (2 Pet. i. 4). Then for obedience he gains more and more of the divine nature of Christ; and for disobedience more and more of corruption and stripes. And this very law of rewards and penalties proves the free volition of will in the matter, while all the urging admonitions to duty confirm it.

Then let all those born of God and who know His will, begin to prepare themselves and do His will. For God nor man can work or walk or be baptized for you. It is your feet that must be shod with the preparations of the gospel (Eph. vi. 15); it is your body that must put on the armor of God, just so sure as you and not another, shall receive the many stripes due to your negligence. And all gospel demands are for to-day, not to-morrow; "to-day if you will hear His voice, harden not your heart as in the provocation in the wilderness"; "to-day is the accepted time." Procrastination is a heart-hardening process and multiplies your many stripes. The gospel demands but your reasonable service to prove what is God's good and acceptable will. How surpassingly more blessed, in obedience, to daily partake of Christ and His love, than, in disobedience, to daily partake of corruption of the flesh and heavy stripes! You can by the grace of God given you, and you must prepare yourself to partake of the first, else continue in the last, which is grievous, distressing, and worse than unprofitable. Then to-day—straightway—the first opportunity you that have hope, whether given much or little, arise and be baptized.

R. ANNA PHILLIPS.



## EXPERIENCE.

Rocky Mount, N. C., July 27, 1904.

DEAR BROTHER HASSELL:—In compliance with your request and my promise, I make the attempt to write what I claim as an evidence of my hope in Christ Jesus the Lord. When I was in my 'teens, I had three dreams which gave me some trouble, and caused me to realize that I was a sinner, and would live after death, and had to appear before a just and holy God. I first dreamed that a black snake was after me, and, although I was in a large crowd of people, none seemed to see the snake except myself. I ran to my father and mother, and they drove me away, and said the snake would not hurt me. I was very scared and said, "Lord, have mercy on me!" and I awoke. My sins were long and black, though I was but a child. Again I dreamed that I was one morning in the garden, and an old negro man cut my throat and neck to the bone, and I was not dead but ran to father and mother, and they had no sympathy for me, and again I raised my eyes to heaven and cried out, "Lord, have mercy on me, for my father and mother would not." I thought this dream was to teach me to fear God rather than man. Next I dreamed I had to cross a creek on a pole not over six or seven inches in diameter, and the creek was 15 or 16 feet wide and very deep, and the pole was partly in the water. As I stepped on the land, the earth sank all around me, and the pole was gone. I expected every moment that the place I was on would sink and I would be lost. After a while I saw a narrow strip of land from where I stood to the main land, not over two inches wide, and the water level with the top of it. With much fear I attempted to walk that, and as I stepped on the land, it again sank as before. This occurred three times, and I became so alarmed that I cried out, "Lord, have mercy on me!" and I awoke. This dream to my mind represents the straight and narrow way from death to life, for it is through much tribulation we enter the kingdom of heaven.

Several years after this, when I was about 20 years old, I went to a Methodist camp-meeting, and, after being there several hours, I became disgusted at their doings and their begging for money, and I concluded I would go back. I started, and, as I entered the road, these words flashed through my mind—"You are without God and without hope in the world, and, if you die as you are, where God and Christ are you can not go!" This caused me to cry out as a child whipped, and for every few minutes these words would flash through my mind with the same results. I never slept any that night, but tried to pray God to have mercy on me, a poor lost sinner; but my prayers did not reach the joist of the house, it seemed to me, but would return to me void and as chaff. I thought that God would not hear a petition from such a vile sinner as I felt to be. I did not eat any supper or breakfast. The next day while ploughing, I felt that I must get on my knees and pray, but I did not want any one to see me. While the other man ploughing in the same field was going in one direction, I managed to be going the other, and got behind a tree top and got on my knees, but that was not low enough. I lay flat on my face, and still I felt I was not low enough, for I felt vile and not fit to attempt to approach as holy, just, and good a Being as I felt the God of heaven to be—the only true God, in whose power I was, and the only Being that could



do me any good. I could only say, "Lord, have mercy on me, a poor lost sinner!" I thought I heard something and got up, but saw no one. I remained in a troubled state of mind for some years, and during that time I read the Scriptures, for in them I thought to find eternal life—at least I thought they would lead me to Christ, or teach me how to find rest, but there was no rest there for poor me, for instead of giving me rest, they condemned me. But after a while I became rather careless, and neglected reading the Scriptures, and finally I became as the sow that was washed and returned to her wallowing in the mire, or as the man out of whom the evil spirit had gone, and, when the evil spirit returned, it found him empty, swept, and garnished, everything in readiness to receive that same evil spirit that had gone out of its own accord. I felt that if the Lord had cast the evil spirit out, it could not enter again, and it would not find my heart ready to receive it. I concluded there was no chance for me, and if I was to be saved, I would be; and the Devil (I suppose) led me into many rough places, and led me to say and to do many wrong and hurtful things. At last in 1862 I went to the war, and every time I went into battle I prayed the Lord to protect me. On October 26, 1864, I was wounded through my left elbow; and, when the ball struck me, I remembered that I had not asked the Lord to protect me, and I felt that, had I done so, He would have protected me, as He had done before. In the spring of 1871 I heard Elder John W. Purvis preach, and I was enabled to see the plan of salvation. It was the first sermon I ever heard with the Spirit and the understanding; and I was so carried away that I wanted everybody to hear it. That night I was in a sweet revery and lost to all things around me. My thoughts were on heavenly and divine things. I awoke about day next morning, singing aloud, trying to pray and glorify the Lord of heaven, but I did not realize that there had been any change in me, and Satan was quick to whisper in my ear that I was only putting on, and that the Lord was not in it, and I tried to stop singing, but it would sing itself. After breakfast I started to the gin-house, and on the way all things seemed to be praising God, and I was also trying to praise Him. I do not know how long I remained in that condition, but I went on my way rejoicing, and hope filled my whole being, and I was enabled to say, "My Lord and my God!" I was carried above all sin and temptation and pain, and not a wave of trouble rolled across my peaceful breast. I remained in that happy frame of mind for a long time, and felt to rejoice in God my Saviour. About 32 years ago the Lord thus appeared to me and spoke peace to my troubled soul, and He gave me a beautiful robe and wrapped it all around me, covering all my infirmities and sins and short-comings. He also gave me a beautiful lamp, bright and clear, to light my way through life. I felt it my duty to keep the dress cleansed, unspotted from the world, and the lamp trimmed and burning. I knew I could not supply the oil for the lamp, but God must give me that. After a while I discovered that the beautiful robe was getting blacker and blacker and scarcely fit to look at. The lamp also became black and smutty and gave scarcely no light. I then saw that the Lord had to keep my dress clean and my lamp bright—I found myself not able to do it. But in the eyes of God, of the Father, the dress was as clean as when He put it on me, because He looks at me through Christ.

The fall after I experienced a hope in Christ, I went to the Contentnea Association held at Old Town Creek in Edgecombe County,

N. C.; and, when I got back, my arm in which I was wounded rose from two much exertion, and I was down very low for two months; and during the time, I saw myself in Egypt, and it seemed that it was all right, for something was telling me that I was deceived in the whole matter, and I was where I had been all the time, and I consented to it. But I felt that I was in a dense forest of large trees, and was going first one way and then another, trying to find my way out. After a while I thought I saw a star, and I fastened my eyes on the spot, and soon saw it again. I stood there and watched the star until it became a very large star and was much nearer and brighter than at first, and the darkness was all gone in front of me, but it was as dark as ever behind me. While standing there beholding the star, something seemed to say, "Look on the ground beneath the star, and I looked and saw a little baby wrapped in a cloth, and it was made known to me that this was the Babe of Bethlehem—the Lord Jesus Christ. My mind followed the Babe to the garden of Gethsemane, where I saw Christ in the attitude of prayer, and I saw, as it were, perspiration as blood running down His face; and it came to me that this great agony was for my sins. This scene vanished, but my mind still followed my Lord on to the judgment, and again He appeared in a large house, wearing a crown of thorns; and it was on my mind that all of this ridicule and contempt were heaped upon Him, and He had it all to bear when it justly belonged on me. Again I beheld Him nailed to the cross, and I felt that He had even suffered death that I might live. Again I thought I was standing on a beautiful hill, and just before me was a valley, and beyond the valley another hill, and on the opposite hill appeared a white cloud, and the Saviour was standing in the cloud, and the cloud ascended up and bore my Lord out of my sight. When this scene passed away, I returned to my natural mind, and I was as happy as happy could be, and I thought surely the Lord was in the place, and I was in a state of rejoicing and remained so for a long time. As soon as I could read, I commenced reading about the birth of Christ, and what He had taken upon Himself and suffered for His people, and I thought surely I was one of them. I read what three of His Apostles had said, and the thought occurred to me, It is enough; I will doubt no more. But, dear Brethren, I am a doubting sinner still. Some time after this I dreamed one night that I had started to a town some ten or twelve miles off, and soon came to a fork of the road, and did not know which road to take. I went a mile or two and came to a house and went in to enquire if I was in the right road, and a young man asked me in, and, when I got in the house, an old man said, "Stranger, have you seen our Pet?" I told him I did not know that they had a pet. He told his daughter to go and get the Pet, and she went and brought a small baby and laid it in my lap. I said, "Is this your pet?" and he said, "Yes, and our Lord and Saviour also." I was very much surprised, and said, "Is it possible that this is the Saviour?" And he said, "It is our Bible also." I said, "Your Bible! How is the Baby your Bible?" And he said, "Examine His dress." And I found that the dress was in one piece, and made so that there were folds about two or two and a half inches wide, and laid one on another, so that it seemed to be corded. I commenced looking under the folds, and there were the words of the Bible—different parts of the Bible on different parts of the dress. I thought that the whole of the Bible was on that dress. I then asked if that was the road to the town that I had started to, and he told me to go back to a path that led

across from that road to the other, and I started and presently heard some one call to me. I stopped, and the young man came to me, and said to me, "Stranger, you have got our Pet," and I found that I had the Baby, the Lord Jesus Christ, and also His Word, that had testified to me that He is the Christ, the Son of the living God. I feel, dear Brethren, that the Spirit that led Jacob of old was leading me, and that I was taught by the same Spirit who had taught Peter, when he said to Jesus, "Thou art the Christ, the Son of the living God," and when Christ replied to him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father who is in heaven."

Your humble and unworthy brother,

W. C. TREVATHAN.

#### REMARKS.

Brother Trevathan is one of the brightest, warmest, and most beloved Baptists of the Kehukee Association. His experience was published some years ago in the *Landmark*. Having heard him relate it a few months ago, I requested him to write a part of it for the MESSENGER, especially his interesting and instructive view of *the Scriptures as the clothing of Christ*. In Bible times the Lord often taught His people in dreams and visions; and there is not a shadow of a doubt, in spiritual minds, that He seals home instruction in the heart in the same God-honoring and man-abasing method to-day.

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#### MINUTES WANTED.

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DUBLIN, GA.

Will the clerks of all the Old School or Primitive Baptist Associations of the United States be so kind as to send me two copies of the Minutes of their Association for the year 1904. And if convenient send some Minutes of previous years. I want these Minutes for reference, and historical purposes. I have a good many already, but only those of Georgia. Trusting you will take a pleasure in responding,

Yours in love,

J. T. McARTHUR.

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#### THE BIBLE.

Justice Brewer, of the United States Supreme Court, in an address recently delivered in Washington, D. C., said: "There are passages in the Bible unsurpassed in solemn beauty in the literature of the world; its ideals of morality are those to which the best within us is always inspiring; and its promises are the sweetest and most comforting that have ever come to the tired heart of man."



## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala. }

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Parties desiring to communicate with either of the editors of **THE MESSENGER** personally, have their addresses as above. All remittances and communications for **THE GOSPEL MESSENGER** should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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### DIFFERENT VIEWS OF CERTAIN TEXTS SHOULD NOT MAR THE FELLOWSHIP OF SOUND AND ORDERLY BRETHREN.

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If a brother believes the Primitive Baptist Articles of Faith (which are about twelve principles accepted by all Primitive Baptist churches), he is sound in doctrine; and if he lives according to the precepts of Christ and His Apostles, he is orderly in practice; and no peculiar views that he has of any particular Scripture ought in the least to mar our fellowship for him. No man, since the Apostolic Age, is perfectly inspired and infallible; and the Scriptures of eternal truth may have many applications beyond our little views and our feeble comprehension. We know but little, and that little is the gift of God; and if our brother knows a little less, we should try humbly and lovingly to enlighten him; and if he knows a little more than ourselves, we should thank the Lord for the gift, and seek enlightenment from him. For the gifts of God to the church are for the benefit of all the members—not for their confusion and division, but for their edification and union, and for His glory. The wisest and best of the children of God, in all former ages, have been the humblest and the gentlest; and the wisest and best are the humblest and gentlest to-day.

S. H.



## RUINOUS PERVERSIONS OF ASSOCIATIONS AND ASSOCIATIONAL CORRESPONDENCE.

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All honest and intelligent men who have read the Scriptures know that they make no mention whatever of Associations or of Associational Correspondence, and that absolutely the only body of men ever set up or authorized by Christ on earth was the local church, which alone has the right to adopt her articles of faith, and to receive, discipline, or exclude her members, and is subject to no power in the universe but Christ. Our carnal natures are continually disposed to transgress the commandments of God, and to infringe upon the God-given rights of local churches. In this, as in all other matters, "eternal vigilance is the price of liberty." Neither District Associations nor State Associations, nor United States Associations nor Conventions nor Councils, either by their Correspondence, or their Committees, or in any other way, have the slightest power over a single church of the Lord Jesus Christ, each one of which He has directly established by his Divine and eternal authority, as an insurmountable breakwater and light-house against all the tides of error and sin sweeping over this darkened and disordered world. Let each church be guided alone by the Word and the Spirit of God, and she will stand against all the wiles of the flesh, the world, and the Devil, and her course will be approved by that Supreme and Final Judge whose decision alone is of any value. To each local church, I would earnestly say, "Stand fast in the liberty wherewith Christ hath made you free" (Gal. v. 1).

Churches are divine, but Associations and legal or formal correspondence between them are indisputably human institutions. The *first* Baptist Association was formed in Wales in 1649, about 1550 years after the death of the last Apostle of Christ, John the Evangelist and Revelator; and for many years after their formation Baptist Associations were *only* simple yearly meetings of the members of different churches for the edification of each other and for the public worship of God. If they had been kept thus simple, no harm would have

resulted from them. But in the 18th century some Associations assumed to be Advisory Councils and Disciplinary Bodies, and acted as Supreme Courts over the churches composing them; and in the 19th century some Associations sought to still further extend their powers, and to exercise their authority by means of a legal or formal correspondence, over other and distant Associations, even in other States; and now in the 20th century, proceeding still further in an unscriptural domineering direction, it is gravely proposed to make a complex, connected, universal machine of Associations and their correspondence, so as to rule over every Primitive Baptist church belonging to an Association in the United States! Thus we see the dangerous and ruinous tendency of any departure from the simple scriptural principle laid down by the Lord Jesus Christ, our only Head and Master, that each local church is the highest and the only ecclesiastical body on earth. The soundest Strict Baptists in England have no Associations; some of our Associations in the United States have dissolved; and some of our best churches either have never belonged or do not now belong to Associations; and some of our Associations have discontinued all legal or formal correspondence, while cordially inviting all Primitive Baptists to meet with them and engage in the public, solemn, and blessed worship of God. If kept in their original simplicity and purity, Associations are highly edifying; but if used as machines to corrupt and oppress the churches, they should be speedily and forever dissolved. S. H.

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### GOODNESS OF GOD.

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“The Lord is good, a stronghold in the day of trouble.”  
—Nahum.

Dear reader, would you not be glad to know the truth of the above Scripture in its fulness? Maybe you already know that it is true, and if so, by what means have you learned it? Did it come to you by special revelation at any particular time, or in a dream, or vision of the night? Did an angel from heaven come down and tell you that the Lord is good, a stronghold in the

day of trouble? Or do you claim that you know this only because it is printed plainly in the Bible? It is well to accept the truth of God upon any reasonable ground whatsoever, if we can conscientiously do so; but the essence of divine truth is reached by actual experience; by this one is prepared to say, "The Lord is good" to *me*. David was enabled by experience to say, "I was brought low and He helped *me*." Psal. cxvi. 6. He had experienced the day of trouble, had been helped of the Lord, and thus became a qualified witness of the power and goodness of God. The Psalmist had been brought in contact with the sorrows of death; he had felt the very pains of hell; he had found unsought trouble, and in his desperate affliction he called upon the name of the Lord, and was delivered. Psal. cxvi. 3-8. In this case, as in all similar cases, the word of the Lord was verified as spoken by the Prophet Joel, saying, "Who-soever shall call upon the name of the Lord shall be delivered." Joel ii. 32.

But where is the carnal, pleasure-loving sinner to be found who would naturally choose, or even accept the Lord's method of teaching, and imparting a true knowledge of the truth of the text at the head of this article? Not one can be found that desires the painful experience produced by the quickening power of the Holy Spirit; but every one would naturally kick against the pricks, or try to resist the power of quickening grace, and if possible to do so, would lull the conscience into carnal ease and remain ignorant of the sad condition he is in by nature; nor ever learn the blessed truth that the Lord is good, a stronghold in the day of trouble. The first satisfying knowledge of the goodness of God is felt in the sense of forgiveness, or freedom from the oppression of guilt; with this manifestation of divine favor, the child of God is prepared to say, with the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless His holy name" (Psal. ciii. 1); and all similar expressions are the sentiments of inspired hope and faith in God and His exalted Son Jesus Christ; and the subject of this blessing is so charitable as to wish others to "Taste and see that the Lord is good." Psal. xxxiv. 8. Having *tasted* and *seen* all this through the



revealed love and mercy of God, the heaven-born child, possessed of the Spirit and power of Jesus by faith, sits down under His shadow with great delight and enjoys the great feast of His divine love. Cant. ii. 3, 4. When the sinner is thus brought to the spiritual banquet, and rests under the banner of Jesus' love, he can look back over the dark and rugged way in which the Lord has led him and acknowledge the goodness of God in all that he has suffered, and say, "It is good for me that I have been afflicted, that I might learn Thy statutes." Psal. cxix. 71. It gives no pain to remember and speak of the awful apprehensions of death and destruction we endured in our past experience, when we have the assurance of present, future and everlasting security in Jesus, who is "our refuge and strength, a very present help in trouble." Psal. xl. 1.

But from this mount of deliverance the Master bids His children go to prove their faith by their works (James ii. 18) ; to bear the easy yoke, to find rest to their souls under the light burden of Him who bore the great burden of their sins, and redeemed them by His blood. Matt xi. 29, 30.

J. E. W. H.

## WHY SHOULD PRIMITIVE BAPTISTS NOT BELONG TO SECRET SOCIETIES?

1st. Because Primitive Baptists profess to be Christians, or believing and loving followers of the Lord Jesus Christ, their only Head and Master, and there is not the slightest intimation in the Scriptures, the only infallible standard of Christian faith and practice, that Christ or His Apostles ever belonged to a Secret Society, or ever established or authorized such an institution.

2d. Because Secret Societies are Christless or Anti-Christian, utterly ignoring the divinity, messiahship, and mediation of Christ, and the only salvation of sinners through Him, receiving into their membership Jews, Mohammedans, and Heathens, who acknowledge the existence of a Supreme Being, and forbidding the name of Christ to be used in their ceremonies.

3d. Because Christ said, "I spake openly to the world ;



I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing" (John xviii. 20). "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops" (Matt. x. 27). "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John v. 20, 21). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16).

4th. Because Christ said, "Swear not at all" (Matt. v. 34), while many Secret Societies bind their members together by the most murderous and diabolical oaths that have ever been conceived by human imagination.

5th. Because the inspired Apostle Paul said to believers in Christ:—"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. vi. 14-18). And again Paul says to believers in Christ:—"Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness" (1 Thess. v. 5). "Walk as children of light, and have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. v. 8, 11). It is notorious that, especially in the large towns and cities, many of the most vicious and criminal men are members of Oath-Bound Secret Societies; and that the whole heathen world is honey-combed with these awful and bloody combinations of men; and that some of their members have committed the most horrible crimes, and

yet escaped punishment in consequence of the perjury or influence of their fellow-members.

6th. Because many, and perhaps the most of Secret Societies, are really false religions, having creeds and hymns and prayers.

7th. Because Secret Societies, established by men, are a reflection upon the wisdom of God revealed in the Scriptures, as though the church, the only institution that He has established on earth, were not a moral and benevolent association of human beings for the greatest good of mankind and the highest glory of God.

Many excellent men have no doubt been drawn into Secret Societies; but, as examples to us, all imperfect creatures are less than nothing and vanity, in comparison with the Incarnate Creator, the Infinite and Eternal Son of God, our Perfect Exemplar, and our All-Wise, All-Holy, and Almighty Judge. S. H.

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### ANTI-SECRET-SOCIETY LITERATURE.

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Besides the great majority of Primitive Baptists, twenty other professedly Christian denominations will not allow their members to be members of Secret Societies. The National Christian Association, 221 West Madison Street, Chicago, Illinois, publish the best and cheapest books and pamphlets and a monthly magazine called the "Christian Cynosure," against all Secret Societies. For five cents, they will mail, postpaid, to any address, Pres. Charles A. Blanchard's "Folly, Expense, and Danger of Secret Societies." For twenty-five cents, they will send a sample set of their Anti-Secret-Society Tracts or Pamphlets. For seventy-five cents, they send President Charles A. Blanchard's excellent, reliable, and fearless book on "Modern Secret Societies." For one dollar, they send their paper, the "Christian Cynosure," a year. Send to them for the price-list of their publications. For much less than the cost of initiation, I suppose, you can buy, in different volumes, all the worthless so-called secrets of Masonry and Odd-Fellowship. First-class men, *as a class*, do not belong to Secret Oath-Bound Societies; and thousands who join them

quit them after finding out their nothingness, especially after finding out their Christlessness, unscripturalness, and wickedness (for some of such societies, in both Heathendom and Christendom, are training schools of vice and crime). S. H.

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**"PRACTICAL SUGGESTIONS FOR THE COMMON PEOPLE," BY ELDER J. H. OLIPHANT.**

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The above is the title of a little book, in large type, of 170 pages, just written and published by Elder James H. Oliphant, of Crawfordsville, Indiana, and sent by him postpaid for fifty cents a copy, or five copies for two dollars. The titles of the fifteen chapters are:—Anticipate the Evil and Avoid It; Concentration of Energies Essential to Success; Those Who are in Haste to Grow Rich Usually Fail; Husband and Wife Mutually Interested in the Burdens of Life; Observing the Causes that have Brought Others to Ruin; Kindness a Blessing; Bridle the Tongue; It is Well to Have Settled Opinions; Be Conservative in Your Views of Religion or Politics; The Folly of the Braggart; Unreasonable Pride is a Serious Blemish; About Cheerfulness; About Honesty; Home Influence; About Parents and Children.

This is a most timely and most excellent book. It would benefit every human being to read and practice its most wise suggestions; especially is it greatly desirable for all young people, whose habits for life are forming, to read, consider, remember, and observe the most admirable advice contained in this very interesting and valuable work. Elder Oliphant has gathered these most important suggestions not only from his own observations, but also from the Bible and from the wisest authors of ancient and modern times.

Mr. Charles Wagner, of France, has written a very popular and widely circulated book called "*The Simple Life*"; but this book of Elder Oliphant's is a better one, and might well be called "*The Right Life*," or more particularly, "The Reverent, True, Honest, Virtuous, Modest, Industrious, Economical, Temperate, Prudent, Patient, Honorable, Useful, Kind, Gentle, Charitable, Forgiving, Peaceful, Cheerful, Happy Life."



I would be glad if every subscriber to THE GOSPEL MESSENGER, who is able to do so, would purchase from Elder Oliphant a copy of this most practical, wise, and excellent book, and after reading it, would lend it to youthful friends and induce them to read it. Supposing, of course, that every family has a copy of the Bible, the Book of Books, I do not know of any way in which fifty cents can be spent more to the benefit of the present generation than by purchasing and circulating this little and timely book, which I call "*The Right Life*," by Elder James H. Oliphant, and which is common-sense, sanctified by Divine grace, applied to all the relations of life.

S. H.

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### QUESTIONS AND ANSWERS.

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1. Q. What was the spiritual meaning of Samson's language to the Philistines, "If ye had not ploughed with my heifer, ye had not found out my riddle" (Jud. xiv. 18), and of the foxes and the fire-brands tied to their tails with which Samson destroyed the corn, vineyards, and olives of the Philistines (Jud. xv. 4, 5)? A. It is very doubtful whether every historical statement in the Scriptures has a spiritual meaning; and it is still more doubtful whether any human being has discovered the spiritual meaning of every such statement. It is certain that no human being has given the spiritual meaning of every statement in the Bible; and it is also certain that even the children of God have different views of the spiritual meaning of some passages of Scripture, and that no person, since the apostolic age, is infallible in his interpretation of the Scriptures. And I believe that a variety of experiences may sometimes be illustrated by the same passage of Scripture. As the Philistines found out Samson's riddle, and thus gained the victory over him at the feast, by ploughing with his heifer, or using his young faithless wife, threatening to burn her if she did not get the secret from him, so Satan overcomes and injures us by addressing and influencing our carnal and corrupt nature. And Samson's destruction of the crops of the Philistines by fire-



brands tied to the tails of foxes may represent the destruction of the peace, prosperity, and happiness of our churches by some member or members who are strong mentally or morally or socially or doctrinally or financially or periodically, and who make a cunning use of words and forms of human invention to stir up strife and discord and division among us (the very word *Palestine*, the ordinary modern name of Canaan, is derived from *Philistia*, the land of the Philistines or Wanderers; the corn or wheat fields of the Philistines were twenty or thirty miles long, and, in the dry time of harvest, Jud. xv. 1, 5, the whole year's crop of grain might have been destroyed by hundreds of terrified foxes running with blazing torches through these long rows). God is the Author of peace, love, and union among His people; but the Devil, transformed into an angel of light, is the cunning author (under the mere pretense of faithfulness) of confusion and division among the churches of the saints. If all our people would heed the inspired Apostle Paul's injunction to "mark and avoid those who cause divisions and offences contrary to the doctrine that we have learned from the word and Spirit of God, and who, by such a course, serve, not the Lord, but themselves, and by good words and fair speeches deceive the hearts of the simple" (Rom. xvi. 17, 18), the ministers who throw fire-brands among our churches would have no hearers, and the editors who scatter fire-brands among their readers would have no subscribers, and we would have gospel and lasting peace in the Zion of our God.

2. Q. Can any church, as organized and existing to-day, trace, with any degree of certainty, a direct line of succession from the churches planted by the Apostles?

A. No one but an ignoramus sincerely claims that such succession can be traced. As known by all informed men, the period from 70 to 100 A. D. is a *Seculum Obscurum*, or *Obscure Age*, in which are buried all traces of a material succession from the Apostolic Churches; the only succession that can be proved and that is of any value is a spiritual succession of apostolic faith and practice.

3. Q. What is the meaning of "Jesus by the grace of

God tasting death for every man" (Heb. ii. 9), and of His "becoming the Author of eternal salvation unto all them that obey Him" (Heb. v. 9)? A. The word "man" is not in the original in Heb. ii. 9—it is simply the word "every," and means, as shown by the next verse, every one of the many sons or children whom He, as the Captain (Leader, Originator, Founder, or Author) of their salvation, is bringing to glory. And Christ, the eternal Son of God, being made perfect, not essentially, but officially as their Surety, by His expiatory sufferings and death for their sins, became the Author (the Cause) of eternal salvation unto all them that obey Him—unto all His chosen, redeemed, and regenerated people, in whom He works both to will and to do of His good pleasure, in whose hearts he writes, by His Holy Spirit, His law of love, and who lovingly follow Him in His commandments and in His obedience and submission to God.

4. Q. Does the second chapter of Second Peter apply to the children of God? A. Every sentence and phrase of the chapter except one plainly proves that it applies only to the unchanged and everlasting enemies of God; and the exceptional phrase is in the first verse—"even denying the Lord that bought them," which I believe to be a simple declaration that their conduct belies their profession. They professed to believe that the Lord had redeemed them; but their utter carnality, covetousness, sensuality, presumption, and pride, and their unchanged and predominating dog-like and swine-like nature proved that they were not the people of God. The Apostle declares that they were like natural brute beasts, who should utterly perish in their own corruption, and that the mist of darkness was reserved for them forever. When Christ said, "I am not come to call the righteous, but sinners to repentance" (Matt. ix. 13), He did not mean that the Pharisees were righteous, but only that they professed to be righteous; He judged and condemned them out of their own mouths, as He did the wicked and slothful servant in Matt. xxv. 24-30.

5. Q. What is meant by "the second death" in Rev. ii. 11? A. The lake of fire and brimstone, everlasting punishment, as explained in Rev. xx. 14; xxi. 8; Matt. xxv. 41, 46; 2 Thess. i. 6-9.

S. H.

## REMARKABLE PROVIDENCES.

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"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm cvii. 8, 43.

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AN AGED WIDOW AND HER TWO DAUGHTERS MARVELLOUSLY  
HEALED.

In a book called "Facts Stranger Than Fiction—The Wonders of Prayer, A Record of Well Authenticated and Wonderful Answers to Prayer," published by Fleming H. Revell Company, of New York and Chicago, there are numerous indubitable proofs given of the existence, presence, mercy, and power of the Ever Living God of the Bible and of the universe, as furnished by the experiences of people living all over the world to-day. God sends physical and mental sufferings and trials upon poor sinners to make them cease to have confidence in an arm of flesh, and to teach them their dependence upon Him, and to bring them near Him, and cause them to cry to Him and to realize relief from His mercy and to feel thankful to Him and to trust, adore, and reverence and obey Him and to glorify Him in their bodies and their spirits, which are His.

In this interesting volume Miss E. Dryer, 150 Madison Street, Chicago, writes, September, 1885, of the great afflictions and the great deliverances of an aged widow, Mrs. James R. Jordan, and her two daughters, Mrs. H. J. Furlong and Miss Addie S. Jordan, residents of Lakeview, Chicago, and members of the Lincoln Park Congregational Church, whom she had then known for thirteen years. The husband and father, Mr. James R. Jordan, died in October, 1882, aged 84 years. "Through a long series of financial trials, and sorrows, and afflictions by death and pressing cares, this family learned to depend on God for their daily prosperity; and the cures wrought in them, according to God's word, were only a small portion of the remarkable answers to prayer with which their history was filled. After the sudden death of the youngest son of the family in 1880, the care of the family devolved entirely upon the two daughters, Mrs. Furlong and Miss Jordan. In April, 1876, Mrs. Jordan fell and



badly fractured her hip. She was then 77 years old. For eight years she could not walk without the support of a cane or crutch, nor leave her own little yard, nor climb into a carriage. Through this misfortune her afflictions grew worse. In January, 1884, she fell and broke one bone and dislocated another in her left wrist. The shock brought on a severe sickness, and when, after eight weeks, she left her bed to move around feebly, she had almost lost her sight and hearing, her hand was useless, and her mind greatly impaired. On her birthday, June 10, 1884, when she was 85 years old, she greatly mourned that she had outlived her usefulness; that she could no longer feed herself, nor read her Bible, and she longed to depart from this vale of sin and sorrow. During the latter part of this time the two daughters were also sick, Mrs. Furlong with paralysis, and Miss Jordan with consumption. Mrs. Furlong applied to physicians, but they could do very little or nothing for her relief. On a Saturday evening in January, 1883, she sat down in the dining-room, very much depressed. The enfeebled family—the aged crippled mother, the sick sister, and her own young son—had retired. All of a sudden she thought of the Saviour, and of His wonderful miracles, and how, while on earth, He healed instantly those who were paralyzed, and the hope came to her that He would heal her. With the well hand she stretched out her paralyzed hand on the table, and said, ‘Dear Lord, will you heal me?’ Like an electric shock the life began to move in her arm, and the sensation passed up to her head, and down her body to her foot. She was healed, and her soul was filled with solemn thankfulness to God. At that time Miss Jordan’s case was considered hopeless. Tubercles had formed in her left lung, and her right lung was much congested and hardened, and she had had many hemorrhages, and had gradually grown worse, so that she could not use her left arm without producing a hemorrhage. Mrs. Furlong, soon after her own healing, received a comforting assurance from the Lord that her sister would be healed; but Miss Jordan herself had not that assurance. While the physicians and family and Miss Jordan felt that there was no hope for her recovery, Mrs. Furlong continued to tell them that the Lord would heal her sister. Miss Jordan



was one day so low that she could just be aroused to take her medicine. As Mrs. Furlong went to give it, Miss Jordan said to her, 'Do you want to throw that medicine away?' Mrs. Furlong said, 'Yes,' and threw it away. Six hours of united waiting upon the Lord, from nine in the morning to three in the afternoon, followed. They were hours of indescribable pain. A few minutes after three p. m. the pain left her, and with a bright look she said, 'I believe I'm better.' She became more free from weariness and pain than she had been in five years. Her breathing became perfectly natural; and soon the great hollow place in the upper part of her chest, over her left lung, filled out. Her weight increased in a few months from 80 to 120 pounds, and she became strong in health and in faith, 'giving glory to God.' After a while Miss Jordan felt to pray for her aged and afflicted mother's restoration to health, and received a strong assurance that her prayer would be answered. Mrs. Furlong received no assurance whatever in her mother's case. At last Mrs. Jordan humbly besought the Lord, as He had said in His word that He would make the blind to see, the lame to walk, and the deaf to hear, to heal her if it was His will. This was on the night of June 16th, 1884. The next morning she found that her joints were perfectly free and limber, and that she could hear and see as well as any one, and her mental faculties were restored to her. The aged saint of more than 85 years, who had not been able to kneel in eight years, kneeled down, and fervently thanked the Lord for His wonderful mercies in restoring her to health again, and in snatching her two daughters from the jaws of death! And her faith and hope and experience have been strong consolations to many other troubled ones." "Call upon Me in the day of trouble," says the Lord, "and I will deliver thee, and thou shalt glorify Me" (Psalm l. 15).

S. H.

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#### ELD. BENJAMIN LAMPTON'S MANUSCRIPTS.

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The price of this able and unanswerable defence of the most vital points of scriptural truth is now Fifty Cents by mail, postpaid. Address all orders to Elder W. A. Chastain, Oxford, Ohio.

S. H.

## EXTRACTS.

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Statesboro, Ga., R. F. D. No. 4, Dec. 12, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD, AS I HOPE:—I will enclose you the action of our little church on last Saturday in regard to your Peace Proposition for the Churches of Southern Georgia. The church also requests you to publish the same in THE GOSPEL MESSENGER. I think all the churches of this section will do as our church, Philippi, has done; if they do, the once Lower Canoochee Association, that has been so long divided, will become united as one body as they were twenty years ago. I have just received and read my MESSENGER for December, and consider it worth the subscription price. I do appreciate your bold and fearless remarks in regard to the St. Louis meeting of the thirty-odd Primitive Baptist elders. I am so sorry to see such departures springing up among the Primitive Baptists, but I think your timely rebuke will have its desired effect upon our people to show more plainly that such departures are contrary to the teachings of the Bible. I am ever yours for the right if the heavens fall, and may you live long in this sin-cursed world to contend for the faith once delivered to the saints.

A. J. BROWN.

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ELDER SYLVESTER HASSELL'S PROPOSITION FOR PEACE  
AMONG THE CHURCHES OF SOUTHERN GEORGIA.

*Resolved*, That we, the Primitive Baptist Church of Christ at Philippi, Bullock County, Georgia, in regular conference now assembled, this the tenth day of December, nineteen hundred and four, read and adopted the proposition written and published by Elder Sylvester Hassell in THE GOSPEL MESSENGER for July, 1904. We consider said proposition ably written and sound and as near perfection as humanity can or ever will suggest; therefore we prayerfully recommend it to all of our sister churches of like precious faith for them to endorse the same.

A. J. BROWN, *Moderator*.

ELEBY DAUGHTRY, *Church Clerk*.

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Roberta, Ga., Dec. 12, 1904.

*Elder Sylvester Hassell—*

MY DEAR BROTHER:—I love the MESSENGER and the way it is conducted. I would be glad if the Baptists would lay down so much caviling, and follow the plain teaching of the Bible, that is so plain on duty and obedience, and thus we could enjoy the blessings that are promised us here in this life. I have always found plenty of God's Word that we can understand and enjoy what little time we have to be together. Love that passes knowledge will keep brethren in peace and union. There is nothing that bothers me like hearing of dissensions among brethren. Let us try to pay for the MESSENGER, and extend its circulation with good messages that the brethren and sisters love to hear.

Let us talk about what we can do and not so much about what we can't do, and the blessing of God will sure to be with us. Let

us think of John the Baptist, Jesus Christ, and the Apostles in preaching repentance toward God and faith in the Lord Jesus Christ. There is no danger of too much repenting nor of wrong ones repenting. And then let us preach of the duty of joining the church to glorify their Master. If brethren would do this, churches would be building up instead of dying out. We would see the little lambs want a place among us. Fathers and mothers, brothers and sisters, would be found rejoicing over the manifold goodness of God among us, instead of mourning over the condition of Zion.

My dear aged brother, often I have thought of you since your visit to our Association and to my humble home. O how unworthy I felt to have such as your own dear self under my roof. Since that time our dear brother Cleaveland has crossed over the river of death and entered the joys of our Lord. I, too, have been very sick; I almost despaired life; but thanks to God's holy name, He has yet spared me, for some purpose unknown to me. Praying heaven's blessings upon you and yours, and desiring an interest in your petitions at a throne of grace for me and mine, I still remain your brother in much affliction.

My wife joins in love to you.

ISAIAH GRANT.

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West Point, Ga., Dec. 16, 1904.

*Eld. Sylvester Hassell—*

BELOVED BROTHER IN CHRIST:—I have thought for a long time I would write you since I was with you at Providence and Macon, but sickness and other cares of life have caused me to put it off, till I saw the account of Brother Moore's death in the MESSENGER. Then I was reminded again to write. I appreciated your company so much and enjoyed being with you. I felt like I wanted to say you got very near me. I hope I will have the privilege of enjoying your company again in this life. I was indeed sorry to hear of the death of Brother Moore. I think he was such a good man; but such will be the end of all of us sooner or later. I have no doubt but what he will be greatly missed among the brotherhood.

We are all well at this time, but we have had a great deal of sickness in our family of late. Our daughter came here and was taken with catarrhal fever, and her husband came and he had it also, and then my wife's mother was sick at the same time; but I am thankful that it is as well with us as it is. The Lord is indeed good to us all through life. I have no church news, only all is peaceable. I hope you will receive this poor scribble, as a token of my love and high Christian regard for you.

I am, yours unworthily,

REES PRATHER.

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Conyers, Ga., Dec. 16, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—We are receiving our MESSENGERS regularly and are well pleased with them. I hope that the Lord may spare you many years yet to comfort His people and contend earnestly for things that make for peace, as you have done in the past.

Your unworthy brother,

A. WHITAKER.

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Moultrie, Ga., Oct. 25, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Inclose find post-office money order for \$1.00, for which renew my subscription to your most excellent paper, THE



GOSPEL MESSENGER. I enjoy the MESSENGER very much. I would be glad if it could be in the home of every old Baptist.

May the Lord spare you many years more to send forth the dear old MESSENGER.

yours in gospel love,

JOHN M. NORMAN.

East Lake, Ala., Oct. 14, 1904.

DEAR BROTHER HASSELL:—I will write you a few lines to let you know that I am going to move, and want you to change my address from East Lake to 527, 27th Street, South Bessemer, Alabama, for I enjoy so much reading the dear GOSPEL MESSENGER I do not want to miss a number, for I am so deaf I can not hear preaching, and your valuable paper comes to me as a God-send, for I stay at home all the time, and am very lonely, for I lost my wife by sickness the 16th of June, 1904, and O! how I miss her; but I hope, by the help of God, to meet her where parting will be no more, for I feel to know she is happy in a Saviour's love. Brother Hassell, pray for me that I may hold out faithful to the end, and that we may all meet in the sweet by and by, never more to part, but that we may sing God's praise forever more.

Your brother in Christ, I hope,

M. R. ROCKETT.

Owensville, Ind., Dec. 19, 1904.

*Eld. Sylvester Hassell—*

DEAR BROTHER:—Enclosed you will find a money order for \$2.00 for THE GOSPEL MESSENGER. We regard THE GOSPEL MESSENGER as an able, sound, and scriptural periodical, and from its pages we have read some interesting and instructive articles. We hope that you will be blessed with long life, and that you may still be permitted to advocate the sacred truths of God to the instruction and upbuilding of the people of God. With best wishes to you and all the household of faith, yours in hope,

A. A. SHOULTZ.

Millersport, Fairfield County, Ohio, Nov. 23, 1904.

*Eld. Sylvester Hassell—*

VERY DEAR BROTHER IN CHRIST:—The time has come when I am reminded that I should renew my subscription to the dear GOSPEL MESSENGER. I have read it so long that I feel that I do not want to be without it. I have nothing encouraging to write either as pertains to the church or myself. I am much of the time in darkness and leanness of soul. I have seen better days, when I walked in the light of God's countenance. A hunger and thirst for the bread and water of life came over me last evening, so much so that I was made to call upon the Lord that He might restore unto me the joys of His salvation, and feed my soul with the bread of life. What can I do to enjoy the smiles of my Saviour and to enjoy sweet communion with Him in spirit? I long for a travail of mind upon the Holy Scriptures, and that my meditations may be sweet; and yet, while spiritual blessings are, as it were, cut off, I know my comforts must come from Him, and He by and by will smile upon me and disperse the thick clouds that hover over me, and enable me to rejoice in His name. His mercy has followed me all the days of my life, and the promise is, "I will never leave thee nor forsake thee."



The time of love will come and, like Job of old, though He slay me, yet will I trust Him. Thou, O Lord, hast the words of eternal life; to whom else shall we go?

May the sweetest and richest of God's blessings be upon you, and give you a double portion of God's grace, and enable you to go on publishing the glad news of salvation. May the Lord sustain and comfort you with those things with which you may comfort others.

Your brother in tribulation,

LEWIS T. RUFFNER.

Oenaville, Texas, Nov. 4, 1904.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD:—As my subscription is out, enclosed you will find a money order for one dollar to pay for the MESSENGER for another year. I will not do without it so long as I have money to pay for it. May the good Lord spare you long to publish it, as all the preaching I get is reading it, and the good old *Trumpet*. I like your articles and others that are so instructive and edifying. May the good Lord bless and save you and yours in this world and the world to come, is the earnest prayer of your unworthy sister,

E. W. FARROW.

## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev xiv. 13.

### CHURCH MEMORIAL OF ELDER WILDE C. CLEVELAND.

WHEREAS, Almighty God in His providence has seen fit to call our dearly beloved and gifted pastor home, we, in church conference at Mt. Carmel, feel it to be our duty as well as privilege to pay a tribute of love and respect to his memory; therefore

We, the committee, feel most deeply our inability and unworthiness to do justice to this sacred task.

Our precious and gifted brother and pastor was the son of Washington C. Cleveland, prominently remembered by many now living. He was born the 9th of April, 1836, in Crawford County, Georgia, in six miles of the place where his dear body now rests in the bosom of its mother earth. He never knew the tender love of mother; when he was but four years old she was called to the great beyond. He often spoke of the vacancy. In his boyhood he had the advantage of good schools. He was bright, shrewd, and witty. While he was full of fun, he had an exceedingly tender heart; the sympathetic chord was easily touched. In due time he went to the University of Georgia, where he acquitted himself with honor. After completing his education he went to practicing law in Knoxville.

In August, 1860, his devoted father's heart, together with that of the brethren and friends, was made glad when he came to the church and related what he hoped God had done for him. He carried his conviction back to his twelfth year. His dear father baptized him. Not long after this he was summoned to the scenes of the cruel war. Here he met with many narrow escapes. God in His providence shielded him and he was permitted to return home.

In 1869 death claimed his dear father. After this trying ordeal he engaged in farming. For awhile to all appearance he was carried

away with the pleasures of this life. While he was no open transgressor he was inconsistent—would go to places of amusement or earthly interest instead of going to his church; none could see or hear, or feel the beatings of that great heart. The Lord had touched him and impressed him with a duty he felt he was unworthy to think of and in no way willing to perform. "What, me! a poor worm of the dust, speak to sinners in that Holy Name? No, never!" The very thought startled him. But it pressed upon him closely and resistlessly. He could not escape or evade it. There was no external force; no command of man; but it preyed upon him. Finally one memorable Sabbath he arose after his pastor closed his sermon and said to him: "I want you and the church to pray for me; ask God to direct me aright; ask Him to show me my duty and give me grace to perform it. I don't know what the trouble is; pray God to have compassion upon me." His dear pastor with tears streaming down his cheeks stepped from the stand and gave him his hand. The minister said to the brethren and congregation: "All who feel like joining him in prayer for the dear brother will please express it by coming up and giving the brother their hand." The brethren and congregation, softened by his beautiful humility, crowded around to extend their hand; an humble and contrite prayer was offered to the God of mercy. We have heard him speak of how sweetly and composedly he slept that night. The next conference liberated him to speak in public. May 16, 1873, he was ordained for the ministry, the presbytery being Elders J. Dickey, S. Bently and W. Summers. While his life up to this had been eventful, here began the most important epoch. At the beginning he displayed a rare gift, but he seemed to gather strength from time to time, leaving its impress on all who heard him. His teaching was touching and instructive; he was a great reasoner; and his original illustrations were simply grand. He had strong convictions and was to them true. He felt and expressed a great interest in the young people; he closed no sermon without giving them an earnest and loving appeal; this interest and love for the young people met with a beautiful response. We have often heard him say he did not feel worthy of the marked respect they gave him both in the church and out. His voice of love and instruction echoed throughout all the communities through which he moved.

He was married to Miss Annie Stevens, of Buena Vista, Ga., in 1875. They had two children, a daughter and a son. In the short time of five years death invaded his happy home and took away his wife and son. In this dark hour of distress he cried to God for help and received it. He sought guidance and found it. In 1889 he was married to Mrs. Annie Swint, of Pine Level, Ala., who proved to be a helpmeet indeed and a mother to his child. He often spoke of this precious gift of God. His was a life of faith and hope and love and prayer. During all these years he was sustained by a moderate degree of health and strength. But there is no "abiding city here"; this precious and useful life is drawing to a close. In November, 1903, he was stricken with heart disease; the doctors told him he was liable to be taken away at any time. He said, "I've had a talk with God," when this knowledge of organic disease of the heart broke upon him. "One morning when I was sitting in my chair in my room, all alone, ruminating over my ministerial life, I felt the presence of God, and talked with Him. I said to Him: You know how I tried to evade this duty which I felt You had put upon me. You know it was Your power that made me obedient to this impression; this faith of mine, I got it from You. I would have believed different if I had been left to myself. If indeed and in truth I am

Your minister, give me a sign. I felt He accepted it. In response I said to Him, "I am ready to meet You on it. The communion lasted, I suppose, half an hour." Ever after that he was willing to depart and be with Him. At times he dreaded the sting of death—feared he would be forsaken during the trying ordeal; but beyond that portal he had no fears. He lived ten months after this holy converse. He improved to that degree that he preached several times during the month of July. In August he had a setback from which he never rallied. He never was more attractive and lovely than on this bed of suffering; a halo of glory seemed to surround him. His great heart was filled with love to God and man; he was so humble, so sweet, so patient; had a message of love for every one that approached him.

Two weeks before the end came he said, "I want you all and everybody that is interested in me, every one who inquires after me, to live in honor of God for having taken the sting of death from me. O bless His holy Name I can say from the depths of my soul, Oh! grave where is thy victory? Oh! death where is thy sting? Yes, he has taken the sting of death from me! Bless His holy Name!" The greatness of the trust committed to him was seen and felt to its fulfillment.

Out of the depths of this intense suffering he would praise God for His many benefits. He would bless Him for His air to breathe; he would bless Him for the watchful care over him, and for the tender hands that administered to him. And thus it continued till the 31st of October, 1904, at half past ten o'clock, when the prison door was open and he went Home. Elders Bussey, Bentley, and Childs spoke feelingly at his funeral, as they gave his touching messages to the large assembly. They had an especial message for some, but a message of hope and love for all.

After this he was consigned tenderly and reverently to rest in the cemetery at Culloden.

To his dear wife and child we would say: "Cheer up! He has gone from God's gracious presence here, to its fuller manifestations yonder. You will soon meet him where you will never fear the entrance of death to separate you again. While our grief is great, we know yours is incomparably more."

May God bless and throw His mantle of love and protecting care over us all, is our humble desire.

*Resolved*, That a copy of this memorial be sent to THE GOSPEL MESSENGER for publication, with a request that *The Pilgrims' Banner* copy.

For the church at Mount Carmel.

W. G. HANCOCK,  
J. R. BENTLEY,  
F. DANIELLY, *Committee*.

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## CHURCH MEMORIAL OF ELDER SAMUEL MOORE.

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### RESOLUTIONS OF LOVE AND RESPECT.

We, the church at Great Swamp, Pitt County, N. C., recognizing and feeling the loss we have sustained in the death of our dear brother and pastor, Elder Samuel Moore, feel it our duty to manifest our love for him and appreciation for his services as a minister of the gospel of Christ; therefore be it

*Resolved 1st*. That we feel in his death that we have lost an humble and sincere member of our body, and a wise, safe, and faithful counselor and undershepherd; and though he has been taken



from the evils of this world, we sorrow not for him as those who have no hope, but believe he has gone to receive his reward.

*Resolved 2nd.* That a copy of these resolutions be spread upon our church book, one sent to THE GOSPEL MESSENGER and one to *Zion's Landmark* for publication.

Done in conference Saturday before the fourth Sunday in December, 1904.

D. H. JAMES, *Clerk*.

#### DEATH OF ELDER WM. C. BURKS.

Elder Wm. C. Burks was born March 7, 1818, and died December 3, 1904, at the residence of his oldest living son, Jesse R. Burks, in Comanche County, Texas, with whom he made his home since the death of his wife in February, 1901.

When he was about seven years old his father, James L. Burks, moved to Talbot County, Georgia, where Elder Burks grew to manhood, and was married to Miss Sarah Weathers, daughter of Daniel Weathers. He united with the Primitive Baptist church (Shiloh) in Tallapoosa County, Ala., and was baptized by Elder James Carter, and was soon chosen by the church and set apart by ordination as deacon, Elder Carter, J. J. Dickson, J. M. Pearson, and W. H. Mitchell officiating as presbytery. From there he moved to Leak County, Miss., and united by letter with the church at "Pilgrims Rest," and the 27th of November was ordained to exercise in all the functions of the gospel ministry, Elders J. G. Crecelius and W. Crawford acting as presbytery. In November, 1872, he settled in Comanche County, Texas, and by the aid of W. M. Donald constituted a church and called it Shiloh, and for some time afterwards was the only Primitive Baptist preacher in the county. He said he always found it good to trust in the Lord and do that which the Saviour commanded as his duty; said it gave a peace of mind the world could neither give nor take away. For more than ten years he has not been able to walk without the aid of crutches, but would go to church and preach to his people up to within one year of his death. He loved the cause for which he was fighting and was ever an humble minister to whom he believed to be God's chosen people. He tried to live so he could enter into that rest prepared for the people of God, and our loss is only heaven's gain, for almost the last words he spoke he said if it was the Lord's will to take him he was perfectly willing and ready to go. That was Friday about noon and Saturday morning at 3:30, December 3, 1904, he passed over the river of death to join the throng of saints on the other shore to sing praises forever to the Lamb of God.

A great man in our home has fallen.

"Trembling, he stood near the line which divides

This world from the world that's to come.

Panting he cried for the wisdom that guides

The weary ones on to their beautiful home.

Plainly he kept within view the bright star

That once rose o'er the darkness below.

And saw the bright mansion of glory afar,

Which hope sweetly whispered, The Lord will bestow.

O! faith, thou strong cable, that reaches so high,

And fixed his anchor above,

Though distant, far distant, by thee he drew nigh,

And basked in the river of love to his Heavenly Home.

MRS. JESSE R. BURKS.

Other Primitive Baptist papers please copy.



## MRS. ELIZABETH F. MANNING.

Mrs. Elizabeth Frances Manning was born in Martin County, N. C., Sept. 29, 1829, and died at her home on May 31, 1904. She was married to Edwin Manning, April 2, 1854, who died Oct. 7, 1897. To this happy union were born ten children, eight of whom still survive—five sons and three daughters—all married, and three of the sons members of the Primitive Baptist church. She also leaves fifty-two grandchildren, seven great grandchildren and three brothers and one sister to mourn their loss. The last years of her life were spent in much pain, though she stood up to disease and fought it bravely, always attending church if possible and was confined to her bed only a few weeks before her death, which was from heart dropsy. She answered the call willingly, often repeating the words of that immortal hymn—

“Jesus, Thou art the sinner’s friend,  
As such I look to Thee;  
Now in the fulness of Thy love,  
O, Lord, remember me.”

She united with the church at Smithwick’s Creek in May, 1852, and remained a faithful member until she was called to her reward. It is a great comfort to think of the long time that she was in the service of the Lord and to think of that glorious promise made to them that hold out faithful to the end. The loss of her husband seemed to greatly sadden her, but only tended to increase her faith in Him who doeth all things well. She was always a faithful wife, a loving mother, and a dear grandmother. Her funeral was preached by Elder Ashley D. Mizell; and she was laid to rest in the family burying ground in the presence of a large congregation of relatives and friends. May the Lord bless and help us to live so that when our work on earth is done He will receive us unto His eternal kingdom, there to meet her who is gone, forever gone, and left us here to weep—

Till we are called to follow her,  
And in the grave to sleep.

“We shall sleep, but not forever,  
There will be a glorious dawn;  
We shall meet to part no more,  
On the resurrection morn.”

HATTIE E. MANNING.

## MRS. EMMA JONES.

My daughter-in-law, Emma, wife of John F. Jones, died at their home in Liberty, N. C., Nov. 29; age 32 years. She leaves a husband and six children, whose grief the would-be comforters cannot console. Emma never made a public profession of religion, but she told me a few days before she died she had had a good hope since last March. She told her husband she had seen the gate of heaven open and her Saviour standing inside, and an angel standing in the gate beckoning to her to come, and she says, “I will have to go.” “I leave my children in the hands of the Lord.” There was a Methodist preacher, Mr. Ashburn, present. She asked him to pray; he did so, and when he ceased praying she said “Commit me to the Lord.” He asked her if all was well with her; she nodded her head, and drew

a few breaths, and all was over. So sad, so sad, and one so young! She had been in declining health for eighteen months, which terminated in consumption. All medical skill that could be employed gave her only temporary relief. But we are well assured she is freed from all her sufferings, basking in the smiles of her glorious Saviour. O! if my passing away can be like hers. She was a Primitive Baptist in faith, had no sympathy for fashionable religion, and every false way was hateful to her even before she had a hope. May the Lord deal with her husband and dear children with the same kindness that He dealt with her, and prepare them to meet her in glory.

MRS. ALFRED JONES.

Liberty, N. C.

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### MEMORIAL.

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#### LITTLE MARY CARTER.

A sweet little child, three years and four months old, daughter of T. S. and Sarah Carter, who reside near Banks, Pike Co., Ala., was fatally burned, and died on Dec. 8, 1904. Her little garments caught fire from the hearth while her mother was engaged in the dining-room, who, on hearing the child cry out, hastened to the room where it was, but too late to save it from the fatal effect of the flames. How heartrending it must be to lose a child in this way! Yet many, very many, parents have had such sorrowful affliction to bear, and such only as have experienced it can realize how hard it is to bear.

"Little Mary"—she was only a little child—yet she filled a large place in the hearts and affections of her parents and the other children, nor can any other being save the Lord who gave and took her away fill the vacuum made by her exit from earth to heaven. Think, ye sorrowing parents, what must have been the feelings of "faithful Abraham," when God commanded him to burn his own child, the darling son, Isaac, the child of promise. Think of the innocent child carrying the wood, and the devoted father carrying the fire with which to burn the object of his parental devotion, the hope and joy of his own life and the promise of his national honor and glory; think of the temporal calamities of Job, which were reported to him in rapid succession, including the crushing to death of all his children beneath the fallen house of his first-born son, and consider the astonishing conduct and almost superhuman expressions of those faithful men of God; compare your case with theirs, and remember that they were supported by the power of faith in God, the same grace of the Spirit which, in sufficient measure, is dealt to every child of God. Each and all of God's dear children may safely trust in Him whose promise is unto them and to their children, and to all that are afar off, even as many as the Lord our God shall call. Acts ii. 29.

The sacred obligation of parents toward their children involves their temporal welfare only, and the temporal welfare of both parents and children is founded upon their mutual observance of the rule of action recorded in Eph. v. 22-33, and vi. 1-4; 1 Thes. iv. 3, 4; Col. iii. 18-21. But the salvation from sin, of both parents and children, and their eternal justification has its foundation in and results from the eternal will and purpose of God, according to His electing grace given in Christ Jesus before the world began. Eph. i. 4-6; Rom. xi. 5, 6.

This provision of grace in Jesus Christ is alike adapted to the young and to the aged, to the little child and to the adult; and one

is as dependent for the divine benefits of sovereign grace as another. God has provided for the salvation of little children precisely as He has for adults. Mark x. 14, 15. They are alike redeemed by the blood of Christ and justified by His imputed righteousness, washed from their sins by regeneration, and can never more come into condemnation. Rom. v. 8, 9, 19, 21; Rom. viii. 35-39.

Dear Brother and Sister, your dear little Mary has no need of your care now—she is in the hand of Him who is too wise to err, and too good to be unkind—she needs nothing at our hands. Your care and prayers will naturally center upon the surviving children, and the Lord will not fail to regard your prayers, and sanctify your sorrow.

J. E. W. H.

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#### CHANGES OF ADDRESS.

Eld. J. T. McArthur has removed from Meeks, Ga., to Dublin, Laurens Co., Ga.

Eld. H. C. Hogan has removed from Petersburg, Tenn., to Dickson, Dickson Co., Tenn.

Eld. W. M. Little has removed from Beever, Texas, to R. F. D. No. 2, Dowie, Freestone Co., Texas.

Eld. S. Yates has removed from Powell, Texas, to Mineral Wells, Palo Pinto Co., Texas.

Eld. W. A. Chastain has removed from Newark, O., to Oxford, Butler Co., Ohio.

Eld. J. T. Satterwhite has removed from Five Points, Ala., to Luverne, Crenshaw Co., Ala.

Eld. R. B. Smith has removed from Blanket, Texas, to R. F. D. No. 2, Tallassee, Elmore Co., Ala.

Sister (Mrs.) R. Anna Phillips has removed from Macon, Ga., to R. F. D. No. 1, care of Mr. Walter Heard, Walden, Bibb Co., Ga.

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#### SPECIAL NOTICE.

Hymn and Tune Book in both shape and round notes, compiled by Elders Silas H. Durand and P. G. Lester. Price, 80 cents; sent by mail, \$7.00 per dozen; sent at expense of purchaser.

There will be sent with each book, upon request, without additional cost, a neat pamphlet of 30 pages containing Rudiments of Music and graded lessons for use in singing classes in connection with the H. and T. book. Send orders to Elder Silas H. Durand, Southampton, Bucks Co., Pa.

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#### MY REASONS FOR LEAVING THE NEW-SCHOOL BAPTISTS.

Having received many requests to reprint my book, "My Reasons for Leaving the New-School Baptists," I have decided to get out a new edition. I have published and circulated 5,000, but this seems to have been only an advertisement to create a demand. More requests are now coming in than ever before for them.

All who will send on their orders now, for one or more, at 25 cents each, will help me bear the expense and burden.

I have received many words of encouragement about its benefiting some in seeing the true church. I hope it will do good.

J. H. FISHER,  
Graham, Texas.

Don't send stamps.

*Alfred G. Griffin June 20*  
Vol. 27.

No. 3.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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PUBLISHED MONTHLY.

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MARCH, 1905.

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# The Gospel Messenger.

MARCH, 1905.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 27.      WILLIAMSTON, N. C., MARCH, 1905.      No. 3.

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## LEADINGS OF THE HOLY GHOST.

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"As many as are led by the Spirit of God, they are the sons (or children) of God. Rom. viii. 14.

Come, gracious Spirit, Heavenly Dove,  
With light and comfort from above;  
Be Thou our guardian, Thou our guide!  
O'er every thought and step preside.

Conduct us safe, conduct us far  
From every sin and hurtful snare;  
Lead to Thy Word, that rules must give,  
And teach us lessons how to live.

The light of truth to us display,  
And make us know and choose Thy way;  
Plant holy fear in every heart,  
That we from God may ne'er depart.

Lead us to holiness—the road  
That we must take to dwell with God;  
Lead us to Christ—the Living Way,  
Nor let us from His pastures stray.

Lead us to God, our final rest,  
In His enjoyment to be blest;  
Lead us to heaven, the seat of bliss,  
Where pleasure in perfection is.

SIMON BROWNE, (1720).

REIDSVILLE, N. C., Feb. 4, 1905.

*Dear Brother Hassell:*—I feel that I would be doing you an injustice to not tell you how much I have enjoyed reading the Gospel Messenger for this month, and yet my joy cannot be put down in words.

Your remarks on the difference in understanding the Scriptures are very good. No two can expect to fully agree in everything, and we should be very careful to be charitable one to another unless it would involve vital points of doctrine. We should be faithful, first to our God and then to our brethren.

Your remarks on Secret Orders and their publications have strengthened me much. I have the books on Free Masonry, giving both their written and unwritten works in their lodges, up to thirty-three degrees, and all of their parades and ceremonies, together with their initiatory lectures, which cost me only three dollars. Also six degrees of Odd Fellowship for fifty cents.

These, with nearly all of the secret oath-bound societies, can be had from T. B. Arnold, Glenellen, Ill.

I have not gotten those books to try to pry into the secrets of those institutions, for I care nothing for them.

For eight years my mind has been much interested in the rise of the second beast, that John saw rising up out of the earth, and it appears that the dear Lord has thrown these books, together with John T. Christian's book, "Americanism or Romanism, Which," into my hands, and I have read them and, to some extent, compared them. If I am not deceived, that second beast will one day put his head out from behind the secret curtains of the Masonic lodge.

Some have told me that my books are false, that the secret things of the lodges had never been and never can be written, but our dear Lord has said, "There is nothing hidden that shall not be revealed," and I believe God rather than the most truthful of men.

That which gave me the most comfort was the "Remarkable Providences." I love to see and read of the wonderful display of Divine power.

While reading it I wept for joy, for I felt that the dear Lord had heard my cry and would come to me

with relief. For several years I have been greatly embarrassed financially, and what I have suffered no mortal tongue can tell. But in all this suffering I have not been allowed to slack my running in the delivering of the message which my Lord has delivered unto me. Some times a little hope would light up my pathway, that the dear Lord would deliver me, and then a thick cloud would shut down on me and I was left to mourn, that mourning which dries up tears and is deeper than weeping. Thus I have gone for twenty-five years, and each year have travelled about three thousand miles on private conveyance and on foot, in the ministerial service, and have spoken in from one hundred and fifty to two hundred and twenty sermons, sometimes with the bright light of God's grace shining in my heart, while at other times the clouds have been very thick and heavy.

I was suffering under one of these burdens yesterday when I read "Remarkable Providences." I was made to feel that the dear Lord who healed diseases owned the world and the fulness thereof, and that the cattle upon a thousand hills are His, that He sees and knows all of my embarrassments; that He knows that all my labors and deprivations have been labors of love to Him and His dear cause, and I wept for joy that all these things, as well as my own poor heart, with all of my necessities, are fully known to Him, and that He will, in a way pleasing to Himself, deliver me from my distresses.

Last night I slept well for the first time in several days, and this morning I feel comfortable.

The Lord be praised for His goodness to the children of men, and especially to me, His poor servant, for surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord forever. Amen and amen.

The Lord bless you, my dear brother, that you may be enabled to praise Him all the days of your life, and give you a crown of righteousness when He calls you from this vale of sorrow.

Yours in this same blessed hope,

L. H. HARDY.



CHRISTMAS GREETING.

---

*To all the saints that may read these lines—GREETING :*

MY DEARLY BELOVED IN THE LORD :—This is Christmas day and Sunday, December 25th, 1904.

I was born on Christmas day and on Sunday, December 25th, 1842; so I am sixty-two years old to-day. I can say with Jacob of old, "Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." Our days, at most, are but few in this life, and they are evil; that is, they are unpleasant, sad and full of sorrow. Solomon, the wise man, says, "All is vanity and vexation of spirit." And the Psalmist says, "Man at his best estate is altogether vanity"; that is, man in his most prosperous condition, with the most favorable surroundings, cannot be contented and happy in this life. There lurks in every human heart the germ of unrest and discontent, and an indescribable longing for something not known, something not possessed. This peculiar feeling seems to point to a future state of existence beyond death. Especially is this the case with the child of God. Every child of God, who lingers long on the shores of time, and tastes the bitterness of sin and the woes of this life, and learns by experience the emptiness of all things here below, can and does enter in with Solomon in his experience as expressed in the words, "All is vanity." The child of God is born from above, and is a partaker of the divine nature, and his inner man cannot be satisfied with this natural, temporal world, but has a quiet longing for heaven, where there is no more sin, nor sorrow, nor pain, nor death; where he can ever be in the presence of God, where there is fulness of joy, and at his right hand where there are pleasures for evermore. With David, every child of God can say, "I shall be satisfied when I awake with Thy likeness."

My dear kindred in Christ, I know that I was born a sinner, and have been a great sinner by practice, for I have done wrong many, many times in thoughts and words and deeds. I know and feel that should my sins

be imputed to me, or counted against me, I never could be justified in the sight of God and be saved eternally in heaven. But I have a hope inspired in my heart by the revelation of God's Holy Spirit to me in an invisible and mysterious but sure and convincing way, that my sins are not imputed to me, but have been imputed to Christ when He died, and have been fully atoned for by Him, and cannot come against me; for God will not require a second payment or atonement for them. Paul says on this subject as follows: "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4: 6, 7, 8. From this Scripture we learn that God imputeth righteousness to some without works. I like this very much, for I know that none of my works are good enough to justify me eternally before God. If we poor sinners were not justified without works, we could never be justified at all, seeing we are guilty before God. Hence, this is a glorious doctrine. Well might Paul and David rejoice in this glorious doctrine; Paul, the chief of sinners and the persecutor of the Church of Christ; David, a man of war and blood, and a murderer and adulterer. How could they hope for justification and eternal salvation, only without works, and by not having their sins imputed to them? They were saved alone by grace, through the atonement of Christ. And thus alone are all of God's people saved. Perhaps none were greater sinners than David, and God's grace was sufficient to save him. This great sin of David, as well as God's putting it away, and not imputing it to him, have been recorded in the Scriptures for our sakes, and for our learning; that we, through patience and comfort of the Scriptures, might have hope. Watts, the eminent hymn-writer, must have been a subject of this saving grace, for he seemed to have known, experimentally, something of its power and sweetness when he wrote the following beautiful lines:

"My crimes are great, but can't surpass  
The pow'r and glory of Thy grace;  
Great God, Thy nature hath no bound,  
So let Thy pard'ning love be found."

The Scriptures declare that Christ is able to save to the uttermost all that come unto God by Him. "To the uttermost" goes far enough to include the greatest sinners. The Apostle John declares that the blood of Christ cleanseth us from all sin. By "us" he no doubt means all for whom Christ's blood was shed. This is in perfect accord with the declaration repeatedly made in the Scriptures, that Christ's people are justified by His blood.

The day called "Christmas" is so called in honor of Jesus, who is said to have been born on that day. Whether we are celebrating the right day or not, I do not know; but I want to refer to the declaration made by the angel of God on the day that Christ was born, unto the shepherds who were watching their flock by night. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

"And the angel said unto them, Fear not: for, behold! I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Luke 2: 8-11.

It is here positively declared unto the shepherds that unto them was born on that day, in the city of David, which was Bethlehem, a Saviour, which was Christ the Lord. Now Christ was born a "Saviour" unto those shepherds; so He was *born* their Saviour; and if He was their Saviour, He saved them. This declaration unto those shepherds shows very clearly that they were interested in Christ as their Saviour; that He represented them, together with all the redeemed, and saved them; saved them Himself. He did not merely propose or offer Himself to them as a Saviour on the condition they would accept Him, or do any thing else. Oh, no! He was their Saviour; born their Saviour, without any conditions to be performed by them. These were indeed good tidings of great joy unto those shepherds. And it is declared that these good tidings of great joy shall be unto all people; that is, all people, all nations of people,



shall be interested in them; that some of every people or nation on earth shall be saved through Christ; all unto whom Christ was born a Saviour; all who were Christ's people.

This same comforting truth and doctrine is plainly set forth in the declaration of the angel of the Lord unto Joseph, who was the husband of Mary the mother of Christ, in the following words: "And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins." Matt. 1: 21.

The meaning of the name "Jesus" is "Jehovah Saviour." So He was a "Saviour"; and being a Saviour, He must have saved some. And it is declared that He would save "His people from their sins." So He had a people. Now who were His people referred to? They were and are those given Him of the Father, referred to in the following words of Jesus: "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day." John 6: 37—39.

According to these texts of Scripture, there is something definite and certain and sure, accomplished by the coming and dying and rising again of Jesus in this world, and that is, the salvation of His chosen people. Salvation being altogether of the Lord, there can be no failure in it; for the Lord hath all power, and is in one mind.

So, as we are feasting, rejoicing, giving and receiving presents on Christmas day, let us not forget Him who was born on that day, nearly two thousand years ago; born a "Saviour" unto us who hope and trust in Him as our Saviour. I hope I do remember Him and love Him, but desire to love Him more; and ever be mindful of His great and loving service to me.

The Apostle Paul says, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him."



Rom. 5: 8, 9. Christ died for us, and atoned for our sins, before we were born again, before we could even pray unto Him, and consequently He redeemed us because of God's love toward us, and not for any work or merit on our part. So it was because of God's grace and purpose given us in Christ Jesus before the world began.

The apostle John says, "God is love." And the apostle James says there is no change in Him. So God has been love eternally, ever since He has been God. And as long as He has been love, He has been loving. So He has loved His people eternally; that is, His love for them is without beginning or end. If there has ever been a time when God did not love His people, and loves them now, then there has been a change in Him; but the Scriptures say repeatedly that there is no change in Him; so He has ever loved His people. And if He ever ceases to love His people, loving them now, He would have to change. Then God has loved His people as long as He has been God, and will continue to love them as long as He is God. So it is His nature to love them; and He would have to cease to be God, to cease to love His people. This is a great mystery, but it is fraught with unspeakable joy for the children of God, who have tasted of God's love, and had it shed abroad in their hearts. The apostle John says, "We love Him, because He first loved us." So the children of God have the evidence that they love God, and that God loves them. Well might the Apostle Paul ask, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

"As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 35-39. The truth is, nothing shall or can separate us from the love of God. Such a thing is impossible. So God's children will never be

cast off, nor be lost. They having been born again, and become in possession of eternal life, can never die so as to lose that life, but will live as long as Christ lives, for they have His life. Hence God, in His testimony, says to His dear children, "Because I live, ye shall live also." God's people are kept by His power; so God's power would have to fail before they could be lost, or perish in the world to come. These blessed assurances recorded in the Scriptures, and inspired in our hearts by the Spirit of God, are indeed very comforting and establishing to us. In view of our heavenly home, which we have by faith, through these precious testimonies of the Lord, we should indeed, as the Apostle Paul said to the Thessalonian saints, "Rejoice evermore." The resurrection of our mortal bodies is the consummation of our salvation, being the crowning of God's grace in our behalf. There will then be no more sorrow, nor pain, nor sickness, nor death, nor lying in the grave. We will then be perfectly happy for evermore.

Farewell,

T. J. BAZEMORE, Kirkwood, Ga.

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LAFAYETTE SPRINGS, MISS., Jan. 23, 1905.

*Dear Brother Hassell:*—We are now entering the new year, with its unknown future before us, the beneficiaries of unmerited blessings from our Heavenly Father. How our hearts should swell with unfeigned gratitude to Him for His tender mercies toward us! "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Psalms xci. 1. David was not considering an earthly dwelling place in this expression, but his living union with his blessed Redeemer, who has been the dwelling place of His people in all generations. To live in Him is to dwell in Him as our living Head, our covenant Head and Surety—not a substitute, for a substitute is only equal in power to the one for whom he stands as substitute. But He is our Surety, one obligated by covenant relationship to bear our sins in His own body upon the tree of the cross; for this reason He said to His disciples: "Ought not Christ to have suffered these things and enter into His glory?"

This suffering in our law, room, and place, as our Surety, paying all our debts, and delivering us from under the curse of the law, is the only cause and source of our salvation, the only cause of the remission of our sins, and our only hope of heaven and happiness beyond death. These, *all* these, shall rest in their experimental deliverance under the shadow of the Almighty. Again, the sweet singer of Israel says, "Blessed is the people that know the joyful sound: they shall walk, oh, Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted." The glad tidings brought by the angel was a joyful sound to those shepherds who were feeding their flocks by night, and have been in all succeeding generations to His little flock. This joyful sound said, "His name shall be called Jesus, for He shall save His people from their sins." Ah! what a joyful sound to a poor helpless sinner who has no power to deliver, to hear the joyful sound that Jesus is able to save to the utmost all who come to God by Him. How joyful to hear Him say, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." Oh! poor sinner, this is not a mere invitation, for then it would not be a joyful sound, since many invitations are rejected: and a Sovereign never invites his subjects. We invite our equals, but a Sovereign commands. And never did our holy Redeemer command a poor sinner to come to Him and he refuse; therefore, they all get this blessed rest as a gracious gift from Him. Subsequently He tells them what to do: "Take My yoke upon you, and learn of Me, and you shall find rest unto your souls." Notice that the first rest is *given*, the second is *found*. How often have we realized a relief of mind and sweet rest to our burdened souls when we have labored to do our duty.

Paul, in the end of his wonderful ministry, had a blessed rest and peace of mind when he said, "I have fought a good fight; I have kept the faith, and there is a crown of righteousness laid up for me, and not me only, but all those who love His appearing." Brother Hassell, I feel sure you will realize this truth in the end; and I trust I shall know how sweet and refreshing this sound shall be to me in death. Your subscribers in this



section are well pleased with the management of the Messenger, and approve and enjoy the sentiments set forth in it. May the Lord bless you and sustain you in its publication.

A. B. MORRIS.

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### A SANCTUARY.

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When the dear children of God are called out and separated from the world and gathered into churches, being enabled to pass under the ordinances and sit together in heavenly or high places, which we call the sanctuary, how good it is! We feel that, when we are truly enabled by the Spirit to enter into the holy and solemn worship of God, we are truly the most highly favored of all people. When we are in our right mind, as children of the Most High God, there is nothing else to us in comparison to this grand and glorious privilege. We truly feel that no worldly consideration shall keep us from this most sacred and solemn enjoyment, that comes to us in our earthly life. But sometimes affliction comes upon us, and we are compelled to be alone in this sense—we cannot go to the house of the Lord. Yet we do not forget the place. We feel often to say or cry out, “O! that we could see the power and glory of the Lord so as we have seen Thee in the sanctuary.” Or even when the Lord’s people grow rebellious and disobedient, so that they are banished or scattered into all countries, yet so great is the compassion and goodness of the Lord that He still says, “I will be unto them for a sanctuary.” And again, “I will be unto them for a little sanctuary”—a sanctuary for each and every one, no matter where they are nor in what situation they may be; and He will manifest Himself and give His gracious and solemn and holy presence unto them even when they are alone.

No place is so dark, so gloomy, so full of suffering or sorrow, that He will not come unto them. “A glorious high throne for a sanctuary is our God.” There is nothing else like it, nothing in comparison, and it is for the poorest child of God. Those who cannot enter into an earthly court can find grace and welcome even in the presence of the great King, who rules in Zion. No condition nor circumstance can bar us from His throne.



So long have I been alone and unable to attend the worship of God in the solemn assembly that this has often been a source of great comfort to me. I still "Long for the courts of the Lord"; but, as I can not go there, I try to read my Bible and hymn-book, and sing and pray as best I can, and have a little meeting all to myself; and often I realize the truth of the promise: "I will be a little sanctuary unto them." Sometimes when I get one of my peace-loving periodicals and read from the dear ones who possess the spirit of love, giving evidence that they have been in the presence of the Lord, I too, seem to enter by grace into the same spirit, and so it is again as a little sanctuary unto me.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," and still more are we constrained to say, "Lord, Thou hast been our dwelling place in all generations." How much this is to the lonely, desolate and afflicted ones. Often I have been constrained to say:

"Through life and all its changing scenes,  
And all the grief that intervenes,  
'Tis this sustains my fainting heart—  
That Thou my Sanctuary art.

In Thee I every glory view  
Of beauty, strength, and safety, too.  
Beloved Saviour, ever be  
A Sanctuary unto me."

KATE SWARTOUT.

Cement City, Michigan.

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### A LIVING SACRIFICE.

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"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. xii. 1.)

Did you ever realize, my brethren, the full import and meaning of the above passage of Scripture? Did you ever realize what it means to be a follower of our Lord and Saviour Jesus Christ? Did you ever consider the character of service which He requires at our hands? Did you ever consider the life that He lived and the sacrifices that He made, and then ask yourself the question, How do I live? What sacrifices have I made?

These, indeed, are important questions for us to consider if we would be a true disciple of our Lord. Next to the Lord Jesus, I suppose there never was a man who made more personal sacrifices for the cause of truth and righteousness than did the Apostle Paul, and 'tis he who gives us the above admonition, which therefore comes with the more grace. Having made the sacrifices which he did, and having fought the good fight of faith, he could well point to his own career and say to his brethren, "Be ye therefore followers of me, as I also am of Christ." Here the precept and example were in perfect accord, and we would do well to consider the lesson. But when we look about us in the world to-day to find that man or that woman who, according to the above Scripture, is living a wholly Christian life, how few do we find! Does it not seem that this is a day of religious decadence? If so, we would do well to heed that other admonition of the Apostle, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

I suppose there never has been a time since the split in the church, on account of the Mission question, when there were so many additions to the church. We hear of them on every hand, and read of them in our papers; especially is thus true during the "continued" meetings, which are held each year at different churches. This is often taken by our brethren as an indication that the Lord is well pleased with our course, and hence this ingathering, and I for one do not wish to be understood as being opposed to the church receiving as many members as the good Lord may see fit to add to His church; but amidst all this outward show of prosperity I look almost in vain for a manifestation of that spirit of this lovely Apostle to whom a profession in Christ meant a life of sacrifice and humble devotion to the Master's cause. A profession of Christianity without a life of devotion is of no value. We see this truth set forth in the parable of the two sons, the one who said he would go and went not, and the other who declined to go but later repented and went. The church would do better with 300 faithful members who measure up to the requirements of a church member, than with 32,000 who

merely join the church because father and mother were members, or because they want the protection of its good name. This thought, too, is exemplified in the history of Gideon and his faithful band. Man, no doubt, would have felt more assured of success with the original 32,000 under Gideon's command, or even with the 10,000 who later were willing to go, but God viewed the matter differently. 'Twas the faithful 300 that he chose to give the victory to. I do not wish to be understood as discouraging people from joining the church when they love the church and feel that Jesus is worthy of all their service, but what I do wish to do is to encourage those who do join to consider the nature of their calling, and exhort them, as the Apostle in the text, to show their faith by their works, and honor the profession they have made by a godly walk and pious conversation. Let the preachers, too, understand that unless they set the example, their preaching will have little weight. They must be able to say, as did the Apostle, "Be ye therefore followers of *me*, as *I also am* of *Christ*." In other words, the preacher must be an example to the flock, without which he is not worthy of his office.

The world is full of people who profess Christianity; but what we want in the church is people who live Christian lives. As we have suggested above this seems to be a day of darkness, and we are commanded in the Scriptures to have no fellowship with the unfruitful works of darkness, but rather to reprove them. Are we walking in the light, or are we walking in darkness? Are we letting our light shine and setting a good example to the world, or are we joining with them in all manner of worldliness and sin? These are important questions for us to consider, and God will not hold us guiltless if we fail to awake to a realization of our tremendous responsibility in this matter.

If He has favored us with the spirit of His grace, and called us with an holy calling, we must sooner or later give an account of our stewardship, and woe unto that man whom when his Lord cometh He shall find him wasting His goods! God is not slack concerning His promises, and we need not think we can escape when we do despise to the Spirit of His grace and trample under

foot the holy mercies of Jehovah. The day of reckoning is coming, and, mark you, if the good man of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken up; therefore Jesus says unto you, "Watch," and "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

As I view it, the whole of a Christian's life is one of sacrifice. We are not of the world, therefore the world does not love us, nor ought we to love the world. I am sure a true Christian can not love the pleasures of the world. We ought therefore to love one another and strive to so live that we may serve one another. When we serve one another we serve Christ, and when we offend one another we offend Him. Surely we ought to be very careful how we live.

Let us, one and all, consider carefully the words of the Apostle quoted above, measure ourselves by the rule he has given, and then ask our own heart and consciences the question, Am I living as I ought to live? or, Am I making the proper effort so to live?

May the good Lord help us to examine ourselves along this line. I think it will do us an immense amount of good. Let us try it, anyway.  
Savannah, Ga.

GEO. S. CARGILL.

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### GRACE AND HOLINESS.

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So let our lips and lives express  
The holy gospel we profess,  
So let our works and virtues shine  
To prove the doctrine all divine.

Thus shall we best proclaim abroad  
The honors of our Saviour God,  
When His salvation reigns within  
And grace subdues the power of sin.

ISAAC WATTS (1674-1748).



## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala. }

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Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## SALVATION BY GRACE OR BY WORKS.

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The most important of all questions to the human race is whether their salvation is by the grace of God or by their own works.

The *Western Recorder*, of Louisville, Ky., of Jan. 26, 1905, says:

While complimenting the *Western Recorder* for its clearness and fairness toward the "Hardshell Baptists," THE GOSPEL MESSENGER devotes a good deal of space to replying to an article by Senex. The editor gives his reasons for not accepting the baptisms of the Missionary Baptists, the main one being that we believe in "salvation by works," while they believe in salvation by God's sovereign grace. That is a new charge truly. Here for four score years the *Western Recorder*, to say nothing of others, has been advocating the doctrine of salvation by grace and fighting the doctrine of salvation by works. We do not know of any Baptist paper that advocates salvation by works, nor of any Baptist theological seminary where that doctrine is taught. The Baptist (*i. e.* the Bible) doctrine is that men are saved *to* works and not *by* works.

Even the Greek and Roman Catholic apostacies profess to believe in salvation by grace and works; but they represent the grace of God as alone entirely inefficient, and the works of the sinner as the really efficient cause of his salvation. And the different denominations of Protestants, and most of the Baptist denominations, though in their creeds they represent the grace of God as the only or the main cause of salvation, yet, in their

discourses and writings, and especially in their protracted meetings, the most of them declare that Christ died equally for all the human race, and the Holy Spirit works alike in all mankind, and that the *real* salvation of the sinner depends upon the will, the repentance, the faith, and the obedience of the sinner himself, ignoring the repeated declarations of the Scriptures that God, by His Spirit, works in His loved, chosen, redeemed, and regenerated people the will, repentance, faith, and obedience. I have no doubt that there are some of the children of God and believers of the truth in both the Catholic and in all the Protestant and Baptist denominations, and outside of all denominations; and it affords me sincere pleasure to testify that I have for years found the editor of the *Western Recorder* surprisingly and delightfully sound in continually maintaining the sovereignty and the efficacy of Divine grace in the salvation of sinners; and I note, with the most emphatic approval, his closing remark in the above-given editorial, that "the Baptist (that is, the Bible) doctrine is that men are saved *to* works and not *by* works."

I wish to say, in conclusion, that if all Primitive Baptists treated each other as kindly and fairly and intelligently as "Senex" treated us in his article in the *Western Recorder* that I quoted in the January MESSENGER, controversies and divisions would cease among us. Oh that the Lord would give us, who believe in salvation by grace, more of His grace, and cause us to quit biting, devouring, and consuming one another! S. H.

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#### NO CONTROVERSY.

I will have no controversy with my brethren, but I will continue, by the grace of God, to endeavor to "speak the truth in love."

When I spent ten weeks on a preaching tour in Texas eleven years ago, while there was some difference among the brethren there on the subject of predestination, there was no bitter controversy and non-fellowship for one another on that mysterious and incomprehensible point of doctrine (at least I did not meet with such on my tour, and I did not know that there was such). I met with Eld. J. G. Webb, who has for many years been editor of the *Baptist Trumpet*, but did not have the pleasure of hearing him preach, yet our relations were very pleasant. I met, also, with Eld. J. C. Sikes, who has now for four years been editing *The Advocate of Truth*, and had the privilege of hearing him preach a very able and excel-

lent discourse, which was a great pleasure to me. I was kindly received everywhere in Texas, and tried, though in a very feeble and imperfect manner, to preach "the truth, the whole truth, and nothing but the truth" of the Holy Scriptures, as I understood them, on predestination and every other subject presented to my mind, and my discourses seemed to be acceptable to our brethren in all sections of that large State. My position in doctrine was exactly the same that I had taken in the Church History and in THE GOSPEL MESSENGER, and that I had proclaimed with my tongue and pen, privately and publicly, from Maine to Texas. The doctrine that I believed and advocated was the doctrine of the London Baptist Confession of 1689, re-affirmed by the Fulton Baptist Convention of 1900 (the London Baptist Confession having been incorporated in the Church History, with all the proof-texts, by my father, Eld. C. B. Hassell, and an abridgement of it having been repeatedly published by myself as "The Principles of the Gospel Messenger," and the chief substance of it constituting "The Articles of Faith" of the *Baptist Trumpet*, and "The Abstract of Principles" of *The Advocate of Truth*). Since I was in Texas I am very sorry to say that there have been bitter controversies there among some of our brethren on the subject of the extent of predestination and what has been called "conditional time salvation," and there have been held opposing Councils at Bonham and Fort Worth, each making some statements that seem to me to be one-sided and extreme—one too much ignoring God's sovereign purpose in and control of all even sinful events, and the other too much ignoring the voluntariness of man in all his acts and God's holding man to strict accountability for all his sins. The Scriptures plainly teach the universal sovereignty and the infinite holiness of God and the wilful sinfulness and just accountability of man for his sins. When this whole truth is maintained, there is no confusion and division among the people of God; but when only half of the truth on this subject is maintained, there will always be such confusion and division. Jerome Zane-kins, of Italy, in the 16th century, the author of the phrase "absolute predestination," maintained both these parts of the truth; and so did Elder Gilbert Beebe, of New York, in the 19th century, the author of the phrase "the absolute predestination of all things." And Elder John Rowe, of Georgia, one of the ablest Southern writers on predestination, said that there would be no controversy among Primitive Baptists on the subject if all would agree with me that God predestinated or purposed, not to cause, but to permit or allow or suffer or not prevent sin. John Gill, of London, one of the most able and learned Baptists that ever lived, repeatedly affirmed that God hates, forbids, threatens, resents, and punishes sin, and yet that He decreed to permit it—willingly decreed to permit it, intending to glorify His grace in the salvation of His people from it, and to glorify His justice in the condemnation of other sinners for it. And he maintains that men are voluntarily or free in all their sinful actions—free, that is, from any influence or instigation or compulsion from God to commit sin is concerned, just as James declares that "God can not be tempted with evil, neither tempteth He any man" (James i. 13-18), and as the Apostle John says "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John ii. 16). A fatalistic pantheism is the chief philosophy of heathenism; and the inspired writers, and all who closely follow them are far from plunging their readers or hearers into such a black and bottomless pit.



In my leading editorial in THE GOSPEL MESSENGER of December, 1904, entitled "Pray for the Peace of Jerusalem," as well as in the "Scriptural Principles Proposed as a Basis of Peace to the Primitive Baptists of Southern Georgia," in the MESSENGER of July, 1904, and in my Church History, and in my writings for twenty years, I have as closely and strongly declared my belief in the infallible certainty of all events, according to God's predestination and foreknowledge, as any language that I can employ, and it is utterly useless to repeat such a declaration. One who would not understand or accept what I have already said on the subject would not understand or accept anything I could possibly say upon it. Nothing can be more plain than the *unfairness* of the brother who, after reading what I have heretofore written in regard to such certainty, questions my belief of it; and who, after reading what I myself entitled the "Scriptural Principles Proposed as a Basis of Peace to the Primitive Baptists of Southern Georgia," in THE GOSPEL MESSENGER of July, 1904, persists in saying that they are merely scriptural quotations without my views upon them, when the truth is that they are no more so than the London or any other Baptist Confession of Faith, or than the editorials or sermons of any brother—they are what I believe to be the truths of the Scriptures, stated only occasionally in the very language of the Scriptures, and occasionally in the language of the London and other Baptist Confessions, but generally or considerably in my own language. If the brother can find one-tenth of the language of that article in his Bible, he has a different Bible from any that I have ever seen. While all events are infallibly certain to God, it is equally certain that He hates sin infinitely and eternally, as He teaches us everywhere in His Word and by His Holy Spirit in our hearts; and, if it is not purged away from us by the blood of Christ applied by His Spirit to our hearts, He will at last justly consign us to "the everlasting fire prepared for the Devil and his angels." All professing Christians recognize that infinite distinction between holiness and sin in the providence of God, and in our own experience; and all should equally recognize this infinite distinction in the predestination of God, and then there would be no controversy among us on this subject. And I am truly glad to say that Brother Sikes does recognize this distinction when, in the February number of his paper, he says that "God causes all righteousness, and He permits, suffers, or allows all wickedness, according to His unchangeable decree." This is exactly what I believe, and what I suppose all Primitive Baptists believe. And I am also very glad to know that Eld. Sikes has never made his views or expressions on predestination a test of fellowship. As Eld. J. R. Respass said in THE GOSPEL MESSENGER twenty years ago, there always have been brethren among us who believed in the predestination of all things, but did not believe that God was the Author of sin; and, until that time other brethren had exercised towards them the noble virtue of Christian forbearance, and all our churches had been in peace on this subject. But, when this question began to be agitated about twenty years ago, some went to the unscriptural extreme of too much ignoring the voluntariness of man in sinning and God's holding man to a strict accountability for his sins, ignoring the infinite distinction between God's attitude to holiness and His attitude to sin in predestination, and, as one extreme begets its opposite, this course led others to the unscriptural extreme of too much ignoring God's sovereign purpose in and control of all, even sinful events. This



latter class had charge of the only Primitive Baptist paper then published in Texas, and not only continually published its extreme and one-sided views, but excluded from its columns nearly all articles from the other side, which led to the establishment of a paper in Texas by the unlimited predstinations, and then to an unhappy division between the contending sides. The great majority of Primitive Baptists are at peace on the question of predestination. O that it would please the Lord to cause our dear brethren in Texas who are divided on this subject, to love one another more, to understand one another better, and cause each side to search the Scriptures and to believe their pure and entire teaching in regard to predestination and all other subjects, and thus to be re-united and to dwell together in lasting love and peace, as they did in former years, and as the most of our brethren are doing now! The personal Word of God, the Lord Jesus Christ, is the substance of the Written Word, the Holy Scriptures; and He, in *all the truth of the Written Word*, is indeed the only foundation of the church of God. And while natural learning is highly desirable for the understanding of the letter of the Written Word, no power but the Spirit of God can give any creature a spiritual, living, saving understanding of that Word. May the God of Israel give us an abundant outpouring of His Spirit of life and light and love, and build us up in the perfect and glorious oneness of the body of Christ, when all misunderstandings and confusions and divisions and controversies and carnalities will cease and when the prayer of our dying Redeemer will be realized, that all who believe in Him should be one, even as He and the Father are One (Eph. iv. 1-16; John xvii. 20, 21).

I do not claim to have more of predestination than any other Primitive Baptist (for the knowledge that all of us have of this deep mystery is infinitesimally small); but I have published more, in the Church History, and in THE GOSPEL MESSENGER, of the exact meaning of the very words of the Holy Ghost in all the Scriptures teaching the predestination of God and of His sufferance of sin than any other Primitive Baptist. And I have always set forth the *entire* teaching of the Scriptures on these subjects, and this course, and no other, tends to conciliate and unite, instead of embittering and dividing the people of God. The subject of predestination occupies but a very small part of the Scriptures; and to be almost always writing or talking about it, and to be stating only a part and ignoring the other part of the scriptural teaching on the subject of God's relation to sin, seems to me to be a deplorable monomania, disastrous in its results to the feelings and the fellowship of all Primitive Baptists who come under its influence. An able, aged, and highly esteemed Primitive Baptist Elder who lived in Texas and died there a few years ago used to be continually writing, in a very one-sided and extreme manner, on the subject of predestination, to *The Signs of the Times* until Elder Benton Jenkins, the very able local editor of *The Signs*, told me that he wrote him to quit writing on the subject, for the readers were tired of it. In the trouble in regard to Elder John Rowe of Georgia in 1887, I had a long private correspondence with Eld. Wm. L. Beebe, the able, excellent, and courteous chief editor of *The Signs*, in regard to the matter, and he wrote me that the principle thing was whether we agreed upon the *certainly* of future events, which he admitted that we did agree upon; and when I afterwards, in 1892, attended the North Eastern Association, he and all the other ministers and brethren

ren cordially welcomed me to their churches and their homes. When the Northern universal predestination ministers visit us in North Carolina, they rarely speak of predestination either privately or publicly, and their preaching is richly experimental, comforting, and acceptable. They do not ride hobbies, and distress and divide our brethren. "Though I speak with the tongues of men and of angels, and have not charity (or love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. Charity suffereth long, and is kind; charity envieth not, vaunteth not itself, is not puffed up, beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth. But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part; but when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity." I Cor. xiii.

I never said that I or my father believed or disbelieved the doctrine of "the predestination of all things." Like the King James translators of the Bible and the authors of the London Baptist Confession of Faith, and the most of Primitive Baptists, we have preferred not to apply the word "predestination" to sin, but to restrict it to salvation from sin; though we have not doubted and have repeatedly declared our belief that God had a perfect foreknowledge of all things before the creation, and a sovereign, wise, and holy purpose in and control of all even sinful actions, and that He is the infinite and unchangeable enemy of sin in every being and in every form, and will punish every creature not cleansed from it with everlasting banishment from His holy and blissful presence. What I said with truth that my father did say was, that it was "ignorance in any one to say that all or even the most of Primitive Baptists believed in the predestination of all things"; for, though they have borne with some of their brethren who have used this expression since it was invented in 1832, it has been because they were satisfied that those brethren did not mean by the expression to make God the author or instigator or approver of sin, but only the Sovereign Controller of the universe. My father was a *Christian gentleman*. He travelled and preached from Canada to Arkansas, and was everywhere heartily welcomed by all Old School or Primitive Baptists. He did not, as he said in the *Signs of the Times*, pin his faith to any man's coat sleeve, but he took the Scriptures as his guide in all matters of faith and practice, and he believed and inculcated, in a kind and gentle spirit, by tongue and pen, all their teachings, and thus, instead of confusing and dividing, he edified and united the churches of the saints. While he lived (he died in 1880) there was, through the Divine blessing, no division among Old School or Primitive Baptists on the subject of predestination.

I desire to be truly thankful to the Lord for the recent evidences that He is bringing together our dear brethren in Southern Georgia on the *scriptural* principles which I proposed as a basis of *peace* in THE GOSPEL MESSENGER of July, 1904.

I am not on trial, among Primitive Baptists, as to the soundness of my faith; I have clearly and fully declared my faith for 20 years

in the Church History and THE GOSPEL MESSENGER. I do not question my brother editors as to the soundness of their faith; and I do not expect to answer any of their questions as to the soundness of mine, especially on subjects on which I have clearly expressed my faith scores of times. Enough is enough; and religion is not philosophy.

S. H.

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### "THE TWO WITNESSES."

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The above is the title of a book of 407 pages, in large type, just prepared and published by Elder George W. Stewart, of Cramer, Hale Co., Alabama. The sub-title is: "The Way of Salvation as Taught in the Scriptures and as Confessed and Declared by High Scholarship of the Age; to Which are Added Several Chapters on Miscellaneous and Useful Information. The Whole Forming a Hand-book of Information on the Great Questions of the Day, Bearing Either Directly or Indirectly upon the 'Life that Now Is' and upon 'That Which Is To Come.'" The titles of the 22 chapters are: "The Promise; An Allegory; Declaration; The Example; Who are the Primitive Baptists? History of the Baptists; Mode and Subjects of Baptism; Babylon; Progress; Crime Increasing; The Celestial Railroad; Sunday Schools; Secret Societies; Roman Catholicism; Denominations; Origin of Religious Institutions; Quotations; Proverbs; Questions Answered; Miscellaneous Information; The Bible; Dictionary of Important Words."

This is the largest and most valuable book issued by a Primitive Baptist since the publication of the Church History by my father and myself in 1886. Much of it is highly important matter taken from the Church History and THE GOSPEL MESSENGER, and the writings of other Primitive Baptists and of some of the ablest scholars in Protestant and Baptist denominations. Elder Stewart, in this most important book, states plainly and unanswerably the difference between the law and the gospel, the system of pretended salvation by the works of man and of real salvation by the grace of God, and the scriptural and the unscriptural methods of propagating the gospel in the world. He demonstrates, even from the testimony of their opponents, that the Primitive Baptists occupy original scriptural ground in both doctrine and practice, and are therefore the only true church of Christ on earth; and that the modern humanly invented means of pretended evangelization by the money, learning, plans, and institutions of men have resulted only in the alarming increase of hypocrisy and crime. He gives a mass of historical and statistical facts of great interest and value in regard to the denominations and societies of the world, and the manuscripts and translations of the Scriptures, and the weights and measures, money, months, books, chapters, verses, words and letters of the Bible, and an alphabetical dictionary of many of the most important religious words, and, in conclusion, an alphabetical index of all the subjects treated in his book. Every Primitive Baptist family, and especially every one of our ministers, ought to have a copy of this permanently valuable work. The book may be had by mail, postpaid, for \$1.25, from Elder G. W. Stewart, Cramer, Hale Co., Ala. The money should be sent to him in a registered letter or in a postal money order. If a money order is sent, let it be on the post-office at Greensboro, Ala.; but address all letters to Eld. Stewart at Cramer, Hale Co., Ala. If preferred the 25 cents may be sent in stamps. If the purchaser is not satisfied with the book, his money will be returned to him.

S. H.



[FROM THE GOSPEL MESSENGER OF DEC., 1898.]

## NO ADVISORY COUNCIL.

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1. The assembling of the Apostles and Elders with the church at Jerusalem, as presented to us in the 15th chapter of the Acts of the Apostles, was no distinct and separate organization from the church.

2. It was not formed as a regular standing Advisory Council, to advise churches in matters of difficulty in advance of any trouble known to exist among them; but all its proceedings were done in the church and by the authority of the church at Jerusalem, together with the united and concurrent voice and advice of the Apostles and Elders who were there assembled with the church.

3. This assembling of the church at that time was for a specific purpose, suggested by the church at Antioch, which had been sorely troubled by the teaching of some brethren who had come among them from Judea, or from the church at Jerusalem.

4. These brethren from the church at Jerusalem had come to the church at Antioch and caused much dissension and disputation on the subject of "Conditional Salvation," and the Antioch brethren determined to take a regular course of gospel labor by sending Paul and Barnabas, and others with them, with a full statement of the case, up to the Apostles and Elders, and to the church at Jerusalem, where these conditional teachers doubtless had their membership.

5. Now, inasmuch as these conditional teachers were members of that mother church at Jerusalem, it was the only legal tribunal to investigate the matter and come to a final and valid decision, that should stand as a living example to all gospel churches as to how and by what authority all matters of dispute should be settled among churches, from then down to the present time and even down to the latest generation, as long as there are gospel churches on earth.

6. Baptists of the Primitive faith and order need no new organization to be formed by uninspired men to enable them to gospelly investigate and settle difficul-



ties in their own household, or in their relation to other churches of the same faith and order. The only thing for Baptists of the Primitive faith and order to do is to follow along and stick closely to the divine standard which our God has already given in the Scriptures, and by which the man of God is thoroughly furnished unto all good works.

There is not a duty we owe to God or man, nor an evil that we should shun, but what is already binding upon us as servants of God, and members of His church as here established upon earth. This principle has been recognized and proclaimed abroad by Baptists of the Primitive faith and order for ages and centuries past, even from the days of the Apostles down to the present time, and we hope and believe it will be perpetuated and proclaimed as long as there is a church of God on earth.

8. The churches at Antioch and Jerusalem, fully recognizing this scriptural truth, that God had set in the church all the gifts, helps, and governments that ever should be needed for settling disputes or difficulties among churches or among their own membership in individual churches, certainly took the proper steps to bring this trouble of Antioch Church before the church at Jerusalem, while they could have the inspired counsel of the Apostles to assist them in coming to a correct conclusion.

9. This they did as a church, assembled in conference, and the conclusion to which they came was the conclusion and decision of the "whole church," by and with the concurrent voice of the Apostles and Elders—and letters were sent by the church at Jerusalem to the church at Antioch, which, when the church at Antioch received, they rejoiced for the consolation it gave them, and thus the trouble between the two churches was at an end, without the intervention of any new organization as an "Advisory Council," to be set up as a Court of Appeals, distinct from the church.

10. The church of Christ as established on the doctrine and order of the gospel has all the gifts of the Spirit given her for self-edification, or for reproof, rebuke, or instruction in righteousness, that will ever be needed by the church in her present militant state.

11. The Apostle Paul informs us of some of the gifts by the Spirit which God hath set in the church, whether as prophets, apostles, pastors, teachers, evangelists, the gift of tongues, or the interpretation of tongues, governments or helps to settle difficulties—all these, when our Lord ascended on high, He gave as gifts to His church. And these gifts were not a mere temporary endowment for the apostolic day, but as a perpetual inheritance to continue till all the church of God, whether from among the Jews or Gentiles, should come in the unity of the faith; and it seems that our blessed Lord has made this permanent arrangement to supply His church with gifts for self-edification in order to cut off all occasion or necessity for organizing any other council or form of proceeding in settling church troubles than that which He has already given to His church.

12. This truth is clearly set forth by the Apostle in the fourth chapter of Ephesians, when he says to the church, "That we henceforth" (that is, for all time to come) "be no more children tossed to and fro by every wind of doctrine, by the sleight and cunning craftiness of men, whereby they lie in wait to deceive."

13. We ask the reader's special attention to the reading of the entire 15th chapter of Acts, and if the view we have presented in this article is not in harmony with the facts recorded in that chapter and other Scriptures, we shall regard it as an act of brotherly kindness for any of our beloved brethren to set us right and instruct us in the way of the Lord more perfectly. For, we do honestly think that no Advisory Council or Court of Appeals, other than the church, was ever formed or authorized by Christ or His Apostles to be formed, for advising churches in matters of difficulty, or for "using its best efforts for preserving the union of the churches."

The church, as established upon the doctrine and order of the gospel, is called "the house of God, the pillar and ground of the truth." It needs no supplements, auxiliary societies, or institutions of men, to strengthen either the foundation or the house. It is "God's building." His work is perfect. We want nothing more, nor anything less.

W. M. M.

## THOUGHTS ABOUT ALL THINGS.

Let the reader not infer from the above heading that the writer proposes to inscribe a train of thought or present some sort of theory relative to everything in existence, in detail; for there are things innumerable about which he knows nothing whatever; therefore I shall be compelled to use the phrase, "all things," in a very limited sense; and to whatever extent I may be enabled to use these two words, I hope to use them in harmony with the Holy Scriptures.

As to the origin or first Cause of "All Things," we have the following testimony, to-wit: "In the beginning was the Word, and the Word was with God; and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made." John i. 1, 2, 3. "And God saw everything that He had made, and, behold, it was very good." Gen. i. 31. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him. And He is before all things, and by Him all things consist. And He is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell. And having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." Col. i. 16-20. "Thou hast created all things, and for Thy pleasure they are and were created." Rev. iv. 11.

The above testimony establishes the following facts, viz.: (1) That the heaven and the earth and the fulness thereof were *created*. (2) That the almighty, all-wise, self-existent, and eternal God created all things by the word of His power. (3) That for His pleasure and glory they were created. (4) That Jesus Christ, the eternal Son, is the Word of power by which the marvellous work of creation was wrought, He being, not

only with God, but, in the holy Trinity, God absolute, the Sovereign of the universe. (5) That in the mass of God's creation there are things both visible and invisible. (6) That God, the Creator of all things, possesses power in Himself to control, and subdue, and reconcile all things unto Himself. 1 Cor. xv. 28; Phil. iii. 21.

But although it is affirmed that all things were created for God's pleasure, and were made by Christ, the eternal Word, and also for Him, yet the Apostle says, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's." All things are ours if we be the children of God, in the heirship of the Son of God. "I in you, and you in Me, and I in the Father." John xiv. 20.

But the phrase, "All things," is not to be applied in every case in its unlimited sense; but in some cases we see that the *all things* are enumerated, and in other places where they are not, we could not consistently apply the phrase to everything in the universe. "All things are yours, whether Paul, or Apollos," etc. All things are for your sakes, etc. 2 Cor. iv. 15: "If any man be in Christ, he is a new creation; old things are passed away; behold, all things are become new." 1 Cor. v. 17. "All things are of God" (verse 18). But we notice that there are some things which are not of God. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 Jno. ii. 16.

Again, we have authority to say that there are some things that ought not to be. "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be." James iii. 10.

The Apostle Paul testifies that he was made *all things* to all men, that he might by all means save some. 1 Cor. ix. 22. To apply this text in the unlimited sense would be to endow the Apostle with the power and resources of Omnipotence. Again, he says: I endure *all things* for the elect's sake, etc. 2 Tim. ii. 10. Titus was admonished by Paul in *all things* to show himself a pattern of good words. (Italics mine.)

Now, we have seen from the Scriptures that the work



of God in the creation of all things, and in the formation of things was good; but we turn the sacred pages and read of the subsequent presence of innumerable evil things in the world, and we find that mankind are inclined to evil, and to lust after evil things; and so we consult the inspired authorities to solve the question, Why is it thus with the world and with man? We find the earth under a curse for man's sake; because a man disobeyed His Maker's commandments and fell from his state of innocency, and hence the world is full of evil as the consequence of sin.

But the great Creator is infinite in wisdom, power, and grace, and worketh all things after the counsel of His own will, and has predestinated His people unto the adoption of children, according thereto. He is able to subdue all things unto Himself, and wise enough to dispose of all things and all events to His glory and honor and praise, and to save His chosen people from their sins and from the wrath to come. Therefore let us trust Him to manage all things, and be it our aim and effort to hear and obey, honor and praise Him with all the ability afforded us. May grace, mercy, and peace abound to all the dear children of God, and to His name be all the praise. Amen. J. E. W. H.

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### PRECIOUS WORDS.

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"Let not your heart be troubled." John xiv. 1.

Thus spake Jesus unto His disciples, a short time before His departure out of the world, assuring them that it was needful for them that He should go away; but that He would not leave them comfortless, but would come to them, which He did, and does come by His invisible yet heartfelt presence until this day. Nor did He forget His promise to pray the Father that He would send another Comforter, even the Spirit of truth and love, who should and does graciously abide with His people on earth. The earth does not afford the strength and comfort they need; but, as Jesus said, "In the world ye shall have tribulation, but in Me ye shall have peace." We should take courage, therefore, when

we find His sayings verified in our daily experience. We fail to find peace and satisfaction in the world, but we do find just what He said we should have—*tribulation*. This is a world of trouble, and a day of trouble for the children of God. This world is not their home; it is only a place of temporary abode; they "have a house not made with hands, eternal in the heavens." In this present world, and "in this tabernacle (of flesh) they groan, earnestly desiring to be clothed upon with their house which is from heaven."

"Let not your heart be troubled." Jesus knew that His beloved disciples were soon to pass through a season of darkness, of grief, and disappointment, and He was preparing them to meet it. While they seemed at the time not to comprehend His meaning; yet His words were not lost; the time soon came when they rejoiced in all things which He had spoken unto them; and they were rejoicing in hope, not that He would restore the earthly kingdom of Israel, but that He had secured to them an inheritance in heaven. The time soon came when they better understood the nature of His kingdom, and their relation to it; that He had been delivered unto death for their offenses, and raised from the dead for their justification. They were joyfully blessing and praising God for their lively ever-living hope of heaven and eternal glory to which He had begotten them by the resurrection of Jesus Christ from the dead.

And a like precious hope lives in our hearts to-day, and rests upon the same great fundamental principles which were revealed to the holy Apostles, to-wit, the death of Christ for our sins, and His resurrection for our eternal justification and gracious salvation from the guilt of sin, as well as from its awful consequences. May the blessed Lord renew to our hearts the sweet words, "Let not your heart be troubled." J. E. W. H.

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### THE CHURCH OF CHRIST.

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The church of Jesus Christ is one; He is the builder of it, and the head over all things to the church; He loved the church and gave Himself for it; it is therefore His property; and He will take care of it, save it, and pre-

serve it unto life eternal. The church is built of material chosen out of the world from among the race of Adam, chosen before the foundation of the world; the people of God are by nature the children of wrath, even as others; but they are saved by grace from their sins, and from the wrath to come; and the grace by which they are saved was given them in Christ Jesus before the world began. Their salvation, then, can not be by works of their own, it is purely by the grace of God. They are manifested in the world by the quickening, cleansing, and renewing of the Holy Ghost. This alone qualifies them for membership in the visible church here on earth; and by this they become living subjects of the kingdom which Christ established as their common temporary home in which they should live together and worship God unitedly. They need no other institution nor organization but this, and to desire any other is a sin, and to have any other is to dishonor Christ, and transcend His authority. A federal union of the church organizations is without divine authority and should therefore be let alone. No church has the right to shift responsibility upon the shoulders of any other body, but each several church is required to maintain order by the execution of the law of Christ as contained in the New Testament. The church is God's building, and the highest, noblest, and most glorious building that adorns the earth. Any band of brethren claiming to be the church of Christ who are not capable by the grace of God and the instruction of the Holy Scriptures to judge of the doctrine and order of the gospel had better disband than to resort to and depend upon a human institution to keep them in line.

There are, perhaps, too many of such human inventions now in existence; and, if I am correct in this, the sooner they are all abandoned the better it will be for the churches. Why should the people of God desire to be so much like other people, and copy after their carnal means and methods in order to build up and increase the numerical strength of the church? Every effort they may make without the authority of the Scriptures is sure to make the matter worse.

Eld. Jas. Gilbert, of Winchester, Ky., in *The Primitive*

*Baptist* of January 17, 1905, has ably and scripturally presented the good and the right way; and if the brethren and churches everywhere will only heed the instruction therein given, there will soon be a change for the better throughout the borders of Zion. Those who have not read Elder Gilbert's article should send for that number of the paper and read it. In the same issue of Elder Cayer's paper, both sides of the question are ably argued, and by men, too, whose motives are alike pure, in my judgment, and entitled to all due consideration; but I feel that Elder Gilbert is on the side of truth, and therefore heartily commend his views to the consideration and adoption of our dear people everywhere. I admire the spirit of meekness and love in which Elder Kirkland has written, and with him deeply deplore the confused and distracted and even divided condition of our people in divers portions of the country. I am glad to find in this sorrowful path, which I have been traveling for the last few years, such company as Elder Kirkland, who has a genuine interest in and care for the cause of our Saviour, and for the peace and prosperity of His dear people; yet I can not endorse the methods he proposes as a remedy for our present afflictions. Looking through the telescope of Federal union of the churches, I see each church organization throughout the country as a small precinct in a county, and each Association as a county in the State, and each State Association as a member of the supreme Federal Government, and lose sight of the original organic model as presented in Revelations, 2d and 3d chapters.

J. E. W. H.

NOTE.

Eld. Gilbert, in his excellent article entitled "Read, Pray, and Observe," to which Eld. Henderson refers, truthfully says that, though there were troubles and divisions in the apostolic churches, neither Christ nor His Apostles ever commanded or suggested to the churches to have a federal (or general) government of force to correct these evils, but they simply instituted or enjoined upon the churches Christ's government, which is a government of love; and that each church was told to correct her own wrongs, and no church was directed to declare non-fellowship for other churches; that they were told to "try the spirits whether they be of God or not, for many false spirits have gone out into the world"; and that they were directed to "mark them that cause divisions and offences contrary to the doctrine which they have learned" in their experience; that,



as a general thing, Primitive Baptists are too poor to keep up church expenses and help their preachers as they should, let alone keeping a State and National Government of the churches; and that, as our forefathers did, we should be less worldly-minded, and love one another more, and pray more, not only one day in the year but every day in the year, pray in secret, and pray in our families and one another's families and in our houses of worship, and read the Bible more, and obey the commandments more, and sing the songs of Zion more, and be more meek and humble and loving and gentle and forbearing towards each other, and avoid extremes, and let the light of God's grace in our hearts shine in our lives, and then, without any human inventions and innovations, we would, like our fathers, have a blessed, gospel, and lasting peace. S. H.

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### QUESTIONS AND ANSWERS.

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1. Q. What are your views of Gen. i. 27 and ii. 7, 21, 22? A. The first passage is the general account of the creation of the first human pair; and the second passages are a special and more detailed account of the creation or formation of man and woman. An image is only a resemblance of the original; and man's being made in the image of God means that he was made more like God or Christ mentally, morally, and physically (in anticipation of the incarnation of Christ) than any other earthly creature.

2. Q. Why did Joab, when he feared that Solomon would slay him, take hold of the horns of the altar (1 Kings ii. 28-31)? A. Because, in ancient times, the altar was regarded as a place of refuge and safety, and its horns or four projecting points at the corners were easiest to lay and keep hold of; but to a murderer (as was Joab), or a traitor, the altar was no protection.

3. Q. What kind of purification did Paul go through with in company with the four men who had a vow upon them at Jerusalem (Acts xxi. 21-26)? A. The vow seems to have been the vow of a Nazarite described in the sixth chapter of Numbers; and it was required of them that, during the continuance of the vow, they should abstain from drinking wine and from cutting their hair or beard, and that, at the expiration of the vow, they should bring several costly sacrifices and offerings to the priest, and then trim off their hair. The purification that Paul and the other four men underwent was ceremonial purification, according to the rites

of the Levitical dispensation, and, besides those just mentioned, it may have included the washing of their persons and clothing. "Unto the Jews," Paul says, "I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law" (1 Cor. ix. 20); but still he constantly affirmed that these legal forms were not essential to salvation—that Christ is all the Wisdom, Righteousness, Sanctification, and Redemption of His people.

4. Q. Should a minister, who has charges against him at his home church, continue to have the pastoral care of other churches? A. A pastor should be "blameless," and have a good report of them who are without (1 Tim. iii. 1-7), much more of those who are within the church. And a true minister, if any charges are brought against him will seek to have them investigated and to be cleared of them as soon as possible. If a man is not blameless in his character and life, no church should have him as a pastor.

S. H.

### REMARKABLE PROVIDENCES.

"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm cvii. 8, 43.

#### CAST OUT INTO THE STREET, YET NOT FORSAKEN.

In "The Wonders of Prayer" I find the following very interesting and touching incident:

"A piteous wail was heard on the street one day, and a poor Scotchman crossed over to see the trouble. A widow and three children sat on their few articles of household furniture. Put in the street, when they could no longer find five dollars for the rent of the kennel in which for six months they had existed rather than lived. He had just received five dollars for a piece of work, and was hurrying home with it to his sick wife, crippled mother and two children. He thought of the piece of meat—a long-untasted luxury—he meant to buy; and of the tea that his mother so much craved; and he hesitated.

Could he give these up? But the streaming eyes of the children, and the mute despair on the face of the mother, took down the scale. He ran several blocks and found an empty basement, and hired it for four dollars; enlisted the sympathy and help of a colored boy to carry the furniture; put up the stove, bought a bundle of wood, a pail of coal, and some provisions with the other dollar; held a little prayer-meeting on the spot, and left with the benedictions of the distressed ones filling his ears. The recital of his adventure to his family obliterated for the time all sense of their own desires, and they thanked God together that their loss had been the widow's gain. The next morning, while taking their frugal meal, a tea dealer, for whom this man had frequently put up shelves, came to say he was short-handed, and if the Scotchman was not very busy, he would give him a regular position in his establishment at a better salary than he could have hoped to earn. Meanwhile, hearing that the Scotchman's wife was sick, he had brought her a couple of pounds of prime tea, and it had occurred to him that venison steaks were a little out of the ordinary run of meat, and, as he had a quantity at home, he brought a couple. Thus the Lord answered the prayer of the poor, and repaid the generous donor who had been so kind to the widow and orphan." He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again" (Prov. xix. 17).

S. H.

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## EXTRACTS.

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### CHURCH RESOLUTION IN REGARD TO ELD. JOHN TRENT.

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We, the Primitive Baptist church of Christ at Buffalo, Carter County, Tenn., of the Washington Association, being in conference Saturday before the second Sunday in January, 1905, send greeting and Christian salutation to Primitive Baptists and all lovers of truth and order wherever these presents may come: This is to certify that the Primitive Baptist church of Christ at Spoon Creek, Patrick County, Virginia, has officially acknowledged her illegality touching Elder John Trent's case, and has given Brother Trent a letter in full fellowship with them as being joined to us, the church at Buffalo, of the Washington Association, and we, the Primitive Baptist church at Buffalo do hereby officially and most heartily forgive our sister church at Spoon Creek for all of her official errors,

and we do most sincerely hope that our brethren everywhere will manifest the same spirit towards them, for we all need forgiveness and forbearance every day we live. And we, the church at Buffalo, do heartily take pleasure in recommending Elder John Trent to our brethren everywhere as being an able defender of the truth and also as being in good fellowship with us here. And we do hereby officially authorize the publication of these our proceedings. This done and signed by order of the church while in conference, this January 7, 1905.

W. C. GARLAND, *Asst. Moderator.*

C. P. BLEVINS, *Church Clerk.*

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Rock Mills, Ala., Jan. 4, 1905.

*Eld. S. Hassell—*

DEAR BROTHER IN THE LORD:—The good Lord has blessed me through another year, and it is my privilege and pleasure to renew my subscription for THE GOSPEL MESSENGER for another year, and I enclose \$1 for it. And I will say I am pleased with your manner of conducting it, also with your's and Eld. Henderson's writing; it is edifying, comforting, and instructive to me. May the Lord sustain you with wisdom and grace to continue to strive for the peace of Zion through its columns, and in preaching the Word, is the prayer of your unworthy brother.

I remain your brother, as ever, in hope,

J. J. HEARN.

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Pine Level, Ala., Dec. 6, 1904.

DEAR BROTHER HASSELL:—I send money order for one dollar to renew my subscription for THE GOSPEL MESSENGER for another year. May God help you keep it clean and white, as you have done in the past.

Your sister in the Spirit, I hope,

MRS. M. J. HADEN.

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Clarksville, Ark., Dec. 30, 1904.

*Elder S. Hassell—*

MY DEAR BROTHER:—I very much appreciate the manner in which you conduct THE MESSENGER; for, instead of causing contention and strife, it has a great tendency to allay the same, by admonishing the dear children of God to follow after the things that make for peace, and to let brotherly love continue. By so doing there would be much less confusion and strife among the dear saints of God.

May the Lord bless you all with a continuation of wisdom from above to stand firm in the doctrine and upon the principles on which the dear old MESSENGER has long been edited, is the desire of your unworthy brother,

J. J. BROWN.

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Yatesville, Ga., Dec. 17, 1904.

DEAR BROTHER:—We have often thought of you since your visit to our section and hope it will be in the providence of the Lord for you to come again.

Yours in hope,

W. W. CHILDS.



Silburn, Gwinnett Co., Ga., R. F. D. No. 1, Jan. 5, 1905.

*Eld. S. Hassell—*

DEAR BROTHER:—Enclosed find money order for MESSENGER, also minutes of our last Association. I am so well pleased with the last MESSENGER because there are no troubles and controversies in it. My observation is, in writing on troubles it tends to widen instead of heal; as a rule the least said is the easiest mended, and the true meaning of "Gospel Messenger" is "Messenger of Peace."

How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things! It seems that the Primitive Baptists, of all people, ought to be the most loving, forbearing, and forgiving of any people. They stand alone as a denomination in this world. I am so glad of Senex's history of them and your comment. Would the *Recorder* publish your remarks?

Yours in love and fellowship,

J. T. JORDAN.

R. F. D. 2, Danville, Ind., Dec. 28, 1904.

*Eld. Sylvester Hassell—*

VERY DEAR BROTHER IN CHRIST:—Through the shifting scenes of time a kind Providence has preserved our lives through another year, so that I have the opportunity of renewing my subscription to your very valuable paper. Many of my dear friends in Christ have been called from my companionship on earth to join the hosts above. We very greatly miss them here in our solemn assemblies, but the dear Lord has brought in many more to fill up the ranks, that there may still be some one to show forth His praise. Our Association (the Danville) had more accessions reported this year than we have had in many years before. And although we have experienced some restlessness, yet peace and fellowship still reign through the forbearance of the Lord's saints. And I trust and pray that it may continue. The Lord's choicest blessings, in providence and grace, be upon you, that it may be a prosperous year to you in all good things, that you may be able to still labor for peace and keep free from contentions which gender strife and confusion.

Your brother in Christ,

E. W. THOMAS.

Bay Spring, Miss., Dec. 20, 1904.

ELDER SYLVESTER HASSELL:—In and through the tender mercies of an allwise and covenant-keeping God I have been spared through another year, and am once more blessed with the privilege of writing for renewal of your wonderful paper. THE GOSPEL MESSENGER, which has come regularly, so fully laden with the truths of the gospel, which is so comforting and edifying to the dear children of God.

Your brother in a precious hope,

G. M. WALDRUP.

Dublin, Ga., Dec. 22, 1904.

*Eld. S. Hassell—*

DEARLY BELOVED IN THE LORD:—I have just received the December MESSENGER, and as is the case always, read its pages with interest. I have been receiving THE GOSPEL MESSENGER fifteen years (which is over half of my age), and still I appreciate it more and more. I consider it one among the ablest, soundest, best gotten up papers we have. My prayer to God is, that you might be spared many

years yet, and be blessed with divine grace in upholding and setting forth the same truth as you have in the past. Also I trust, that all who are behind with their little dues to you will take pleasure in remitting you at once the small amounts that they owe you, and not continue to put the matter off from time to time. I am quite sure that if all of the subscribers would really think, for a moment, of the capital, time, labor, and care that it takes to get out as good a paper as the MESSENGER, and think of the many hours of comfort they have received in reading its pages from time to time, they would at once pay up and renew for another year. And besides this, we, as a people, should encourage more reading. We should first read our Bible prayerfully and continually, and I have always thought it right to read it in our family; and not only that, but to encourage the reading of good, sound, conservative religious periodicals and books to the exclusion of other literature that is not decent for men to read, much less children. This we know is a day of books and periodicals, and a time when not only men and women read, but every ten-year-old school boy and girl are ready to read almost anything that falls into their hands, and it behooves every parent to see that no trashy literature is at their command, and to place at their hands good books and periodicals that will help form their morals, manners, and habits, and that will be well for them in days to come. I do not mean by this that we can teach them Christ, for I know we can not; but because we can not teach one the spirit of truth is no reason we should not teach them the letter.

Trusting that the Lord will continue to bless us all with His rich graces, I am,

Yours in an humble hope,

J. T. MCARTHUR.

Jasper, Tenn., Jan. 5, 1904.

*Eld. S. Hassell—*

DEAR BROTHER:—We don't think we can do without THE GOSPEL MESSENGER; we enjoy reading it so much. 'Tis always full of rich food for the hungry soul. May you long live to still publish such good truths as THE GOSPEL MESSENGER contains.

Yours in hope,

(MRS.) SALLIE WALKER.

Stamford, Texas, Dec. 29, 1904.

*Editor Sylvester Hassell—*

KIND FRIEND:—I am a strong advocate of the principles of THE GOSPEL MESSENGER, and do enjoy very much the reading of it. I hope you may long live to publish the good news that you have done so satisfactorily in the past.

Very respectfully,

C. R. BRAMEN.

## SELECTIONS.

### THE COLLAPSE OF EVOLUTION AND THE SO-CALLED "HIGHER CRITICISM."

The reaction against the doctrine of evolution, especially in Europe, is wonderful. In France the men of science were never swept off their feet by the wave, as was done in Germany and England, so the reaction makes the less difference in France. While in Germany there have not been lacking men, like Virchow, who op-

posed evolution, yet it virtually swept the field and "claimed everything." Now the reaction has gone so far that Prof. Hækel—now old and out of date—bewails that he is left almost alone. He says: "Most modern investigators of science have come to the conclusion that the doctrine of evolution and particularly Darwinism is an error and cannot be maintained." Then he proceeds to name a long list of prominent men of science who were evolutionists but who have abandoned evolution.

We recently noticed in these columns Prof. Dennert's book, "At the Deathbed of Darwinism," and another recent German work on the same line is Prof. Hartman's "Passing of Darwinism." Even in this country the evolutionists are taking water. Prof. Shaler of Harvard recently said: "It begins to be evident to naturalists, that the Darwinian hypothesis is still essentially unverified. Notwithstanding the evidence derived from the study of animals and plants under domestication, it is not yet proved that a single species of the two or three millions now inhabiting the earth had been established solely, or mainly, by the operation of natural selection." Prof. Beale of London says: "There is no evidence that man has descended from, or is, or was, in any way specially related to any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence." Prof. Townsend of Boston did not speak too strongly when he took as the subject of his recent brilliant address, "The Collapse of Evolution."

Since the "higher criticism" is avowedly built on evolution, the collapse of the latter must mean also the collapse of the former. Hence we advise the youngsters who are inclined to look with favor on the "higher criticism" to go slow, or they will find themselves behind the times.

While we have never had the shadow of doubt as to the outcome of the controversy about evolution, we have lamented that so many individuals should be led astray by it, and hence we have resisted it to the utmost of our strength. It is being more and more generally recognized, even by those who have advocated evolution, that the most "assured result" of evolution is that it is not true. Josh Billings said: "It is better not to know so much than to know so much that ain't so." And with the "higher criticism" also, its most "assured result" is that it "ain't so."—*Western Recorder*.

#### THE LATEST RELIGIOUS STATISTICS.

According to the *New York World Almanac*, the following are the figures of the different religious connections mentioned, their number and their net increase for the year:

	Present Number.	Increase for year.
Baptists, North .....	1,023,438	11,162
Baptists, South .....	1,777,466	75,142
Baptists, Negro .....	1,625,330	10,009
Methodists, North .....	2,822,765	20,967
Methodists, South .....	1,533,766	14,912
Presbyterians, North .....	1,044,161	19,975
Presbyterians, South .....	235,142	4,487
Episcopalians .....	778,261	209
Disciples .....	1,235,798	28,421
Congregationalists .....	659,704	380
Unitarians .....	71,000	None.

These are interesting figures and will bear study. While we regret that the Northern Baptists did not increase more, we are gratified at the showing of Southern Baptists—the best of them all. May not the loose views which prevail so largely in the North and the strict views which prevail generally in the South, explain this difference? It pays to stand squarely for “the faith once for all delivered to the saints.”

The Methodist figures show much smaller gain than we would have supposed, while the Episcopalians and the Congregationalists by a small margin held their own. The same figures are given this year as last for the number of Unitarians in this country, showing they have made no progress at all. Yet the large way they talk would indicate that they are sweeping everything before them. To claim everything and to possess nothing often go together in this world.—*Western Recorder.*

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## OBITUARIES.

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“Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” Rev xiv. 13.

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### DEACON JAMES E. HIGHTOWER.

James E. Hightower, was born in Muscogee Co., Ga., May 7, 1836, and died at home in China Grove, Pike Co., Ala., May 8, 1904, having reached the age of 68 years and one day.

Mr. Hightower came to Pike County, Ala., when only eight years of age, and lived in Pike until after the Civil War, when he moved to Bullock County, where he lived until eleven years ago, when he moved to China Grove and remained till the time of his death. He was twice married and was the father of 12 children. He connected himself with the Primitive Baptists at Union church, Bullock County, in 1886, where he remained in full fellowship and love of that church, filling the place of deacon, until two years ago, when some dissatisfaction having arisen he came out of that church and was one of the charter members of a church organized at China Grove. But the Allwise saw fit in His wisdom to remove him from his new church to the great church on high where there will be no more parting; and while the members of Concord feel his loss, they feel their loss is heaven's gain, for no doubts or fears shaded his path as he passed out of life.

He had been in declining health for three years before his death, which was not unexpected, and on Friday morning before he died he received a fatal stroke of paralysis from which he never gained consciousness.

A FRIEND.

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### DEACON J. P. MURRAH.

Deacon J. P. Murrah departed this life November 1, 1904. Brother Murrah was fifty-six years old, and had been a member of the Primitive Baptist church at Mt. Moriah, Muscogee Co., Ga., for seventeen years, having united with the church September 10, 1887, and had always led a quiet and exemplary life, always filling his place at his church meetings unless hindered providentially. Brother Murrah was married to Miss Nancy W. Rodgers, December 7, 1873, and seven children blessed this union. Sister Murrah and



five children survive him. He was ordained to the office of deacon, June 18, 1894, and has ever been faithful and conscientious in all his dealings, as a deacon and a member of the church and toward his fellowman. He enjoyed the confidence and esteem of the entire brotherhood and all who knew him. Truly a good man in Israel has fallen. Brother Murrah will be sadly missed by the church and entire community. He leaves a loving companion and five children, two girls and three boys, and a large circle of loving friends to mourn his loss. But we mourn not as those who have no hope, for we feel that he is now sweetly sleeping in the arms of a risen and glorified Saviour. Therefore, we resolve that a copy of this sketch be recorded upon our Church Book and a copy be presented to his bereaved family, also a copy of same be sent to THE GOSPEL MESSENGER for publication.

Done by order of Mt. Moriah church, in conference, January 7, 1905.

S. M. RODGERS,  
J. T. WHATLEY,  
J. W. BRITTAIN,

*Pilgrim Banner* please copy.

*Committee.*

#### MRS. SARAH E. HIGGINS.

Born December 4, 1826, in Butts Co., Ga.; died January 11, 1905, in Chambers Co., Ala. This dear sister was married to our deceased brother, John H. Higgins, January 11, 1843, and moved with her husband to Chambers Co., Ala., in 1845, joined the church at Mount Hickory about the year 1857 and was baptized by Elder J. W. H. Clyett, where she remained an agreeable member for more than twenty-five years. The membership of Brother and Sister Higgins was then transferred to Mount Pisgah church, where each remained loveable and lovely members, until their departure (as we trust) to join the saints above. Our sister was the mother of five children, two only of whom survive her, Sister A. L. Pearson and Bro. John T. Higgins. With these two she spent the last four years of her widowed and invalid life. This sister, with her husband, had been blessed with a competency of the good things of this life, and of them it may be said that from their door none was sent empty away, as many of the saints now living, together with many that are gone before, can testify to the generous and hearty cheer they always met at this lovely home. To the preacher of their faith and to the poor, and especially the poor or afflicted of the church, their liberality was highly commendable. May the good Lord help us to follow their good example.

G. F. WHATLEY.

#### MISS EUNICE BAZEMORE.

Miss Eunice Bazemore, daughter of Elder T. J. Bazemore and Mrs. A. O. Bazemore, was born on Wednesday, December 2, 1885, and fell asleep in Jesus on Monday, January 16, 1905, being 19 years and 1 month and 14 days old.

She had always seemed to be in good health until about six months before her death, when she began to fail in health and gradually declined unto the end. She expressed herself as being willing to die, and said that this life was nothing, and that all she wanted to live for was for the sake of her loved ones. This shows that God had crucified her to this world, and prepared her to leave

it. She had grieved much because of the death of her dear, sweet mate-sister, our dear Mamie, who died less than a year ago, and said she wanted to go to her. They were chums, and loved each other dearly, working together in Atlanta, going and coming together, and were very happy together. They were both very neat, smart and pretty girls, and lovely in their characters, being very modest, meek, gentle and kind, but cheerful and pleasant. Mamie had been a member of the church with us nearly seven years when she died. Eunice had never joined the church, but had made it manifest in her gentle, sweet life that she was a Christian. I asked her if her hope was in the Lord, and if she felt that the Lord had been good to her, and in a simple and direct way she said, "Yes, sir." While standing by her bed a short while before she died I heard her say in a soft, faint voice, "Stamp thine own image deep on my heart." She was a great lover of music, and was quite a musician, being very skillful in playing on the piano, harp and guitar, and was a sweet singer. How often have our hearts been thrilled with joy and admiration by the sweet strains of music that she made on the instruments, accompanied by her sweet, melodious voice in singing! When she was very low she raised her dear little hands and sang two stanzas of that favorite song, "Nearer, my God, to Thee." This was very touching and inspiring.

It is hard for us to give up our dear Eunice, but we feel that she has only gone on before us to that fair land where there will be no more sickness, nor sorrow, nor death, nor parting; where all tears shall be wiped from our eyes. There we expect to meet her again, together with our dear Mamie and Johnnie and Will, Tom and their three little infant brothers; meet them around the throne of God with all the redeemed of our God, in the "sweet by and by," and sing with them the glad song of praise to our Triune God forever.

It seems that it will not be so hard for us to die, since our dear ones have died. They had to yield to the summons and give up their dear, young lives. Their stay on earth was short, and they had tasted but little of the bitterness of sin and the ills of this life, and they were so simple and innocent and lovely in their lives, that I look upon them as having been so much better than I am; but I am consoled with the precious truth declared by the Apostle in these words, "But where sin abounded, grace did much more abound."

Our dear Eunice leaves behind, broken-hearted, a father, a mother, five brothers, five sisters many relatives and friends to mourn her early departure. The young men and young ladies, her dear friends who loved and admired her, wept around her casket as though she had been their own dear sister. Loving hands spread many sweet flowers on her beautiful white casket.

Elders D. Hess and D. M. Mathews officiated very appropriately at the funeral, and the writer spoke a few words in memory of his dear Eunice. The music made by the dear friends on the occasion was very soft and sweet, solemn, touching and inspiring. Our dear Eunice, as she lay in her casket, was so white and beautiful, lovely as a sweet flower. Thus, our dear Eunice, who has always from her childhood been so intelligent and bright, kind and cheerful, at home, at school, at work, in the social circle, the sunshine for us all, has gone and left us in this dark, sad world.

May the dear Lord comfort our poor hearts.

T. J. BAZEMORE.

Kirkwood, Ga., January 22, 1905.

## MRS. SOPHRONIA MOON.

Mrs. Sophronia Moon, wife of Deacon John Moon, was born in Gwinnett Co., Ga., Aug. 26, 1829. Her maiden name was Adcock. She was raised near Powder Springs, Cobb Co., Ga., and lived a good, moral, and quiet life while single, and she was married to John Moon in 1856, and to them were born six children, three sons and three daughters, all of whom are living. Sister Moon as a wife and a neighbor could not be excelled, doing her whole duty. All her neighbors loved her. She was never in too much hurry to be obliging and kind to every one. We do not know just how long she had a hope before joining the church; but in 1885 she came to New Harmony church, and told of the wonderful dealings of the Lord with her, and her relation, like the precious ointment of the alabaster box, filled the whole house, and she was received and baptized by Elder I. N. Moon. After that until her death she lived a devoted Christian life. She gave all Primitive Baptists a hearty welcome to her home, and they loved to visit her, though for many years before her death she was afflicted with a severe cough. But, notwithstanding her afflictions, she always enjoyed conversation about Jesus, and loved to hear preaching, and bore all her sufferings with almost as much fortitude as Job. Just a few days before her departure the writer visited her, though he was almost deaf and could hardly hear her talk. She said that she wanted me to talk and pray with and for her one more time. And with only two or three of the children present, I read a chapter and talked some, then offered prayer. She said, "My time is near at hand when I must go home; but I yet enjoy your presence, and love to hear you talk of the mercies of our Heavenly Father"; and she was cheerful on to the last. On the third day of June, 1903, she fell asleep in Jesus—that long and blessed sleep, from which she will never wake to weep, but to bask in the sunlight of her blessed Saviour, whose cause she so much adorned in this life. And on the next day, June 4th, her remains were taken by many friends to New Harmony church, and, after services by the writer, her mortal body was laid away to await the morning of the resurrection. Now, dear children who loved her so much, you must shortly follow her into eternity. May you meet your dear mother in that better and brighter world, where parting is unknown. May God bless and save you all with an everlasting salvation, is my prayer.

Hiram, Ga.

W. T. WALDEN.

## MISS MARY A. DELLINGER.

Sister Mary Dellinger was born February 1, 1824, received a hope in Christ and was baptized in 1853 by Eld. Allen Pinson. She died of pneumonia August 27, 1903. She lived a devoted Christian life, manifesting great patience, tenderly ministering to the many wants of her afflicted brother. She loved the church and the truth as taught in the Scriptures, and was always ready to give a reason of her hope in meekness. She held out faithful to the end, and died in the triumph of a living faith. She was laid to rest at the burial ground at Macedonia. The writer tried to speak words of comfort to a large concourse of people, relatives and friends, using as a text Romans v. 21. We hope to meet her where parting is no more.

W. H. LEONARD.

## CHANGE OF ADDRESS.

Eld. W. B. Sikes has removed from Holder, Tex., to Brownwood, Brown Co., Tex.



*Chas. G. Gilliam June 15.*  
*Vol. 27. No. 4.*  
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No. 4.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.

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APRIL, 1905.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## RESURRECTION OF CHRIST.

“Now is Christ risen from the dead.” Matt. xxviii. 7.

Christ, the Lord, is risen to-day,  
Sons of men, and angels say;  
Raise your joys and triumphs high;  
Sing, ye heavens, and earth reply.

Love's redeeming work is done;  
Fought the fight, the battle won.  
Lo! the sun's eclipse is o'er;  
Lo! He sets in blood no more.

Vain the stone, the watch, the seal,  
Christ has burst the gates of hell;  
Death in vain forbids His rise;  
Christ hath opened paradise.

Lives again our glorious King!  
“Where, O death! is now thy sting?”  
Once He died ourselves to save;  
“Where's thy victory, boasting grave?”

Scar we now where Christ has led,  
Following our exalted Head;  
Made like Him, like Him we rise—  
Ours the cross, the grave, the skies.

CHARLES WESLEY (1739).

GRAHAM, TEX., Feb. 10, 1905.

*Elder S. Hassell—*

DEAR BROTHER:—I like the February MESSENGER. I think I can now see the hand of Providence in your getting THE GOSPEL MESSENGER. You have opposed, and no doubt will continue to oppose, the divisions over the subject of predestination. The influence of your paper in the South is already being felt. I fear there are a few, however, extremists, that would declare a non-fellowship for you if they could get much following. I hope you will continue on the conservative line.

Yours in hope,

J. H. FISHER.

---

IDEAL, PERRY Co., Feb. 23, 1905.

DEAR BROTHER HASSELL:—Find enclosed two dollars to pay on MESSENGER. I am sorry the Primitive Baptists are in such a state of confusion. There is only one remedy to get in peace, and that is to narrow down to the Bible, leave off Associations and all such new things as that St. Louis meeting, and quit taking members and ordaining deacons and preachers unless they come up to the pattern laid down in the Bible, and quit taking in our churches men and women having more than one living companion. One church excludes a member for doing wrong, then some of our preachers going round take them in other churches. Those things are practiced by some of our preachers of this country. God being my helper I will never live in a church that practices such things. My church hasn't represented in an Association in six years. People come to get me to marry them that have living companions. I tell them "No." Some churches of this country will not go right, because afraid the Association will not endorse them. When the Lord set up churches, He gave them power to carry out all His laws and rules, and none ought to interfere as long as a church follows the Bible. Churches are the highest tribunal the good Lord has set up on this earth, and the Lord has required them to keep His law and statutes, and they shall eat the good of the land, which is milk and honey. Provide things honest in the

sight of all men. If all our preachers were sound in preaching and order, we would not be in the shape we are in to-day. You know Israel got in awful trouble by her leaders. I am sorry our brethren and sisters are led wrong by our leaders. All churches ought to have full control of their pulpits, and not let any bad seed be sown. One time on a fine field of mine there were some oats sowed and some Johnson grass seed in the oat seed, and one sprig came up. I kept it cut down with my hoes; it kept spreading; at last I took my grubbing hoe and my little boy Tom and some matches; and I told Tom to build a fire by a stump. Now we had work, I digging two feet deep, and Tom burning the roots, but we cleaned it up before we quit. Now this learned me a lesson, that if our preachers sowed bad seed among us, it would cause hard digging to get out all the roots. There had to be digging in Achan's tent in Joshua's time to get the curse out of the camps of Israel. The Lord told Joshua He would not be with them any more till the curse was got out. And I think some of our churches, in the same way, He will not be with till they have better order. When the Lord makes His redeemed people alive by His Spirit, He makes them able to do His will. If this is not so, He would not beat them with many stripes for not doing His will.

Now, Brother Hassell, when I was a boy, my father took me to Old Baptist meetings. Oh! how those people enjoyed their meetings, rejoicing with tears in their eyes for what the Lord had done for them, sending His Son to die for them. All went home saying, "The Lord was in our worship." There were no picnics then. Now look, and you see a table two or three hundred feet long. The rich put their eatables on it, and the poor say, "We have nothing fit to put on the table." This is the change from my boyhood. All our confusion lies at our own doors; the world is not hurting us; we are hurting ourselves. We are all subject to error; but what I say I say to all, to watch. We are liable to be cast away for disobedience, not lose our eternal home, but lose the comforting of God's Spirit by bowing to the flesh. Withdraw from every brother that walks disorderly.

I just wanted to give you in a few words what I be-



lieve. If I am wrong, may the Lord show me my error and help me to turn right. May the good Lord lead you by His Spirit, and keep you from publishing anything in THE MESSENGER that would sow discord or any bad seed. Pray for me to do His will.

Your brother, I hope,

S. V. FORD.

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## THE NEW CREATURE.

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Romans 8: 19, 23.

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

The Apostle, in presenting “the deep things of God,” keeps right along by the experience of the people of God, to whom the Lord has revealed those same deep things by His Spirit (1 Cor. ii. 19). Therefore, his doctrine is of deep interest and abiding comfort to them. It does not bewilder them nor cause them to fear, but drops like the rain upon them and distils like the dew, because he publishes the name of the Lord as the only name in which there is salvation, and declares the works of the Lord instead of the works of man (Deut. xxxii. 3).

The creature referred to in the text must be the same spoken of in 2 Cor. v. 17: “If any man be in Christ he is a new creature,” and in Eph. ii. 15: “For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” The word create is, I believe, used in the Bible only with reference to the work of God, and means to bring into existence that which did not exist before.

By the working of the mighty power of God a poor sinner is given divine life. No power but that of God can ever have any part in this wonderful work. The Spirit of Christ is in all who are His. “If Christ be in you the body is dead because of sin” (Rom. viii. 9, 10). I was, one Sunday morning, about upon the verge of despair because I felt so unworthy and unfit to preach the gospel that it seemed I would not dare to go into the pulpit. It would be a terrible sin for such a sinful being as I to attempt so holy a work as that. I felt as unable to do a spiritual act as a dead man would be to do a natural act. Just then these words came to me

with power—"If Christ be in you, the body is dead because of sin." I was astonished beyond measure. I said, "Lord, is it because Christ is in me that I feel this terrible deadness, this awful inability to do any good thing?" Then the answer seemed at hand: "But the Spirit is life because of righteousness. And if the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." O! what a glorious time of rejoicing was given me in that hour. How clearly I saw that no good thing dwelt in my flesh; but that, if the Spirit of the risen Jesus dwelt in me, the Lord would quicken or move me by that Spirit, and then my work would be acceptable, would be holy.

It is not the vessel of mercy, the man, that is created anew, nor is it the Spirit or divine life that is created; but it is the man in possession of the divine life or Spirit; the divine life in the man. This is the creative work of God. This is the new creature; not the man separately considered, nor the divine life separately considered; but the two in one; the man in Christ Jesus; the Spirit, which is life, in the man.

It is the man, then, the poor sinner, whose body is dead because of sin, and who feels the deadness, but in whom "the Spirit is life because of righteousness," whose earnest expectation is waiting for the manifestation of the sons of God. This sinfulness is a source of unspeakable trouble and sorrow, which none feel who have not that divine life; and therefore those who are anxiously seeking and longing for righteousness have to say with David, "I found trouble and sorrow."

This suffering does not appear to the troubled, self-abhorring soul to be an evidence that he is a child of God, but quite the contrary. But the Apostle gives it as a part of that witnessing of the Spirit with our spirit that we are the children of God, and joint-heirs with Christ: "If so be that we suffer with Him, that we may be also glorified together." Christ's sufferings were on account of sins—our sins; and our suffering on account of our sins is the fellowship of His sufferings. And here the Apostle meets us with a wonderful expla-

nation of our own wonderful, double experience of suffering, and yet, at times, of solemn joy: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Then follow the words I first quoted.

But how often the poor soul wonders how a child of God can possibly be so subject to such vanity as he feels in his "wretched, wandering mind, and vain, deceitful heart." He can not see how this can be an evidence of sonship. That sonship is not manifest yet. By the Spirit of Christ within him he is expecting and waiting for it. And while thus waiting he "groans, being burdened" with the vanity of his earthly nature.

Now the Apostle comes to this suffering, waiting soul, by inspiration of the Spirit, with the surprising truth that this peculiar suffering on the part of His children is according to God's purpose, who "hath chosen them in the furnace of affliction." His choice of them in Christ before the world began is made manifest in that furnace. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope."

There is a spirit in every living soul that is always opposed to the sin and evil of his earthly nature. and is always hungering for righteousness, and on this account there is always a warfare between the flesh, which is altogether vanity, and the Spirit, which is pure; "for these are contrary the one to the other, so that ye can not do the things that ye would." This was according to the purpose of God, who for wise and merciful and loving reasons hath subjected the creature to this vanity in hope. Not willingly. The new creature is not willingly subject to vanity.

Another proof that the creature spoken of in all this connection is the new creature in Christ, and not a natural creature, is, that he feels this vanity to be a "bondage of corruption." "Because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the child of God." This is the blessed hope of one who has to acknowledge, "when I would do good evil is present with me," and to cry out, "Oh, wretched man that I am! who shall deliver me from the



body of this death?" In the Lord's own time the answer comes by faith to the ear of hope, "I thank God, through Jesus Christ, our Lord."

"For we know that the whole creation groaneth and travaileth in pain together until now." This is not true of the natural creation, either of brutes or men; but it is true of the whole spiritual creation, from the beginning of the world to the coming of Christ. Look at the history and experience of the Lord's people throughout all the Old Testament Scriptures. Hear the expressions of woe and suffering on account of sin of all the "holy men of old, who wrote as they were moved by the Holy Ghost." How much of their time was spent in the furnace of affliction, their sad and sorrowful complaints show. What cries we hear out of troubled hearts; what "groanings which can not be uttered"; what lamentations on account of felt sin and vileness. Hear the bitter complaints of Job, the perfect and upright man; the sorrowful confessions of iniquity and foolishness and self-loathing on the part of David, the man after God's own heart; the humble acknowledgements of Daniel, the man greatly beloved, who said, "O Lord, when Thou speakest unto Thy servant my comeliness was turned in me into corruption, and I retained no strength." Hear Isaiah and Jeremiah, and all who knew the Lord; and see how they groaned and travailed in pain together all their days.

"And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." The experience of the saints is the same in all ages. And so the Apostle shows in this wonderful discussion the effect and evidence of God's workmanship in His people, "working in them to will and to do of His good pleasure." Wherever that creative work is done, there will surely be seen and felt the sinfulness of the body, the flesh, and groanings within on account of it, alike under the old and the new dispensations. Even those who had seen Jesus in the flesh, and those who had received the first fruits of the Spirit, were not exempt. They felt "the bondage of corruption" and travailed or labored in pain, the same as their



fathers did. But to them came a blessed hope, which was not openly known by the fathers, though inwardly felt,—a hope of the redemption of the body. In some sense this hope is one of the “better things” provided for us under the gospel dispensation (Heb. xi. 40).

“For we are saved by hope.” The hope of the perfect redemption of our body from sin, and our absolute deliverance from the bondage of corruption, is fraught with a saving power in the life and experience in the subject of this unspeakable grace. But for that blessed hope the sin we feel would sink us in despair. They who flatter themselves that they are better by nature because of their religious profession and work, do deceive themselves, and have not “the secret of the Lord.” If that were so then they could no longer hope for it. “Hope that is seen is not hope: for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.”

The creature, the new creature, the Christian, earnestly desires and expects and waits for, this redemption of our body, this “manifestation of the sons of God”; but he does not see nor feel it now. If he did, then it would be in this life only that he had hope of such a deliverance from sin and corruption, and when it was attained unto there would be no more need for hope. Such a doctrine makes a natural man feel self-satisfied, for he does not feel a bondage of corruption; but the child of God, if that were true, “would be of all men most miserable”; for in this life there can be no deliverance for him from the body of this death, and that is a misery to him. But the hope of the Lord’s people is not in this life, but in the life of the risen Jesus, and is to be fulfilled when this mortal life is ended, and “mortality shall put on immortality.” Then shall hope be needed no longer. That hope, with faith and love, has been our only comfort and salvation while travelling in pain through the sorrows and darkness of this life; but, when Jesus shall appear, hope shall be swallowed up in fruition, and faith shall be lost in sight. But love, that greatest of all the gifts of God, which has guided and helped and comforted us in all the gloom and sadness here, shall still be with us, brought out in all its glorious

fullness, in the world of eternal glory. "For God is love; and he that loveth dwelleth in God, and God in him."

."And now abideth, faith, hope, charity, these three: but the greatest of these is charity."

SILAS H. DURAND.

Southampton, Pa., Dec. 29, 1904.

#### REMARKS.

Faith, hope, and charity (or love), the graces of God's Spirit given to every one of His children are, indeed, far greater or more important than the most splendid talents bestowed upon a few of them—such as eloquence, knowledge, wisdom, healing, prophecy, discernment of spirits, tongues, and the interpretation of tongues; and while all these precious graces of the Spirit, faith, hope, and love, abide, yet faith and hope are more for ourselves, but love is for others—for God and our fellow-creatures, and God Himself is love. His charity or love is the divinest, the highest, the sweetest and richest grace of the Spirit, without which all our profession of religion is hypocrisy—without which heaven itself would be to us a place of misery. "Above all things," says the Apostle Peter, "above all things have fervent charity among yourselves" (1 Pet. iv. 8). Especially should we be charitable and forbearing and gentle towards our sound and orderly and devoted brethren in the different understanding of certain Scriptures, as since the days of the Apostles no human being is infallible, and they may be more nearly right than we are in the matter. Brother Durant, in his exposition of this passage in the 8th chapter of Romans, presents many deep and comforting spiritual truths, and his explanation of the passage may be correct; but it is different, not only from my own views, as repeatedly set forth in THE GOSPEL MESSENGER, but also somewhat different from those of any other writer whose views I have seen; and yet this little difference does not at all diminish my love and fellowship for him. I do not find the phrase "the new creature" in this chapter nor in the whole Epistle to the Romans, though it is used by the Apostle Paul in 2 Cor. v. 17 and Gal. vi. 15, and the new creature is meant, I think, by "the sons of God," "the children of God," and those who "have the first fruits of the Spirit" in this, the 8th chapter of Romans. There seems to my mind to be a clear distinction between "the creature" (or "the creation") and "the sons of God" in the 19th verse; between "the creature" (or the "creation") and the "children of God" in the 21st verse; and between those meant by "they" or "it" (that is "the creation") and "ourselves, who have the first fruits of the Spirit" in the 23d verse. The very same original word translated "creature" in the 19th, 20th, and 21st verses, in the King James Version, is translated "creation," "the whole creation," in the 22d verse. Some think that by "the creation" here the Apostle means the holy angels; but they are sinless and have no corruption or groaning. Some think that by "the creation" the Apostle means the Gentiles, as distinguished from the Jews; but there seems to be nothing of this distinction in the connection. Some think that by "the whole creation" the Apostle here means the whole human race; but the Scriptures seem to teach that the great majority of mankind are "dead in trespasses and sin," and have no longing for a deliverance from such a condition. But by

far the larger number of both the ancient and the modern translators and interpreters of this grand and interesting passage of Scripture understand that, by "the creation" or "the whole creation" here the Apostle means the earth, man's home, surrounding nature, the lower creation made before man and for man, visited with the curse of a righteous God because of man's sin (Gen. iii. 17-19), subjected, as the Old Syriac Version of the Second Century says, "not by its own choice," to emptiness, unsatisfactoriness, corruption, decay, and death, and personified, or represented as a *person* (as is often the case in the Scriptures—Psalm xciii. 3; xcvi. 1, 11; xcvi. 1, 4; xcvi. 7, 8; cxlviii.; Isa. xxiv. 5-23; xxxv. 1, 2; lv. 12; Ezek. xxxi. 15), "hoping, groaning, laboring, and longing for the deliverance which God has promised and will finally give it in the regeneration, the restitution, the new heavens and the new earth wherein dwelleth righteousness, and wherein there shall be no more curse, and in which God's will will be perfectly done, and which will be filled with the knowledge and glory of the Lord as the waters cover the sea (Num. xiv. 21; Psalm cii. 26; Isa. ii. 2-4; xi. 6-9; lxv. 17; lxvi. 22; Dan. vii. 13, 14; Mal. iv. 1-3; Matt. v. 5; vi. 10; xix. 28; Luke xi. 2; Acts iii. 21; 2 Thess. i. 5-10; Heb. i. 11, 12; xii. 26, 27; 2 Pet. iii. 10-13; Rev. v. 9-14; xi. 15; xxi. 1-5; xxii. 3). I believe that this is the meaning of the passage. Of course all the regenerated people of God, under both the Old and the New Testament dispensations, consciously and painfully groan under the burden of sin within and around them, and earnestly pray for that perfect, glorious, and everlasting deliverance from sin, in both soul and body, which their Heavenly Father has purposed for them from eternity, and is preparing them for now, and will fully accomplish for them in the morning of the resurrection when He conforms them to the holy and blessed image of His Son (Rom. viii. 28-30). He will indeed then quicken or make these sinful and mortal bodies of ours live with a holy and immortal life, and we shall be satisfied when we awake in the spotless and blissful likeness of the Lord Jesus, our Divine-Human and Ever Adorable Redeemer (Psalm xvii. 15; 1 John iii. 2). The first fruit of the Spirit is the grace of God given to us in our imperfect and suffering state on earth; and the after fruit of the Spirit will be the glory of God given to us in our perfect and reigning state in heaven (Psalm lxxxv. 11; Gal. v. 22, 23; Rev. xxi. 10, 11).

I have now given the views of Brother Durand and others and my own views on this most interesting passage in the 8th chapter of Romans. Our readers are at perfect liberty to adopt whichever of these views or any other views that they prefer on the subject. No question of fellowship is at all involved in the matter. No human being on earth can say that he *knows* that his interpretation is correct.

S. H.

---

## "AND BE SURE YOUR SIN WILL FIND YOU OUT."—NUMBERS XXXII. 23.

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[It is with great pleasure and the most hearty endorsement that, at the request of numerous excellent brethren, I re-publish, from THE GOSPEL MESSENGER of May, 1892, the following most able, admirable, unanswerable, timely, and important article of Elder F. A. Chick, of Hopewell, New Jersey, on the above text. Brother Chick



has been for several years an Associate Editor, and for more than a year the only Editor, of *The Signs of the Times*, published at Middletown, New York, the oldest, largest, and costliest periodical devoted to the Old School or Primitive Baptist cause—a semi-monthly of 48 pages at two dollars a year. He is highly gifted of the Lord in scriptural exposition and exhortation. He is wise, gentle, moderate, and conciliatory; and the Christ-like spirit in which he writes and preaches tends to heal instead of making or widening divisions among the people of God. He has attended the Kehukee Association about a dozen times, and preached for us with extraordinary ability and acceptance; and he expects, if the Lord will, to attend our Association again next October, as does also our highly esteemed brother, Elder Siles H. Durant, of Southampton, Pa. If all our opposing and separated brethren would heed these scriptural admonitions of Brother Chick to mutual love and humility and unselfishness and peace and compassion and helpfulness, they would soon be re-united in the manifest oneness of the Body of Christ, and spiritual joy and prosperity would again abound among us as they did twenty years ago. I publish a thousand extra copies of this article for free distribution by all our brethren who desire them.—S. HASSELL.]

DEAR BRETHREN:—The other day I heard the above words referred to, and they have been in my thoughts more or less ever since. To-day I feel like putting down on paper for THE MESSENGER such reflections as have occurred to me upon them. These words seem to me to be only another way of saying, “what a man sows that shall he reap,” or, “as is the tree so shall be the fruit.” Perhaps the common saying, “Murder will out,” expresses much the same thing. The idea is, that we may be sure always, that sooner or later we shall meet the consequences of our wrong-doing. This is a law of the whole universe. It is fixed and unalterable as the laws which govern the stars in their courses. From this law no man—no being in all the universe—can be exempt. Somewhere, somehow, a man’s sin will confront him; if not in this world, then in the next. There is no escape from this decree of the great Ruler of all. It is true of ALL VICE, ALL CRIME, ALL SIN; for vice and crime against self, and against the law of man, are but sins against God. It is well to remember that the word “vice” relates to what injures us or others individually, though there may be no statute against it, while crime relates to that which violates the law of the land, and the word “sin,” always means transgression



against God. And all VICE and CRIME are also sins against God, as said just before. No matter how secret the sin may be, nor how much we may try to hide from it, sooner or later it will find us out, and we shall reap the harvest of shame, of disease, of poverty or of death. This, as I said before, is the general truth which all the world must face. The language of the text is not special—that is, true only for that time and place—but it is a special application of a general truth. It is true of the young and the old, of the learned and the unlearned, of the rich and the poor, of all classes and conditions of men. It is true with regard to all wrong steps, whether taken wilfully or inadvertently. If I sow tares knowingly, I shall reap tares; if I sow tares, not knowing that they are tares, all the same I shall reap tares. Though my sin be of folly rather than of deliberate wickedness—though it be a mistake rather than a purposed thing—still the law holds good, “As a man sows so shall he reap,” “Be sure your sin will find you out.” This is true of nations, of tribes, of families, and of individuals. It is as true of the rulers as of the ruled. No age, no sex, no condition of life can escape from it. It may never happen that a man’s neighbors may find him out, but his sin will find him out. He may hide from man, but he can not hide from his sin. It is a Nemesis with flaming sword, always pursuing him. No dungeon cell is so hidden, no desert is so trackless, no city is so crowded, that a man can in any of these places hide himself from his sin. It shall appear in the shape of a blighted life, or of wasting disease in the body, or of a weakened intellect, or of ruined fortunes, or in the shape of that remorse which drove Judas to hang himself.

The sin of Cain found him out when the voice of his brother’s blood called to God from the ground against him. The sin of the brethren of Joseph found them out when, as suppliants, they stood before him in Egypt. The sin of David found him out when, at the rebuke of Nathan, the prophet, he was forced to confess, “I have sinned.” Absalom could not escape from his sin, as he was caught in the branches of the tree by the hair of his head, and met his death at the hands of Joab. The

sin of Peter found him out when he had denied his Master and Lord, and he went out and wept bitterly. The sin of Israel as a nation always found them out, and the seventy years' captivity first, and now their dispersion in all the world, oppressed and peeled, attest the fact, and the truth of the words of the text. Everywhere, all over the world, in the life of every man, these words are verified, "We may BE SURE our sins will find us out."

Thus far my reflections have been with regard to this general view of the text. But to us, as churches of God—to us as individual believers in our Lord Jesus Christ—do these words come with peculiar force. The same law that says in all created things, "What a man sows that shall he reap," applies to the world and to the life that is spiritual as well. It is only the application of the natural law to the spiritual world. And we need not think this is strange or new, for again and again the Saviour Himself said the kingdom of heaven is LIKE some natural thing. We need never fear to use natural things to illustrate the spiritual, seeing that the Bible is full of such illustrations. In fact, we can talk about spiritual things only by the use of words just such as we use in everyday life. We speak of sight and blindness, of night and day, of light and darkness naturally, and we use these same terms when we would speak of spiritual things. And so the words sowing and reaping express things natural first and then things spiritual. And so the sin of the people of God finds them out by the law of the kingdom that is spiritual, as well as in the natural order of the providence of God. In this view of the matter, what solemn, weighty words are these for us to consider: "Brethren, if we sin in any way our sin shall find us out."

But I desire to notice the one special sin meant by Moses in the text as quoted from the book of Numbers. The time was near the end of the wilderness journey just as Israel was about to enter into their long-expected inheritance in Canaan. As the time drew near, the tribes of Reuben and Gad, who had much cattle, seeing that the land of Jazer and the land of Gilead was a good place for cattle, came to Moses and the rulers of

the people, asking that this land on the wilderness side of Jordan should be given them as an inheritance. This land was already in possession of Israel. Moses reasoned with them concerning their selfishness in desiring to dwell in territory which was already theirs at ease. While their brethren must cross over Jordan and wage a fierce and toilsome warfare, they could rest in the land. Moses said, "Shall your brethren go to war while ye rest here?" And again, "Why discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?" He also said to them, "Thus did your fathers when I sent them to see the land." They also, he says, disheartened and discouraged the people, and the Lord was angry with them. "And behold ye have risen up in your fathers' stead, an increase of sinful men to augment yet the fierce anger of the Lord toward Israel. For if ye turn away from after Him, He will yet again leave them in the wilderness, and YE SHALL DESTROY all this people." How clearly this all sets forth the need which the people of God have for each other, and how the presence and help of one encourages another, and how the sin of one is felt by all, so that no man lives to himself and we each are in a sense our brother's keeper. How many times a few faithful brethren have been disheartened and discouraged because the rest did not stand by them. *Perhaps it ought not to have been so, but yet it was so.* And it will be so to the end of time. I wish our brethren everywhere would read carefully the whole of this thirty-second chapter of Numbers, it is all so full of lessons for our instruction, and sets forth so clearly the duty and necessity of standing by one another before God.

Now, these two tribes came forward and gave a faithful promise that their armed men shall go over and do their full share of fighting, while their wives and children remain in this goodly land, and then would they return and dwell there. Moses assented to this. But he tells them if they do not do this the Lord will chasten them. He says, "But if ye will not do so, behold, ye have sinned against the Lord; *and be sure your sin will find you out.*" Let us mark this well: if they



forgot their brethren in their warfare, their trials, their hardships and necessities, and refused to hold out a helping hand to them, it would be a sin, not against their brethren, but against God. They owed it to God to help each other. Not to help each other was a sin against God. Almost entirely the same are the words of Jesus, who said, "Inasmuch as ye have not done it unto one of the least of these My brethren, ye have not done it unto Me." And so when David made confession of his wrong toward Bathsheba and Uriah, he said before God, "Against Thee and Thee only have I sinned and done this evil in Thy sight." David had deeply and irreparably wronged his faithful captain and his wife, but yet his sin was against God only. If believers are bound up together in the bundle of life, they are also bound to their Head, and are one with each other, because one with Him. If, therefore, there be not fellowship and helpfulness toward each other, what evidence is there of any oneness in Christ? Failing to help one another, we deny Christ, and so sin against Him. If Gad and Reuben failed to go over and help conquer the country it would be practically denying that these were their brethren, and so would be a denial of the God who has brought them out of the land of bondage, and to the borders of this land to inherit it. And this would be a grievous sin against God. Brethren, it is most solemnly true that if we do not manifest a spirit of helpfulness toward all the people of God, everywhere they may be, we also have sinned against God, and we may *be sure that this our sin will find us out.*

The special sin meant in the text is the sin of indifference towards the condition of our brethren. If we are not willing to help our brethren when they have need, we do sin against God. If in our prosperity as churches we go on, careless of how our brethren may be faring, soon or later we shall meet the due result. If our love for the people of God be not in word only but in deed also, well is it for us. We may settle down at our ease and say, "I am rich and increased in goods," and shut our eyes and ears to our afflicted and struggling brethren, and dwell in fancied ease and security, *but our sin will find us out.* If we strive not to help our



brethren in their need, soon shall our souls be parched and dry. It is true in this, as in all other things, that "there is that scattereth and yet increaseth, while there is that withholdeth more than is meet that tendeth to poverty." And when this poverty comes, "*be sure our sin has found us out.*"

Is there a spirit of interest in each other and a desire to help each other, among Baptists, North, South, East, and West, in America and in Europe, and all over the world, to-day? If a spirit of dwelling at ease, of careless indifference be so bad, what shall we say of a spirit of envy, jealousy, strife, and debate when it appears among us? Moses thought it a sin for which God would keep them all out of the promised land, when but two tribes seemed indifferent to the well-being of the rest. What penalty would be sore enough for them when they should begin to war and strive with each other? Let the seventy years' captivity and their dispersion for the past eighteen centuries answer. Brethren, these things are written for our ensamples. As surely as these things exist among us, so surely will our sin find us out. And the sin of one surely brings the reproach and the shame upon the whole.

Let no church or member say, "I am but weak and small; my help will avail nothing; its absence will not be felt." Gad and Reuben were small compared to Judah and their forces—small compared to the hosts of all the other tribes together—and yet Moses said, "why discourage ye the heart of Israel?" Brethren, there is no minister so strong, no church so numerous as to afford to get along without the presence of the smallest or weakest among God's children. Their absence discourages; their presence encourages. We all have experienced the truth of this.

Oh! brethren, are we growing cold and indifferent to each other, and to the cause of God? Is there a spirit of strife and emulation and controversy among us? Are we for trifling causes angry with each other? Are we insisting upon having our own way regardless of the feelings and rights of others? Do the conflicts and sorrows of others excite no compassion and no desire to render them help in our hearts? Then indeed is our

sin great against God; *and be sure it will find us out.* Poverty, barrenness and leanness of soul will soon be ours to lament. As the sin of the churches in Asia, whom John addressed, found them out, and their candlestick was removed, so shall it be in every case. Pride, vanity, self-will, neglect of the word and commandments of God and selfishness, either in an individual or a church, when indulged, will surely result in a bitter harvest. Such a church, such a believer shall lie down in sorrow, and shame shall clothe them as a garment.

Oh! that God might give us all the spirit of love and helpfulness; for it is no more true that our sin will find us out than it is that our obedience will also find us out, and the "well done, good and faithful servant," shall fill our hearts and all the churches with blessings. I leave these remarks with you. I trust I have spoken the truth. I believe I have. May God bless it. I remain your brother in a precious hope.

*Reisterstown, Md.*

F. A. CHICK.

## UNION IN CHRIST.

"That they may be one as We are." John xvii. 11.

With Jesus one, by sovereign choice  
In God's unmoved decree,  
All who in Jesus' love rejoice  
Were fixed eternally.

With Jesus one, on Calvary's tree,  
His death their ransom proved;  
The surety He engaged to be  
Of all the Father loved.

With Jesus one, they're born anew,  
His glory to possess;  
His holiness partaking too,  
With zeal to heaven they press.

With Jesus one, no power can break  
The sacred bond so sure;  
Should nature's firmest pillars shake,  
This union shall endure.

W. G. LEWIS (1827)

## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala.

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Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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### NOT PROUD, CLAMOROUS CONTENTION, BUT HUMBLE SELF-SACRIFICING LOVE IS THE PROOF OF OUR TRUE CHRISTIANITY.

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In the *Signs of the Times* of March 1, 1905, I find the following excellent, scriptural, seasonable, and unanswerable language of Elder J. N. Badger, of Manassas, Virginia:

"When the Saviour says, Except a man deny himself and take up his cross and follow Me, he can not be My disciple, He expresses a fundamental, an experimental truth. It is not he who says, 'Lord, Lord,' that shall enter the kingdom. How easy it is to make a profession! no particular sacrifice is required. It is very easy to say, 'Lord, Lord,' especially if one's friends applaud the saying. That is, it is very easy to be wordy and zealous for what we conceive to be 'doctrine.' It is a sad and an awful truth that we may be led to think a wordy contention for the principles of truth gives us a standing as zealous Baptists. It is sad to be forced to the belief that there are those even among us who seem to conceive that a clamorous contention and a zealous hatred of all that do not accord with our sentiments is the sure mark and qualification of a sincere child of God and a follower of the meek and lowly Jesus. I have cried out of the

depths of anguish for the wisdom and the power to 'try the spirits' leading me, guiding me, and quickening me. Am I governed by a spirit of party, that contentious spirit which, when closely examined, is nothing more nor less than a devilish spirit of contention for the mastery? I say 'devilish,' for it is an accursed spirit of the flesh that seeks to justify self, self, self. Its cry is always I, me, or mine, while deluding us into the belief that we are accepted with God for our abundant zeal. We delude ourselves with a sham religion, a sham humility, which, when touched by the finger of God, vanishes into air, which it really is. I am led to the conviction that the Apostle's words when he says, 'A remnant shall be saved,' have a different and more significant meaning than is commonly attached to them. A remnant of what? Take the little company of 'professors,' who are few indeed, and apply the touchstone which discovers the spurious and the genuine, and how many will stand the test and be found followers indeed of the meek and lowly Jesus? The flesh crucified and self denied, professing humility, ignorance, and all that, but in reality claiming a wisdom and knowledge above their fellows, and 'condemning to ignominy every one except themselves. Some one, in reading this article, may be led to say, Can any one who claims to be an Old School Baptist go to this extreme? If they could not, this article would not have been written. It is in the tremendous difference I see and feel between a knowledge of self as we stand before our God, and the common profession we make and hear on every hand, that my mind and heart are much exercised. God knows my heart, I write in faithfulness and love; not love for hypocrisy though it show itself in my dear brother, but love for that eternal truth by which we are all either justified or condemned. My experience constrains me to the belief that there is power in the genuine religion of Christ, or, in other words, in the almighty love of God, that can and does subdue even the love of self in the human heart. It is in this power that it shows its divine origin. Love is the very essence of God; not love of ourselves, which came into the world with the first man, and seduced our common mother, Eve, to its ac-



cursed, Satanic gratification; but the mighty love of God which we see merely in a glimpse in the triumph of the Man of Sorrows in Gethsemane, and on Calvary, and all the way from Mary's arms to Joseph's tomb. Here is seen a glimpse, as 'through a glass darkly,' of what the mighty love of God can do. As it accomplished those wonders in Jesus, shall we limit its powers in the sons of Adam? We seek and must find the traces and marks of that omnipotent love in those who claim to be born of the Spirit, or, in other words, in those who have the Spirit of Christ. The Apostle is emphatic in the declaration that 'if ye have not the Spirit of Christ, ye are none of His.' This glorious truth is not a theory, I repeat, a mere profession of the head by which we may be led to have our names recorded in some church book, but a living and mighty power in the heart, for 'with the heart man believeth unto righteousness.' In the heart and mind it abides, the sweetest treasure that mind ever conceived. Self is a willing sacrifice; all I have, all I am, I joyfully surrender. My soul! how can one whose soul has ever been filled with this heavenly love ever think of himself again? Alas, here is the trouble; right here is the cause of our groanings. But there must be groanings; crucifixion is always the cutting off the flesh, painful dying, real self-denying, not merely a lip-quotation of some Scripture, which too often I fear is like a jewel in a swine's snout, calling attention to our holiness or righteousness. The spirit that confesses that Christ is come in the flesh is the manifestation of this terrible crucifixion of self, of the flesh. That soul that can not give up all for Christ, that has not the love of self and its ways dead within him, and is not constrained and glad to be accounted as nothing for Jesus' sake, makes a sad mistake in professing a knowledge of God. To know Christ is to know the fellowship of His sufferings, to know the crucifixion of the flesh or self, to know the power of His resurrection, or the conquest of self, in a heavenly or glorious life that comes not from the triumph of self, or any selfish impulse or spirit, but that comes from a complete denial of self, an acceptance, by living faith, of the love and the spirit and the power coming into the soul as cold water to one perishing with

thirst, that sweetly compels the complete submission of every thought, of every desire of the whole man. My God, he says, I am nothing; Thou art all. This almighty love constrains us not only to confess, but to rejoice that we are nothing. We compare ourselves with our fellows, and we are in full and sweet sympathy with the Apostle who felt himself to be 'less than the least of all saints.' We feel it; we know it. Why? Because we are alive unto God and of course dead to ourselves. My pen seems tipped with fire as I write these glorious sentiments. The religion of the Bible presents to us man abased and Christ exalted, and yet the wonderful and glorious mystery of that same man exalted as an heir of heaven. In this flesh man is and must be abased. It is the knowledge of this that constitutes the experience of God's children, but in the resurrection they are found in the very image of God. Abasement and humiliation here in the flesh, but kings unto God in glory. God crucifies the old, fleshly, carnal man, and brings him to the dust whence he came, but in a glorious resurrection 'mortality is swallowed up of life.'"

This heart-searching language of Brother Badger is one of the most important contributions that have ever been made to Old School or Primitive Baptist literature; and I gladly adopt it, with a few additional remarks, as my leading editorial in this number of THE GOSPEL MESSENGER. I have no doubt that the holy fire of the Divine Spirit enlightened, warmed, and purified the heart of our dear brother, and moved him to write to his brethren these words of solemn, pure, and eternal truth. What are we, poor, sinful, ignorant, dying creatures, in comparison with the holy, all-wise, almighty, and everlasting God! What are we, in our folly and nothingness, in partial imitation of the bloody Catholic apostasies, to set up ourselves as infallible standards for our brethren, the beloved, elect, and redeemed children of God, and, in our churches or Associations or Councils or Conventions or periodicals, to hate and denounce and non-fellowship and seek to destroy them because they slightly differ from us in the expression of their views of one or two incomprehensible mysteries of Divine

Revelation! Of course the eternal truth of the Written Word of God is not to be compromised in the slightest particular; but that truth must be not only in the head, but also in the heart and the life, so as to make us meek and lowly, kind and humble, long-suffering and forbearing, self-denying and self-sacrificing, like our adorable Redeemer, the Perfect Incarnation of Truth. And as we are now, by His rich and reigning grace, raised in spirit from the death of sin to the life of righteousness, so at the last day, when He shall descend from heaven with all His holy angels, in the twinkling of an eye, at the last trump, just as His natural body was raised from the grave to die no more, our mortal and corruptible bodies shall, by His irresistible power, be raised immortal and incorruptible, and so, in both risen soul and body, shall we be forever with the Lord, and both the Head and the body of the church may exclaim, in triumphant thanksgiving to God, O death, where is thy sting? O grave, where is thy victory? Acts i. 9-11; 1 Cor. xv.; Philip iii. 20, 21; 1 Thess. iv. 43-48; 2 Thess. i. 7-10; Heb. ix. 27, 28; 1 John iii. 2; Rev. i. 18; xx. 11-15; xxi.; xxii.

S. H.

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### SELF-DENIAL UNTO DEATH.

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I find in a recent number of *The Jewish Outlook*, of Denver, Colorado, the following most affecting narrative, which it seems almost impossible to read without tears:

#### "THE LITTLE NEWSBOY."

New York, Feb. 20.—To help his mother from starvation, thirteen-year old Abraham Koudos, of 84 Norfolk street, denied himself food for a week, and himself died of starvation. Mrs. Koudos is nearly famished. She sits nursing an infant in the wretched room in which her son died, grief-stricken at her loss. Her cheeks are so thin that the outline of her teeth can be seen on them, and her eyes are sunken in her head. She has had little more than a crust of bread for a week. She came to New York a month ago from Philadelphia because she did not wish to become dependent upon her aged father and mother. Her husband died in Philadelphia thirteen weeks ago. The child was born one week before the father died. For several days after her arrival in New York Mrs. Koudos was cared for by the Hebrew Sheltering House at 229 East Broadway. She did not wish to become a charge and sought lodging in Norfolk street. She received \$5 from the organization to pay a month's rent. Mrs. Koudos searched in vain for work to do; then Abraham started in to sell



newspapers for a living. 'You will never be in want now, mother,' said he, 'for I shall take care of you. I will earn a living for you and Baby Pearl, just as father would have done.' Abraham was not a success as a newsboy. The business was new to him, and he did not know where to go to sell his papers. He made some thirty cents a day, however, and with this he bought food for his mother. He ate no luncheon during the day, and hurried home early in the evening to give his mother the day's profits. Then he would eat just enough food to take the keen edge off his hunger. Mrs. Koudos realized that the boy was denying himself and tried to get him to eat more, but he always insisted that he had enough. Mrs. Koudos soon began to eat less herself, so that Abraham would take more nourishment. She could not stand this hardship, for with a nursing babe she needed healthful food. Soon she began to grow thin and was too weak to seek employment. A week ago Abraham was taken so ill he could not sell papers. Mrs. Koudos, with no money to buy medicines, did not know what to do. Neighbors sent some tea and a loaf of bread. They did not know to what extremities the little family had been driven. Abraham was so ill yesterday afternoon his mother put him to bed. 'Don't cry, mother,' he said. 'I will get well soon and make a living for us. I have only got a headache.' Mrs. Koudos watched her son until he fell asleep. Then she lay down beside him and soon went to sleep with her baby in her arms. When she awoke in the middle of the night, the boy was dying. At daybreak he was dead.

Talk and write and contend about the mysteries of predestination, but the unquestionable mysteries of Providence are just as great. Here was a poor widow who, with her helpless infant and little boy, rather than be dependent on her aged parents, went to a strange city, and vainly sought to get work to keep them from starvation, and then her little boy went out on the sleety and snowy streets of the great city during the past severe winter, and tried to sell papers enough to keep the little family alive, and would scarcely eat any food himself so as to save more for his feeble widowed mother and baby sister, and, though sick even unto death, sought to comfort and cheer his mother with the hope of his getting better and being able to support the poor, little starving family, and then he fell asleep and died—denying himself unto death for those that he loved! We can not understand why our merciful Father in heaven should allow such suffering and the death of the little self-sacrificing boy who was so urgently needed for the support of the poor famishing mother and babe. The little Jewish boy must have had the Spirit of the self-sacrificing Son of God, and, if so, he has gone to rest; and surely the Lord will provide for the poor widow and her



helpless infant. How thankful we ought to be for work and for the ability to work and for food and raiment, and, above all else, for the dear Saviour, who labored, and suffered, and died that we, poor, helpless, hell-deserving sinners might live forever with Him in glory!

S. H.

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WHO WILL HELP ME CIRCULATE AMONG OUR  
SEPARATED BRETHREN, COPIES OF ELDER  
CHICK'S EXCELLENT LETTER IN THIS  
NUMBER OF THE MESSENGER?

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As I have stated in my remarks before Elder Chick's letter, I have had a thousand extra copies of it printed for free distribution, where it is needed, among our people. Any number of copies from ten to fifty, will be sent, without charge, to any brother who thinks that he can use them in the conciliation of any of our separated brethren in any part of the United States. Several of our wisest and best brethren think that it would tend to promote gospel peace among our people if our brethren editors would publish this scriptural letter with its admirable exhortations in their periodicals.

S. H.

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OUR PRESENT SITUATION IN SOUTHEAST  
ALABAMA.

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To use an old saying of war times, "All quiet along the lines." Contending forces are not alike active at all times; and the clash of arms and roar of battle cease at intervals, and a silence which, although it gives respite to the weary soldiers, is not always a token of the end of hostilities; yet temporary rest and quietude is better than perpetual strife. The Baptists in southeast Alabama, although divided, are more quiet than they have been since they divided; but no effort that I know of is being put forth to reunite the two factions. No proposition has been made by either party to bury the hatchet and make peace, but still there appears to be a better feeling gradually obtaining among some of our people;

and I am half inclined to believe that, since there was no real cause or necessity for division, there is but little to be done in order to a happy adjustment of all our difficulties. But what that little is, and how it should be done, no one seems to know, while every charitable, peace-loving child of God is prayerfully desirous that it may be done.

It may be a source of gratification to our brethren abroad to learn that, although the dividing line is still drawn, all is quiet along the lines, except, perhaps, an unguarded preacher occasionally fires off a blank cartridge into the air, just when he finds nothing else to do; but the noise soon dies out and none are hurt except himself, he has only spent his breath for naught, and, I suppose, must regret his folly. But the loyal subjects of the great Commander-in-Chief are quietly waiting for His orders for further active operations, and doing, as best they can, the necessary camp duties.

I verily believe that the one prayer of the church is, that God would command us to peace and fellowship; and I further believe that the prayers of God's dear children will be answered. The spirit of bitterness and strife seems to be crumbling beneath its own weight, and in many individual cases I note a change of conduct and conversation much to my comfort and encouragement. But I fear that the lines so cruelly and arbitrarily drawn will only disappear when the erring parties have perished from the way. True, some individuals are crossing the line from one side to the other, as they become convinced of the error of law-making and non-fellowship declarations not warranted in the Scriptures, while others have become disgusted and discouraged, and have withdrawn from it and taken their position outside the camp, and are starving in the streets, choosing not to suffer affliction with the people of God, but rather to drag out an isolated life, which is but a kind of death at best.

Under these painful conditions we have great need of patience, waiting on the Lord to renew our strength, and our prayer is, "Help, Lord, for vain is the help of man"; and, "The Lord hear us in the day of trouble, the name of the God of Jacob defend us, send us help from

the sanctuary, and strengthen us out of Zion" (Psa. xxi. 1).

Dear brethren, you who are distant from us, let not our local affliction trouble you or interfere with your peace and fellowship with God. But we would be glad to know that you pray for us; and if you are not kept by the power of God's love in your hearts, you will also have a day of trouble.

J. E. W. H.

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### CONSTITUTION OF A CHURCH.

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A church of the Primitive Baptist faith and order was constituted at the Purvis School-house, in Geneva County, Alabama, on Saturday, February 25, by Elders J. E. W. Henderson, J. J. Byrd, and H. C. Hogan, consisting of eleven members, to which number two were added on the day following. Eld. J. J. Byrd was chosen as pastor, and accepted the oversight of the church. Brother John S. Bond was chosen to fill the office of deacon and was ordained by the same presbytery that organized the church; and Brother E. C. Purvis was chosen for clerk. This new church is situated in a very beautiful section of country, being the northeastern portion of Geneva County; the population has rapidly increased during the last few years, and is still increasing and filling up with a noble citizenship, and the little church bids fair to increase and prosper under the Divine blessing of God. The little band of brethren and sisters who have covenanted to live together and keep house for the Lord at that place are sound in the faith of Jesus Christ and orderly and upright in practice, and are acknowledged to be faithful to their convictions of truth and righteousness, and the people around them and all with whom they are associated in the affairs of human life seem to entertain for them such feeling of respect and confidence as would warrant the prediction that the standard of the Christian profession will be maintained by them and held pre-eminently above all other human obligations.—The minister chosen by this church, Eld. J. J. Byrd, is the right man to have charge of the new-born church, being well established in the doctrine of the gospel, and a man who leads an exem-



plary life, and is, therefore, of good report. The church is to be congratulated on her wise choice of officers, all of whom are earnest, zealous, and well established in the faith.

The church will be designated by her chosen name, "Pilgrim's Home." They are taking active steps toward erecting a comfortable house of worship near by the Purvis school-house, which is about two and one-half miles northwest from Malvern, a small station on the Central Railroad, and nine miles west from Dothan, on the A. C. L. Railroad. The time of their monthly meetings is fourth Sundays and Saturdays before. May the Lord bless and increase the little vine thus planted.

J. E. W. H.

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I HAVE BOUGHT A COPY OF ELD. J. H. OLIPHANT'S "PRACTICAL SUGGESTIONS TO 'THE COMMON PEOPLE'" FOR EACH OF MY CHILDREN.

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The first book that I gave to each of my four children was a copy of the New Testament and Psalms; and, after inscribing their name on the fly-leaf before the title page I wrote these words: "Read and think upon this wisest and best of books every day; and may the Lord, for the sake of Jesus, give you His Holy Spirit to enable you to understand and feel and practice at all times the teachings of His holy word." Afterwards I gave each of them a Bible; and Eld. J. H. Oliphant presented to each of them his admirable book entitled "Principles and Practices of the Regular Baptists Stated and Defended, to Which is Added a Chapter of Advice to Children." And now I have bought for each of them Elder Oliphant's excellent little book of 170 pages entitled "Practical Suggestions for 'The Common People.'" In this little book, Brother Oliphant, who is one of the gentlest and most effective of exhorters, earnestly advises every person to be true and honest, virtuous and temperate, industrious and economical, kind and forbearing, quiet and peaceful, modest and cheerful. These admonitions come with special force to the young, to aid and encourage them in the formation of good habits,



and he urges them to "remember their Creator in the days of their youth," and to "honor their father and mother." Morality is not religion, but it is the next best thing to religion, both for happiness and usefulness in this world, and if it does not benefit it certainly will not injure us after death. The commandments of God—"Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness against thy neighbor; honor thy father and mother; remember thy Creator in the days of thy youth; do unto others as you would have others do unto you; do good to them that do evil to you; overcome evil with good; lay aside all filthy communications; speak evil of no man," certainly have a natural or moral, as well as a spiritual and heavenly meaning; and all mankind, if they observed these commandments morally, would be happier, and more useful to others, not only during life but in the memory of their surviving friends after their bodies have returned to their mother dust. The very statement of these facts is a demonstration of them to every human being of the slightest intelligence. God is the maker, preserver, and benefactor of all mankind; His tender mercies are over all His works. Elder Oliphant applies these indisputable principles to every human being, especially impressing them upon the young; and he does not fail, in conclusion, to remind them that the stream of earthly pleasures will dry up before or at the end of the present short life, and that they will then realize their urgent need of the friendship, the salvation, and the consolation of God Almighty, of the Lord Jesus. O that it would please the Lord to pour out His Holy Spirit upon all flesh, as He has promised and will infallibly accomplish, and cause His knowledge and glory to fill the earth as the waters cover the sea! S. H.

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### QUESTIONS AND ANSWERS.

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1. Q. What do you know of any altar, in ancient Athens, "To the Unknown God," to which Paul refers in his discourse at Athens in Acts xvii. 23? A. The ancient Greek historians Pausanias and Philostratus say that there were altars in Athens "to unknown gods."

The Greeks, in their superstitious polytheism, are said to have worshipped thirty thousand gods; and fearing that they might have left out some, whose favor they desired, or whose wrath they deprecated, they erected altars also "to unknown gods." The Apostle Paul, in preaching to them, felt sure that they did not know the only living and true God, and therefore used one of these inscriptions as the text of his remarks to them. It was the living and true God, the only real God, the God that they did not know and yet pretended to worship, that he preached to them.

2. Q. What did Jesus mean when He said to His apostles—"Whose soever sins ye remit, they are remitted to them; and whose soever sins ye retain, they are retained" (John xx. 23)? A. That the apostles, by being guided by the Holy Spirit, would be authoritative and infallible teachers of men in regard to the doctrine of God our Saviour, the only way of the salvation of sinners from sin and hell by the atoning blood of Christ and the regenerating power of His Spirit.

3. Q. What are your views on fasting? A. That true fasting is fasting of the soul,—is, as declared by God through Isaiah (lviii. 6, 7) abstaining from oppression, injustice, unkindness, selfishness, and, indeed, every sin. In both Old and New Testament times this fasting of the soul was expressed also by the fasting of the body from food and drink. The two fastings combined are all right when the Lord impresses them upon us; we, of course, should always fast in soul from sin, and bodily fasting is of no value without soul fasting; and none of our own works, but only the grace of God, can save us from everlasting punishment beyond the grave. If He gives us His grace, we will love Him, and delight to walk in the way of His holy commandments.

4. Q. Who are "the two witnesses" referred to in Rev. xi. 3? A. They may be the Old and New Testament churches, the Jewish and Gentile churches, or Moses and Elias who may then return to the earth, or the people of God in general who know and testify to His truth, as at least two or three witnesses were required to establish any fact (Deut. xvii. 6; xix. 15; 2 Cor. xiii. 1). Two may show the small number who will believe and bear witness to the truth of God in the last days.

5. Q. To whom does the Apostle refer in 2 Thess. i. 8, children of God or aliens, and, if aliens are meant, in what sense are they obliged to gospel obedience? A. The Apostle says in 2 Thess. i. 6-10: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His saints, and to be admired in all them that believe in that day." The context shows clearly that by "them that know not God and that obey not the gospel of our Lord Jesus Christ," the Apostle means the non-elect, unredeemed, unregenerated, impenitent, unbelieving, and disobedient portion of the human race who will be finally and forever lost and punished. If they had truly known God, they would have loved Him, and gladly and heartily obeyed all the precepts of His gospel, from a principle of love. Not truly knowing or caring anything about God, they hate Him and wilfully disobey all His commandments, preferring the creature to the Creator, time to eternity, and the sinful, ruinous pleasures of this world to the holy and everlasting joys of heaven, communion with God and His holy angels and glorified saints during the endless ages of eternity. S. H.

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### REMARKABLE PROVIDENCES.

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"Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm cvii. 8, 43.

"TWO HUNDRED DOLLARS NEEDED AND GIVEN AT THE LAST MOMENT.

At the time of her husband's death, there were *two hundred dollars* due an institute for the board and tuition of their two little boys. His death was the door-gate opened, which let in a successive torrent of perplexities, losses, dilemmas, delays, law-suits, etc. The



poor widow was not able to pay that bill; and the principal was importunate, persevering, bitter, and, at last abusive. She cried to the Lord for a week, day and night, almost without ceasing. Then a gentleman, whom she had taken to her own home and carefully nursed through a dangerous illness three years before, called to say good-bye. He was on his way to a Bremen steamer, he remarked, and all other adieus had been said, and all his luggage was on board except his valise in his hand. Might her boy ride down to the wharf and see him off? he asked. Of course she was glad to consent. When her son returned he brought back a letter, which, when opened, she found to contain exactly *two hundred dollars*, and the words, 'Not that money can ever express my gratitude, but the enclosed may be useful for gas bills or some other little household matter.' "

This interesting proof that the Lord is the God of the widow and the fatherless, and still answers the humble and earnest petitions of His people in even natural trials, is published in Whittle's "Wonders of Prayer."

S. H.

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#### ERRATA.

I employ the oldest, largest, and best printing establishment in North Carolina to print THE GOSPEL MESSENGER, and their own proof-reader corrects the proof, and then I also correct it; but even under very careful management, errors will sometimes occur in the printed magazine. In the March number I find that there are four errors on page 90, and one on page 92, as follows:

On Page 90, 20th line from the top, "biter" should be "bitter."

On Page 90, 34th line from the top, "kins" should be "chius."

On Page 90, 11th line from the bottom, "voluntarily" should be "voluntary."

On Page 90, 10th line from the bottom, "from" should be "so far as."

On Page 92, 1st line of 2d paragraph, "have" should be "know."

Please take your pens, and make these corrections on those two pages.

S. H.

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#### EXTRACTS.

Elder S. Hassell—

Kennedy, Ala., Dec. 9, 1904.

DEAR BROTHER IN THE LORD:—I have just received and read the December MESSENGER with much comfort and thankfulness. I am so thankful to God that He has blessed Zion with such an humble peace-loving Baptist as you are. If all our editors would do as you have always done, all this strife would stop and sweet fellowship



would abound. Dear Brother, I know from the way you talk that the sweet Spirit of Jesus is with you, and He will fight your battles for you and you will be victorious, for your weapons are not carnal but mighty through God to the pulling down of strongholds. The Lord preserveth all them that love Him; and happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God. Yes, dear Brother, the Lord is good and merciful to His poor little sinful children. I feel like if I could give God thanks through all my pilgrimage here on earth and throughout all eternity then I could not thank Him enough for all His goodness toward me, the Lord has been so merciful and kind to me all my life, and I feel so little and unworthy of the least of all His blessings. I know that He has not blessed me for anything that I have done, for I have no righteousness of my own, but I hope the Lord is my righteousness. He is all the righteousness that I desire and all that I need—

To move me for to watch and pray,  
To strive to be sincere,  
To take my cross up day by day,  
And serve the Lord with fear.

Oh how dependent on the Lord I am! I need Him every day and hour that I live, for our service is not acceptable with Him unless we are prompted by His loving Spirit to obey Him. I will close, hoping that the blessed Lord will still be with you in all your labors of love, and may He spare you many years yet to speak comfortably to Jerusalem; and when you have fought your last battle in this world of sin and strife, may He be with you and carry you home to glory, there to cast your crown before His feet and give Him all the glory and honor throughout a never-ending eternity, is the prayer of your poor little unworthy sister,

B. A. CROWLEY.

Esla, Ga., February 15, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—Enclosed you will find post-office order for one dollar, for which send THE GOSPEL MESSENGER to H. W. Dugger, Esla, Ga. Dear Brother, I do feel so very grateful to you for sending the MESSENGER to me; it is a pleasure to me to get a subscriber for it once and awhile. May the good and merciful God sustain and bless you in your good work. The MESSENGER is instructive, edifying, and comforting to many of God's poor little ones. Dear Brother, I believe that your labor for peace among the Baptists is having its good effects in this part of the country. The prospect of becoming united is more favorable than it has been since the division—I speak of the Lower Canoochee Association. I am now old, but hope yet to see God's dear people once more living in peace and love.

Yours in afflictions,

J. H. SMITH.

*To Sylvester Hassell—*

Pope, Ga., Feb. 11, 1905.

HIGHLY ESTEEMED BROTHER IN THE LORD (as I hope):—The time has come, and I have a little money, and I will send you a little mite to help you in your labor of love. THE GOSPEL MESSENGER comes to us regularly, and we all love to read it—wife, children and grandchildren. I do think we ought to have pure literature in our families. I am very unwell, confined at home at this time. I am still trying to trust in God, believing that He doeth all things well. Farewell, this may be my last note to you.

Yours in a good hope through grace,

W. H. HARDEN.

P. S.—Please change my mail from Fitzgerald, Ga., to Pope, Ga.,—all of Irwin County.

Lanier, Ga., December 16, 1904.

DEAR BROTHER HASSELL:—I still desire to have the MESSENGER sent to my address. I have been taking it so long and it is still a great comfort to me in my old and declining days. I am crippled up now from a fall received in September, which prevents me from going to preaching much, as the winter is now on us, too.

Your sister, in hope of a better life,

MRS. LAVINIA CLANTON.

Ty Ty, Ga., Dec. 30, 1904.

*Elder S. Hassell—*

VERY DEAR BROTHER:—I received a copy of the first issue of THE GOSPEL MESSENGER that was published, and I have been a regular subscriber ever since. It has always been a comfort to God's dear children, and I thank and praise the Lord for your laboring so zealously to increase its usefulness and comfort to God's humble poor. May you be blest with all spiritual and temporal blessings according to His will.

W. E. WILLIAMS.

Patterson, Ga., Feb. 8, 1905.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST, I HOPE:—I am behind time in paying my dues for the good old GOSPEL MESSENGER, which has been a great comfort to me in my lonely hours. I did not think when I remitted last year, that I would be spared to remit again, but God has in His infinite mercy spared my seemingly unprofitable life until the present, for which I hope He has prepared my heart to thank, praise, adore, reverence, laud, and extol His great and holy name. I am very feeble in health, have colds and lagrippe, I think, about two weeks. Myself and wife are both in very feeble health, and do not know whether we will ever recover our wonted health again. I hope at times that God for Christ's sake has prepared us both by grace divine to meet Him beyond the river of death in peace. My health and old age has been the cause of delay in remitting my dues for the MESSENGER. May God in His infinite mercy spare you many years to edit the MESSENGER to the comfort and edification of His dear regenerated people here below.

Dear Brother Hassell, remember me in your prayers, that I may hold out faithful until death removes me from this sin-darkened and sin-defiled world of sorrow.

Enclosed please find a postal order to pay for the MESSENGER another year. Excuse my delay in remitting. Your brother, I hope, in the faith of God's elect. Farewell. Doubtful whether you ever read my scribbling again. I hope we will meet in the glory-world.

JOHN DONALDSON.

Beauvoir, Miss., Feb. 27, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD:—I am well pleased with THE GOSPEL MESSENGER in every respect but one, and that is it don't come often enough. I hope its editors will long be spared to write, publish, and preach the glad tidings of good things to and for the dear saints and people of Israel's God.

In much Christian love I am, yours,

JAMES M. SIMMONS.

Newberg, Oregon, Dec. 14, 1904.

DEAR BROTHER HASSELL:—Enclosed please find post-office order for one dollar. You are so very kind as to send me your excellent paper, THE GOSPEL MESSENGER, free of charge, and I can not refrain from sending you a little mite occasionally to help you along in this unfriendly and sin-cursed world. For I know, my dear brother, that your afflictions and soul trials are many; for our Lord has said "In this world ye shall have tribulations," also, that "he that will live godly in this present world *shall* suffer persecution." And I am so glad that it has pleased Him to raise up able defenders for His cause, as yourself, and that dear old suffering and faithful soldier of the cross, Eld. J. E. W. Henderson, of Troy, Ala., as well as a host of others I might mention. And I want to say to all of you, "Fight on! Your crown is yet before." And oh! that each one that He has called from nature's darkness might be able to say in the language of that old servant, to-wit, Paul, when we come to lay down our old tabernacles of clay, "I have fought a good fight; I have kept the faith," etc. Oh! how much there is wrapt up in that one word "faith!" Jude tells us that "as pertaining to the common salvation, I exhort you to *contend* earnestly for the faith once (for all time) delivered to the saints." Jude i. 3. And almost all of the eleventh chapter of Hebrews is taken up with examples of the sufferings of God's people for contending for that faith which is in Christ Jesus our Lord, and the Apostle winds up by saying, "Therefore, seeing we also are encompassed about with so great a crowd of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race set before us, ever looking unto Jesus, (not boards or prelates, but unto Jesus,) who is the author and finisher of our faith," etc. Heb. xii. 1-3.

Unworthily your little brother, in much tribulation,

S. B. MOFFITT.

Bloomburg, Texas, Feb. 24, 1905.

*Elder Sylvester Hassell—*

DEARLY BELOVED BROTHER IN THE LORD:—I want to thank you for your sweet GOSPEL MESSENGER that I love to read so well, which I believe teaches the truth as it is in Jesus. Though I never saw you, yet I love you for Jesus' sake. I think you to be a true man of God; and oh! that noble man of God, Elder Henderson, of Troy, Ala., I would love to embrace him in my arms for Jesus' sake, and say "God bless the man!" He writes so sweet to my soul that I almost shout for joy when I read after him. And that great woman, Sister R. Anna Phillips, of Macon, Ga. Thank God for such gifts as she is. I do love to read after such as she and yourself and Brother Henderson; and Bazemore of Georgia; he is a powerful man of God, and Elder Oliphant of Indiana; J. G. Webb of Texas; Elder A. V. Atkins of Texas; and many more I could name, for the truth's sake. I live a good way from any of the good old-time Baptists. My health is so bad and it is so far to any good old Baptist church that I never hear any preaching. Bro. J. G. Webb sends me his paper free, and so do you. My good brother, reading is all the preaching I hear. I feel rich in the sweet love of Jesus, but poor in this world's goods. But, thank the good Lord, I am able to read His blessed Book once in a while, and your noble paper. Oh! how often I am made to rejoice to read so many good letters from God's children. The secret of the Lord is with them that love Him. I don't get to talk to any of the beloved saints of God. Where I live,



like many of those I read after, there is plenty of so-called churches, but my love to them is not so strong as to the good old-fashioned church. I love the Old Baptist denomination better than any other people on earth because I think they are the true church of God. Dear Brother Hassell, pray for a poor afflicted worm of the dust, that I may get strong in body and mind, if it is the will of the Lord, so I can go and be with the children of God. As ever, your brother in the Lord,

W. W. WISE.

## SELECTIONS.

### I WILL COME AGAIN.

It would sometimes seem that the simplest things are most likely to be misunderstood. There are certain men who have such an idea of the penetrative powers of their own minds, that they must go deeper than ordinary observers, and find mysteries and secrets where everything is plain and simple. No fact or statement of sacred Scripture has escaped the expounding and explaining of such men, whose highest aim has seemed to be to exemplify that style of exegesis which consists in getting some new meaning out of a passage by first putting it in. By this process every fact, statement, doctrine or prophecy of Scripture may be vitiated, destroyed, or denied, in the most reverential spirit and with the most pious design.

Perhaps no truth revealed in Scripture has been more thoroughly distorted and perverted by such expositors, than the grand and important doctrine of the return of our Lord Jesus Christ. In the plainest, simplest, most definite manner possible He talked to His disciples of His going away. He said, "Let not your heart be troubled. Ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also." John xiv.

With the utmost simplicity of language, as a parent would speak to a loving, trusting child, the Saviour thus indicated His purpose to depart, and gave His disciples promise of His return. Without technical definitions or defences against quibbles and doubts, He announced the fact and object of His departure, and the fact and object of His coming again. "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto Myself." It is not difficult to understand these words, though some may find it difficult to believe them. A simple, common-sense faith which accepts the testimony of Christ, is all that seems necessary here. He spoke of going away; He has gone. He spoke of coming again; He will come. His providence has never gone away; His judgments have never been absent from the earth; His Holy Spirit has never departed from this world; for He expressly declared that when it came it should abide with the church forever; but He Himself in person, the babe of Bethlehem, the Man of sorrows, the prophet of Galilee, the crucified of Calvary, has gone away.

His church have long lavished their love upon one whom they have not seen, and in whom though now they see Him not, yet believing, they rejoice with joy unspeakable and full of glory. He ascended up to heaven. His disciples beheld Him. Gazing steadfastly upward, they watched the fading vision of their departing Lord, until startled by the words of the shining ones: "Ye men of



Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." From that wondrous scene upon the eastern slope of Olivet, they returned to Jerusalem with great joy; and from that time they began to publish to all the world the story of a crucified, risen, ascended and returning Lord, whom God had ordained to be the Judge of quick and dead, who should come in the clouds of heaven with power and great glory, and should judge the quick and the dead; and whose "appearing and kingdom" were the grand and solemn considerations in view of which apostolic men were bidden to "preach the Word, be instant in season and out of season; reprove, rebuke, and exhort."

There are those who profess the name of Christian, and yet who are ready not only to abandon this blessed hope, but who would fain persuade us that the apostles themselves were deceived and mistaken in their expectation of the Lord's return. The assertion has been boldly made that our Saviour declared that His return should occur within the lifetime of the generation that saw Him crucified, and it has also been affirmed that the apostles themselves expected to live until the coming of that day. Such assertions, so boldly made, betray a carelessness of investigation on this subject.

Seated on the brow of Olivet, and gazing off upon Jerusalem as it basked in beauty before their eyes, the disciples, calling to mind His prediction that not one of those goodly stones should be left upon another that should not be thrown down, asked Him saying, "Tell us when shall THESE THINGS be, and what shall be the sign of THY COMING and of the END of the AGE." In their question they connected things that were different, and these things our Lord in His answer separated. Their question respected two matters: first, "THESE THINGS," or the destruction of Jerusalem and its temple; second, His COMING and the "END of the AGE." Leading them through the course of this world's history, He gave them in a word a brief and explicit answer. They asked Him, "When shall THESE THINGS be?" His answer was, "Verily I say unto you, this generation shall not pass away until all THESE THINGS be fulfilled." They asked Him, "What shall be the sign of Thy coming and of the end of the world?" He answered, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." "THESE THINGS," the things connected with Jerusalem's overthrow, were to occur within the lifetime of men then on the earth; but "that day" of His "coming and of the end of the age" was unrevealed to man.

Hence the passage clearly discriminates between the two grand classes of events. "These things," or the destruction of Jerusalem and the temple; and "That day," the day of His coming and of the end of the world, with their accompanying events, are plainly distinguished from each other. "This generation shall not pass away until all these things" connected with Jerusalem's overthrow "shall be fulfilled;" but though signs and wonders foreshadow and herald the return of the Judge of quick and dead, yet the period of *that* event is hidden in the mind of God. "Of *that day* and hour knoweth no man, no, not the angels that are in heaven, nor the Son, but My Father only."

A similar confusion of ideas has led certain writers to affirm that the apostles themselves expected the return of the Lord before their death. Nothing can be further from the truth. When our Saviour quieted the meddlesome curiosity of Peter as to "What shall this man do?" by the answer, "If I will that he tarry till I come, what is that to thee?" straightway there went abroad the saying that "that disciple should not die," a plain intimation that all the *other*

disciples expected to die before His return; and the prompt correction of their misapprehension of *this* remark, into which they fell before the coming of that Spirit which was to guide them into all truth, shows that such an error could *not* have prevailed among the apostles. To the apostle Peter our Lord expressly signified "by what death he should glorify God," and he himself declared that shortly he must put off his tabernacle as the Lord Jesus Christ had showed him.

The language of the apostle, "We that are alive and remain unto the coming of the Lord," is not to be construed of individuals, but of the church for whom he speaks; those elect saints who were members of Christ's body and of His flesh and of His bones. The great commission, "Go *ye* into all the world and preach the gospel to every creature," was not confined to the few disciples who heard it on the slope of Olivet. The prayer which Christ offered for those whom God had given to Him was not alone for those who saw His face, but for those that should *afterward believe* on Him through their words. By a most common usage of language, a member of a party, a church, or a nation, speaks on behalf of those with whom he is associated and whom he represents. The glories of ancient Roman sires descended to their sons. In the most common phrase citizens of the United States of America speak of what *we* did in conflicts with foreign foes a hundred years ago, or of what *we* may do, or see, or be, a hundred years to come. No one supposes when an orator says, "We who are alive to see another centennial celebration," that he supposes that any of those whom he addresses will be living when another century has expired. He speaks of the national life; and as nations and corporations thus perpetuate their existence and maintain their substantial identity, while individuals die out, so in a far more emphatic sense, does the church of Christ perpetuate its existence and maintain its identity, living when nations die, growing and prospering above the wreck of empires and the decay of peoples, built upon that Rock against which all the gates of hell cannot prevail.

Speaking thus for his brethren, the members of Christ's body, those of that elect church who should be found on earth in that unknown day of our Lord's return, Paul declared that "We that are alive and remain unto the coming of the Lord shall not go before them that are asleep," though of himself personally he could say "I am now ready to be offered, and the time of my departure is at hand." And that system of exegesis which denies the inspiration of the apostolic words and which attributes gross error to those to whom Christ promised the Holy Spirit that it might guide them into all truth, is fitly found on the side of those scoffers who were to come in the last days, "walking after their own lusts, and saying, Where is the promise of His coming?"

But though faith may waver and hope be long deferred, though unbelief may lift its crest, and irreverent criticism may discredit the words of divine truth, yet the faithful church clasps to her heart that gracious promise, "If I go \* \* \* I will come again, and receive you to Myself." Through the dark centuries of storm and blood and strife and desolation, have the people of God held fast to this blessed hope; remembering that "To them that look for Him, He shall appear the second time, without sin unto salvation." Nor will they in this hour of doubt and darkness and confusion, abandon this certain anchorage, or cease to glory in this ancient hope. And though with their hearts directed into the love of God and the patient waiting for Christ, they watch the passing of the weary

years, assured that though "the Lord is not slack concerning His promise as some men count slackness, but is long suffering to usward, not willing that any should perish, but that all should come to repentance;" yet at last "The day of the Lord shall come as a thief in the night, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," and though the time seems long and the night seems dark and drear, "Yet a little while, and He that shall come, will come, and will not tarry. Now the just shall live by faith."

Our Saviour's earthly life and condition gave little token of His royal power. He came not as a crown wearer, but rather as a witness bearer. He came to tell the glad tidings; to proclaim peace, pardon, redemption, salvation; and when at last He was rejected, scorned, and spurned, He ascended up on high, from henceforth expecting till His enemies be made His footstool. Like the nobleman, he has gone "into a far country to receive for Himself a kingdom and to return." The time seems long, the delay seems tedious, but the King shall come. The earnest expectation of the creation waiteth for the manifestation of the sons of God; and when Christ shall appear His people shall be like Him, for they shall appear with Him in glory.

The Son of man shall come in His own glory; that glory which beamed forth upon the Mount of Transfiguration. He shall come in the glory of the Father; that glory which flamed upon the barren Mount of Sinai, and clothed the tabernacle with its brightness. He shall come in the glory of the angels; that glory which made the plains of Bethlehem bright when celestial heralds sang of the Saviour's birth. And we with open face shall gaze upon His glory, and shall be transformed into His image, and be like Him, for we shall see Him as he is.

Our King cometh. No man knoweth the day or the hour when He shall appear; but in some unexpected moment, when His enemies are careless, when false friends are revelling and rioting, when the world is thoughtless and secure. "in such an hour as ye think not the Son of man cometh." "Blessed is that servant whom the Lord when He cometh shall find watching."

"Watch! Tis your Lord's command,  
And while we speak He's near;  
Mark the first token of His hand,  
And ready all appear.

Oh! happy servant he  
In such a posture found.  
He shall his Lord with rapture see,  
And be with honor crowned."

—H. L. Hastings, Boston, Mass., in *The Christian*.

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## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

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### DEACON JOHN DIGGS.

IN MEMORY OF OUR DEARLY BELOVED BROTHER IN CHRIST, JOHN DIGGS.

He was the son of David and Rachael Diggs. He was born November 6, 1823, in Anson County, North Carolina. He came to Georgia in 1825. He was only bad sick but a few days. The neighbors and



friends did all they could for him, for which the family feel very grateful to them for their kindness in their sore trouble. He quietly fell asleep in Jesus, from which none ever wake to weep, we believe, to awake in the righteousness of Christ Jesus our Lord, at 5:45 p. m., December 28, 1904, at his home in East Point, Georgia. He was 81 years, one month and 22 days old when he died.

Appropriate funeral services were conducted at Utoy Primitive Baptist church next day by Elder J. M. Livsey. Prayer was offered by Mr. O. C. Simmons, a Methodist minister, after which his body was interred in the church cemetery to wait for Christ's second coming to receive him unto Himself. We fully believe he is gone from a world of afflictions and grief and sorrow to a world of perfect bliss.

Brother John Diggs joined Utoy Primitive Baptist church by experience June 6, 1863, and was baptized next day by Elder Johnson Pate. Utoy church had him ordained to the office of Deacon January 6, 1872. The presbytery were Elders Johnson Pate, B. F. Moton and Richard Pate. He was first married in 1846 to Miss Craton Roberts, and to this union seven children were born. His wife and all of their children have died. He was married the second time to Mrs. Eliza E. Brown on September 27, 1866, and to this union ten children were born. He leaves now his bereft and sorrowing companion and two sons and four daughters to mourn their loss. May the Lord comfort the afflicted widow with His most choice blessings, and give her strength to bear this heavy load.

Sister Diggs joined Utoy church June 6, 1868, by experience, and was baptized next day by Elder Johnson Pate. She was a true and faithful companion to Brother Diggs. May the Lord enable the dutiful and affectionate children to imitate the virtues of their dear, noble and worthy father, and may his God be their God even until their death.

Brother Diggs lived a true and faithful member of Utoy church, always doing his duty and standing firm in what he believed to be right. He has suffered a great deal for several years. On account of his sickness he has not been able to be at his church meetings in four years. In the death of Brother Diggs Utoy church has lost a most worthy, true and faithful member, the family a true, faithful and loving husband and father, the country a true and faithful citizen and neighbor.

*Resolved*, That Utoy church bow to the will of Heaven's King, and extend to the bereaved family our heartfelt sympathy, and pray God for that preparation of heart and mind that will console us with this precious truth. That our loss is the eternal and heavenly gain of our departed brother.

*Resolved*, That this memorial be entered on our church minutes, and a copy be sent to THE GOSPEL MESSENGER for publication, and a copy be sent to the family.

Written by the request of Utoy church.

S. C. HUFF, *Church Clerk*.

#### E. C. WILLIAMS.

E. C. Williams, a sweet, dear brother to me, was born February 15, 1864, in Macon County, Ga., and was one of ten children given unto my sainted parents, Fort and Ruth Williams, both of whom were Primitive Baptist. Although Brother Ebb never connected himself with any church, he had an experience of grace and loved the Old Baptists, and expected at some opportune time to unite with



them and enjoy the privileges of the saints here on earth. But alas! we are again reminded that procrastination, the thief of time, hath well wrought his cruel part. After two months' confinement at his home near Dooling, Dooly County, Ga., he was called to his long rest January 27, 1905, leaving a wife and five small children, three sisters and one brother. We buried him at Snow Cemetery by the side of his six-months-old baby boy, who preceded him about ten months. Eld. P. G. McDonald conducted the funeral services, and while he spoke many words of comfort which was soothing to our troubled hearts, yet it was not until he had eulogized brother's virtues, and held up his sweet life full of practical religion that we fully realized our loss. Oh! how sweet it would have been to have seen him, dear brother, follow Christ in baptism, taken up his cross and set an example to his precious children and devoted companion left to mourn his loss. While it seems hard to give him up, yet I realize our loss is his great gain.

Why should my foolish heart complain  
When wisdom, truth, and love  
Directs the stroke, inflicts the pain,  
And points to joys above?

It is with gratitude to God, and love to his neighbors, that we recall their kindness, especially their tender care during his last illness.

His devoted sister,  
Lilly, Ga.

ANNIE W. WOODRUFF.

(All Primitive Baptist papers please copy.)

---

#### MRS. SARAH RAY.

Mrs. Sarah Ray was born in Western North Carolina January 19, 1826, and departed this life at her home near Norcross, Gwinnett Co., Ga., January 27, 1905, making her stay on earth 79 years and 8 days. She was the oldest child of T. B. and Frances Hamrick, and in her early childhood her parents removed to Cobb Co., Ga. She was married to John W. Ray in 1854, and to this union were born five sons and one daughter; the daughter and one son preceded her to the grave; the husband and four sons yet living to mourn their loss. She joined the church at Bethlehem, Primitive Baptist faith and order, Gwinnett Co., Ga., on July 15, 1876, and was baptized by Eld. W. H. Gulletge. In June, 1875, her husband had joined the church, and she said this seemed to her to bring a line between her husband and herself. She said that she became greatly troubled about her condition and was so for several months, but, she said, that one day while alone at the spring she was again praying for mercy, when a beautiful light shone about her and a voice said to her, "Your sins are forgiven." She said that her troubles were all gone and she was, then rejoicing. Soon after receiving this hope she went to the church and remained a member at Bethlehem until her death. She was interred Sunday following her death at Old Harmony Cemetery near Norcross, Ga., amid a large gathering of relatives, neighbors, and friends. The funeral exercises were conducted by Elders J. H. Cook and James Livesy, who spoke of her pure life and humble Christian walk; of the respect and friendship she had of all who ever knew her; of the strong faith and hope she had in the Lord Jesus as her Redeemer and Saviour, which faith had

sustained her through the many trials of life; and of how she understood her salvation to be secured to her by the love and grace of God through Jesus Christ, and by no merit of her own. Here was a life of love and self-sacrifice for others, patient, forbearing and forgiving in all things. She fulfilled every duty as wife and mother, her every-day life being characterized by love, gentleness, and kindness. She made friends, but no enemies. She was one of the many noble Southern women who passed through the Civil War time. Her husband being in the Confederate Army, she was left to battle for four small children—to provide bread where there was none, but God brought her through this trying time. She suffered a great deal for many months before her death with a stomach trouble and general decline. For many years she had been very feeble physically, but that gentle mind was strong and rational until the very last. She told us a few days before she was forced to take her bed that she could not stay here many days longer. She often desired to quit this mortal body of suffering and be carried home to rest; but she bore it all with humble submissiveness to God's will, and at last she gently, peacefully fell asleep, entered into the rest, the joy, and the glories of the blest—the home prepared for her by her Saviour. Her last words were, "Dear husband, go to see our children, go to meeting, visit and be with the Baptists."

"Why should we start and fear to die?  
What timorous worms we mortals are!  
Death is the gate of endless joy,  
And yet we dread to enter there.

Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on His breast I lean my head,  
And breathe my life out sweetly there."

Till death to us shall come, sweetly will memory bring back the  
dear days when she was here. Her youngest son,  
Norcross, Ga.

M. W. RAY.

---

#### MRS. NANCY ELLA MCGEE.

Sister Nancy Ella McGee was born in Jones County, Ga., on July 24th, 1846, and died December 20th, 1904. Her maiden name was Nancy Ella Bazemore. She was married to Joseph S. McGee on April 28th, 1870. From this union were born three sons and one daughter, all of whom are still left with her bereaved husband to mourn her departure. Her children are all grown; her eldest son and her only daughter are married; her two eldest sons are members of the Primitive Baptist church. Sister McGee was one of the most modest, reserved and unassuming ladies I ever knew. She always manifested that degree of patience which resigned her to the will of the Lord. Although her faith in God's will was established and her hope of His grace manifested to her so fixed, yet through a feeling sense of her unworthiness she never united with the church until a few years ago. It was my happy privilege to baptize her and her son Jimmie the same day. After her baptism, however, she manifested that interest and faithfulness in her Master's cause that is rarely equaled, and I might say never surpassed. It can truly be said of her that a noble one in Israel has fallen—so unpretentious and yet so true; so

humble and Christ-like that she cheered the lonely, encouraged the weak, and ministered to the sick. Her home was the home for all God's people; especially did she delight to care for God's ministers. She truly was a wife and helpmeet to Brother McGee, and by their economy and frugal habits they obtained, through the providence of God a competency of this world's goods. But, with all these temporal blessings, Sister McGee was a constant sufferer from the dreadful disease "indigestion." Her health so declined last fall that her husband thought it best to carry her to White Springs, Florida, but after staying there awhile and finding no benefit, she left for home, stopping at Dixie, Ga., with her sister, Mrs. Mattie Curry, to rest on the way. But from that time on she grew rapidly worse. Her children were called to her bedside. Good physicians were obtained, and all that skill and loving hands could do were of no avail—the time had come. Her youngest son, J. S. McGee, was with her all the time, and he writes me that as his mother had been afflicted all his life, now he knew the hour he had so often dreaded had come; and seeing her gasp for breath, he knelt by her bed and prayed that she might speak to him one more time, but not so—she had gone. This was about 8 p. m. In the morning about 4 o'clock, as he lay half asleep, there came to him his angel mother's voice in a perfectly clear pealing tone, a child's voice. Yet "my mother's voice," he said, "for it was natural, singing the following words to me—

'How lovely is that Heavenly King  
That saved a wretch like me!'"

He says the voice seemed to be some distance off, but came near and nearer till the word "Heavenly" was reached, then gradually died away to the word "me." So he and the father, brothers and sister have this consoling thought that mother and wife is better off, and that God's grace is still their all-sufficiency. Sister McGee's remains were brought home and buried at the old McGee burial ground in Bibb County, Ga. In the presence of a large concourse of loving and sorrowing relatives and friends we tried to speak words of comfort to the weeping husband and children, after reading the 116th Psalm. Then, as the body was gently lowering in the vault, we read the 103d Psalm, and turned away, trusting the promise of God, that we shall meet beyond the river when Jesus shall come to take the redeemed home.

Written and humbly submitted by her unworthy pastor,  
Yatesville, Ga.

W. W. CHILDS.

#### MRS. MARY LUCY PARKER.

Mary Lucy Parker, the subject of this sketch, was born in Muscogee Co., Ga., July 12th, 1839, and was the second daughter of Sheldon and Cythia Swift. The family removed and settled in Thomas County, January, 1852, where they have since resided. On December 15th, 1854, she was married to John I. Parker, with whom she lived happily for a half century, celebrating, with her husband, children, and grandchildren her golden wedding, December 15th, 1904, and died Christmas day, ten days later. She was the mother of four sons, G. W., J. F., C. S., and W. H., all of whom live in Thomas County, and reflect, in their characters, the superb qualities that adorned the life of their mother. Although moral from childhood and as she grew to mature years, deeply pious, she made no public profession of Christianity till 1871, when she joined Antioch



Primitive Baptist church, and was baptized by Eld. Jno. R. Battle, and, loyal to her profession, she remained a member of the church till her death. Descended on her father's side from sturdy New England stock, and on her mother's side from Southern Cavaliers, she displayed the strength and conservatism of the former with the vivacity and candor of the latter; indeed it can be truly said, that she reflected all the fine qualities of both. She was quiet and gentle and in true womanly modesty, she was not excelled. In her habits she was industrious and painstaking, and everything about her home showed that with her, cleanliness is next to godliness. In her family she was loving and tender, yet she guided her house with a firm hand. Still she was not austere. To all she was sympathetic and helpful, without ostentation, and seemed to feel a pang at every suffering thing. Hers was no life of policy or of deceit. She loved truth for truth's sake, virtue for virtue's sake, and honor for honor's sake, and lived out these qualities to the glory of her own self, to the blessing of her home, to the honor of her husband, and to the admiration of her friends. No ailurement of the world ever tempted her to swerve from her lofty conception and pursuit of that which was honorable and right in her as a lady, a wife, a mother, and if need had been, she would have proved a martyr to virtue.

During long weary years she had been a constant physical sufferer, but bore it with a heroism that was purely Spartan—aye with a fortitude that was beautifully Christian. Denied thus many of the social and religious functions of life among the many, she meekly contented herself with the joy of her quiet home-circle and the fellowship of the Spirit of the "Man of Sorrows," and amazed observers by the patience with which she filled up her cup of suffering. To complain was to her a murmur against the grace that saved, and sustained her, disciplined and finally crowned her. She was one of God's gifts to our Saviour, and by Him sanctified to bless the circle in which she moved, and in view of this, life, with all of its suffering and disappointment, was sweet to her because she could see so much that was beautiful and lovely, which to her reflected so much of the goodness and glory of the Creator. Long before the summons came for her to depart, she had made ready, had set her house in order, had lived the life of the righteous, (the justified). Thus having lived the life of the righteous, she died the death of the righteous, and her last end was like his. The world is poorer by reason of her going, but the love-light of her spirit has been transferred to the everlasting home-circle, while nothing of that which constituted her a benefactor to mankind is lost, for "their works do follow them." "Her husband was known in the gates," proving that, "A good wife is a gift from the Lord." Children, with children's children rise up and call her blessed. An angel messenger said, "Come"; the Master said, "Welcome."

#### EPITAPH.

"Though many daughters have done virtuously thou excellest them all."

Please publish in GOSPEL MESSENGER, and *Pilgrim's Banner* please copy.

Adopted in conference as the sentiments of Antioch church, February, 1905.

J. C. ADAMS,  
WM. T. BEASLEY,  
Committee.

CALVIN SIBLES, *Church Clerk.*



## SOPHRONIA MOON.

By request of the children, we pay this tribute of respect to the memory of one whose womanly virtues and Christian characteristics elicit the admiration and approval of all who knew her. Her allotted time amid the alternate joys and sorrows of this lower world was 74 years, 1 month, and 7 days. For more than 20 years she was an invalid. Her greatest trial in the decline of life was the intense suffering of her husband, with cancer, some 2 years prior to her death. During his incessant sufferings she was ever watchful of his needs, untiring and composed at all times. One morning he called her to his bed, took her by the hand and talked of the goodness of God. Her features bespoke the kindest regard for him and the deepest reverence for that God who doeth all things well. To see those who have walked hand in hand through the vicissitudes of a half century, standing on the verge of the tomb, trembling under the hand of affliction, ascribing all adoration and praise to Him who holds the issues of life and death, evinces the highest evidence of God's grace being sufficient for our day and trial—yea, sufficient to raise poor dying saints above the terrors of death and give them Christian fortitude for the supreme hour in which they are to quit these mortal shores for nobler bliss above. Her life as a Baptist was without reproach. She and husband were received into the fellowship of New Harmony church in 1885, and he was ordained deacon in 1886. Her worthy, unassuming life adorned her profession, and entwined her memory around the hearts of those who had been brought into sacred relations with her in duties relative to the cause of our Master. Hence, we bow in humble submission to the will of God, believing that He will overrule this dispensation for our every good. May it be the will of the Lord to give her children a like precious faith; bring them to His banquetting house and give them to know that His banner over them is love. That they may humble themselves under the mighty hand of God, and cast all their care upon Him; and when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away. On the third of June, 1903, her remains were brought to New Harmony church for interment, where Elder W. T. Walden spoke to a large concourse of people much to the comfort of the disconsolate; after which she was quietly laid by the side of her husband to rest in peace, till bid awake in the image of the heavenly, ever to be with the Lord.

W. A. HARRIS.

## AUTOBIOGRAPHY AND BOOK OF SERMONS.

Having sold the first lot of my books of the above title, I have had the second lot neatly bound, and have the pictures of myself and wife, with our signatures, inserted in every copy.

This work is bound in cloth, and contains two hundred and eighty pages of matter printed in large type on good book paper.

It has met the hearty approval and endorsement of the brethren, sisters and friends, who have read it. It is a beautiful and valuable book for the home library. I pay the postage and send the book by mail, for one dollar a copy. Send money by money order or registered letter to me at Kirkwood, Ga., DeKalb County.

THOS. J. BAZEMORE.

P. S.—If it is more convenient, orders may be sent to the editor of this paper, or to The D. H. Goble Printing Company, Greenfield, Ind.

*Alfred G. Griffin June 25*  
*W. F. D. M.*  
Vol. 27.

No. 5.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

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MAY, 1905.



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# The Gospel Messenger.

MAY, 1905.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 27.

WILLIAMSTON, N. C., MAY, 1905.

No. 5.

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## THE HOLY CITY.

Words by F. E. Weatherly, Music by Stephen Adams.

(A Vision of the Old and the New Jerusalem.)

Last night I lay a-sleeping, There came a dream so fair;  
I stood in Old Jerusalem, Beside the Temple there;  
I heard the children singing, And ever as they sang,  
Methought the voice of Angels, From heaven in answer  
rang

“Jerusalem, Jerusalem, Lift up your gates and sing,  
Hosanna in the highest! Hosanna to your King!”

And then methought my dream was changed, The streets  
no longer rang,  
Hushed were the glad Hosannas The little children sang.  
The sun grew dark with mystery, The morn was cold and  
chill,

As the shadow of a cross arose Upon a lonely hill.  
“Jerusalem, Jerusalem,” Hark! how the Angels sing,  
“Hosanna in the highest! Hosanna to your King!”

And once again the scene was changed; New earth there  
seemed to be!

I saw the Holy City, Beside the tideless sea;  
The light of God was on the street, The gates were  
opened wide,

And all who would might enter, And no one was denied.  
No need of moon or stars by night, Nor sun to shine by  
day;

It was the New Jerusalem That would not pass away.  
Jerusalem, Jerusalem, Sing, for the night is o’er;  
Hosanna in the highest! Hosanna for ever-more.

---

Copyright, 1892, by Boosey & Co. Printed by special permission of Boosey & Co., 9 East 17th St., New York, from whom copies of the song with music can be had for 40 cents, post free. The music set to these sublime words is grand and touching, and is well adapted to be sung in families.

S. H.



EATONTON, GA., R. F. D. No. 4, Mar. 5, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Being to-day unable to fill my appointment on account of sickness, and having just received my MESSENGER and read it through with intense interest, I am made to rejoice that the Lord has still reserved unto Himself witnesses who refuse to bow the knee to the image of Baal, though in the midst of a crooked and perverse generation. I love to read the epistles from the different sections of our country when we can see eye to eye and speak the same things, which we can all do when it comes to the experience of God's people, for we all know that we are saved alone by the sovereign grace of God.

Brother Hassell, I send you a short article which I wrote last year for a circular letter to be placed on the minutes of our Association; but as I was not permitted to attend, it was not published. And as it is touching so important a subject, and one which should be well considered and borne in mind by all of the household of faith, I enclose the same for your consideration, and if you think it worth its space, you can publish it; if not, all will be well.

I did not write on this wise because of any disorder existing among us, for our meetings have been since my connection with the Association (nineteen years) meetings of peace and love, union and fellowship. We have never considered our Association as anything more than a meeting together of the different brethren and sisters for the worship of God, and not an advisory body, legislature nor supreme court; and hence, instead of looking forward with dread and fear of disruption in our Association, we look forward with fond anticipation of feasting on the good things set forth by the under shepherds proclaiming glad tidings of salvation through our dying but yet risen Lord and Saviour, Jesus Christ. My dear brother, I do not nor would set up myself as a criterion; but this course is the only safe one for us to pursue; for when we assume anything above that of a "little child" we will surely cause confusion instead of

edification. May the Lord still support you in the evening of life and enable you to still "speak the truth in love."

Yours in gospel bonds,

JOE HUDSON.

#### CIRCULAR LETTER.

*Dear Brethren and Sisters of the Ocmulgee Association:*

The time of our meeting in an associate capacity has again rolled around; and, as has been our custom, we again attempt to address you, and for a foundation of our address we call your attention to the reading of the last verse in the First Epistle General of John—"Little children, keep yourselves from idols." This inspired writer expresses the deepest thoughts and yet uses the simplest form of speech, so that the wayfaring man, though a fool, might not err therein. "Little children" denotes that the subjects of address are born of God, and thereby partake in a sense of His divine nature or Spirit, and are thereby able to render unto our Heavenly Father that love, adoration, and praise that none but His children are capacitated to render. "Little children"—think of the importance of the expression; not grown, not looking to self for support; not looking to self for protection; not competent to formulate our own discipline; not grown, because in this life we see in part and know in part, but when that which is in part is done away, and that which is perfect is come, we shall know as we are known; then we shall come to the full stature of a man, for we shall be like Jesus, and we shall be satisfied. Not capable of our own support, for all spiritual blessings, upon which we as His spiritual children feed and grow, are treasured up in Christ Jesus before the world began and are given us in time as we need them, therefore Jesus taught us to pray for our daily bread. Not looking to self for protection, for the strong man armed keepeth His palace till a stronger than he comes, for which cause the Captain of our salvation came and led captivity captive, opening the prison door to those who were bound, and conquering the last enemy, and therefore commands us to pray, "Lead us not into temptation, but deliver us from evil." And not compe-

tent to formulate our own discipline, and to teach this in the strongest terms that language can convey, he prefixes the adjective "little" before "children." It might be taken for granted that a child nearly grown might originate his own discipline, but a "little child" can not, but can obey the commands of his father. And indeed we know that a family of children void of discipline is not only a dishonor to parents, and a disgrace to themselves, but a curse to the community in which they live, while there is nothing more beautiful to behold, nor more honoring to parents and more encouraging in the way of right to others than a well-disciplined family of children. Therefore God, in His infinite wisdom, has given us an infallible rule of discipline, full and complete, the first and great fundamental principle of which is LOVE, love that works no ill to his neighbor. The first and great commandment is, "Thou shalt love the Lord thy God with all thy soul, mind, and strength;" and the second is like unto it, "Love thy neighbor as thyself," and upon these two hang all the law and prophets. Because, if we are acting upon this principle, we will be sure not to go wrong; hence we so often are exhorted or commanded to "let brotherly love continue," "love one another with pure hearts fervently," etc. We should search the word of God at all times to find what is His perfect will concerning discipline, and out of pure love to God and His "little children" walk therein, and all our time will be occupied, and we will not have any time to bring in new innovations to the dishonor of God and to the destruction of our own happiness and peace, and thereby be found bowing ourselves down to idols.

Finally, brethren, farewell.

Written by Eld. Joe Hudson, Eatonton, Ga.

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## WISDOM OF MODERATION AND GENTLENESS.

---

*Predestination and the origin of sin*, is a question upon which the wisest and most godly of men, both passed and present, have thought it unprofitable to press controversy, especially in an assuming and positive spirit and manner. Unnecessary strife and division



comes of an extreme position on either side of the question. Some of our own wise, able, and godly elders now dead yet speak (by their writings) upon this subject in a way that would help to heal divisions, rather than increase them, if all would heed their counsel. "In nearly all ages of the world the creation of man and the introduction of sin into the world has been a difficult problem for men to solve. It has been a great deep into which no human vision has been able to penetrate. Philosophic and speculative divinity have tried their strength to unfold the mystery; science has exhausted its power, and the combined wisdom of the world—barbarous, enlightened, or civilized—has alike failed to understand or give any satisfactory solution of man's creation or the introduction of sin into the world, with all its attendant consequences. But divine revelation lifts the veil to some extent, even so far as it is proper for us to know in our present mode of existence." So wrote Eld. W. M. Mitchell. The impropriety of going beyond that which is *revealed*, and of presuming to say just how it is, one way or the other, is the thing that has brought trouble and distressing division.

"Why God, who is infinitely wise, powerful, holy, and merciful, ever permitted sin, and consequent misery, in the universe, is a question peculiar to no system of theology, but pressing equally upon any system which acknowledges the existence and moral government of God, and the moral agency of man; a question perplexing heathen philosophers of old, and deists in modern times, and Pelagians, Socinians, and Arminians just as sorely as Calvinists; a question that must ever demand submission, and defy solution." How presumptuous, then, it must be in any one of to-day to coin a word or phrase that is sufficient to express, or make plain beyond question, this "great deep" or "mystery."

"I have wearied with controversies, and hoped, desired, and longed that all differences and discussions among Old School Baptists would cease, and that they would all speak only such things as tended to edify," said Eld. E. Rittenhouse. "Some writers," he continued, "have seemed to anticipate a conflict on the subject of Predestination, and instead of showing any apprehen-



sion of evil from such a source, show, I thought, rather a disposition to welcome the strife, and a readiness of mind to participate in it. It is easy enough to avoid strife if people wish to avoid it; but some people appear to enjoy controversy; and, as in the wars of the world, it tends to give prominence and notoriety to those who take the most extravagant positions." "In various parts of the United States a factious spirit has for years manifested itself among brethren, and while there may be in some instances real difference in some cardinal principle of doctrine or order, yet in most cases it is more a strife over men, or a contest of unprofitable words, subverting the hearers, than anything edifying to Christians. If carnal or selfish motives have introduced a dispute, the argument will be conducted in a bad spirit, forming parties who will misconstrue and misrepresent each other. If preachers consume the time which should be employed in feeding the flock of God, by casting stones at the sheep and trying to kill other undershepherds, much distress will follow. If they should take their precious time from preaching the truth in love by making a personal thrust at others, or a personal defence of themselves, a bad spirit will be engendered in their brethren, and thereby they will be led away from the meek and gentle spirit of the gospel." This was written many years ago; and have we not seen this condition of things among us? "I failed to see" (continued Elder Rittenhouse) "why we, as New Testament Baptists, should be particularly partial to the word *Predestination*. For instance, to call ourselves *Predestinarian* Baptists. While I believe the doctrine as taught in the New Testament, I do not know that I believe it any more than many other points of truth; neither do I see it as any more important than other points of gospel doctrine. If I call myself a *Predestinarian* Baptist, it would seem to imply that I am laying great stress on this doctrine as the one all-important doctrine—to the neglect of others—and priding myself in being particularly strong in the belief of it. We can not be too strong in believing and maintaining truth; but it is possible for us, in our zeal to maintain a doctrinal position, to resort to arguments that will not bear examination. I think we

should be very moderate and careful in discussing subjects in regard to which good brethren honestly differ, and especially when the subject is one so much of which is out of our reach. Brethren sometimes make their assertions very positive and strong where diffidence would become them, and then they are somewhat sensitive, perhaps, about allowing their position to be questioned. I have lived long enough to see several controversies begun and carried on for years; the parties not frequently coming together, but as quite a general thing going wider apart, sometimes ending in permanent division. It is not always gone into in the spirit of inquiry, with a desire to be instructed, but it may be sometimes rather with a disposition to establish our own position and confute that of the other party. There is no need to resort to artifice or misconstruction to support truth, and we may sometimes argue to our disadvantage when we use Scripture in a different sense from what was intended. I am not meaning now to take up any side or position that has been taken and urged on this or any other subject; I am merely aiming to say that I do hope brethren will be careful what they write, and not indulge in a controversial spirit. There are not only questions that gender strife in and of themselves, but the manner in which they are discussed is more prolific of evil than the questions themselves." \* \* \* Elder Respass, who published the letter from which I have here quoted, approved it heartily; he said: "We commend with all our heart the above letter to the brotherhood everywhere."

"But if we worship a doctrine, and say this is our rock, or the foundation of our hope, or the 'marrow' of the gospel (we always thought Christ himself was all these), though it may be ever so scientifically arranged and made to pass through fire (as did Aaron's golden calf.—D.), it may at last take the form of an idol; and very sensitive we are indeed if all are not ready to fall down to it, and count them as vile *blasphemers* in our sight."—*Mrs. Kate Swartout.*

This was written seventeen years ago, and by one distinguished for gentleness, meekness, and loveliness of spirit. How applicable it is to some conditions intervening between that time and the present!

If a doctrine be foisted upon a people and made a test of fellowship, its author is apt to be considered *strong* by his followers, and their readiness to fall in with fanatical zeal to its support is taken as evidence of their strength, and they are apt to think those who do not lay hold with them are either *wicked* or *weak*, and have not much forbearance toward them. But our sister wisely says: "We truly esteem those as the stronger who *bear* the most, who *endure* the most, who have the most patience, meekness, long-suffering, gentleness, and the most love shed abroad in the heart by the Holy Ghost.

"'Tis love makes us gentle and meek,  
The wounds of ill usage it cures;  
It pities the falls of the weak,  
The pride of the lofty endures."

How true, how true! "Thou hast also given me the shield of salvation: and Thy right hand hath holden me up, and Thy gentleness hath made me great." Psa. xviii. 35. Strong and swelling words indicate vanity, and belong to Goliath rather than David. Gentleness is always the accompaniment of true greatness in the kingdom of God—that kingdom in which the least is the greatest and the greatest is the least. A truly "great man in Israel" once wrote as follows regarding predestination: "Many expressions have been used, and things said, that had better not have been said. One brother said that the iron-bound doctrine of the predestination of all things (meaning "the *absolute* predestination of all things," as he contended for that.—D.) could not be eaten by soft-shell teeth, etc., implying that his brethren were soft-shells. Another of great ability, and a beloved Elder, said, 'God knows how to introduce sin into the world without being its author'; and that 'the spiritually enlightened child of God hardly knows which should receive the greater degree of admiration, the remedy or the disease; for, says the truly contrite and broken-hearted sinner, who ever would have known the riches of God's grace, had it not been for the transgression?' "

But the "great man," J. R. Respass, did not proceed to denounce those elders as blasphemous, and to declare non-fellowship for them. "For the servant of the Lord



must not strive, but be gentle toward all men, in meekness instructing those that oppose themselves,"—their own best interest—but said, "Now we have no idea at all that this beloved brother designed to insinuate that the Devil was as worthy of worship as God; but still it might be inferred from his writing that he hardly knew which most to admire, God or the Devil, sin or holiness."

Well did David say, "Let the righteous smite me," etc. Such smiting does not "break the head" of the erring, but proves to be "an excellent oil,"—is of healing and saving effect. On the other hand, "He loveth transgression that loveth strife: he that exalteth his gate" (his own judgment, opinion, etc., I think) "seeketh destruction."

"O, Israel, thou hast destroyed thyself; but in Me is thine help."

"The beginning of strife is as when one letteth out water: Therefore leave off contention before there be quarreling."

Eld. J. R. Hardy, one of the editors of *The Advocate of Truth*, said: "We are willing, as has been expressed through *The Advocate of Truth*, to abandon any expression not found in the Scriptures if it is offensive to the brethren, for the sake of the peace of Zion and the brethren. (We will say here that neither Bro. Sikes nor myself use the term absolute in connection with predestination to express our views, neither in preaching nor writing.)" This expression is good, and if promptly and continually the proposition be practically observed, peaceful results will follow. And now, as suggested by the venerable, grave and judicious Elder Rittenhouse, there can be no scriptural reason why we should call ourselves *Predestinarian* Baptists, and Elders Sikes and Hardy would not call themselves *Absolute* Predestinarian Baptists, may I not kindly suggest that they should also decline to distinguish themselves as *Unlimited* Predestinarian Baptists? Could they not, "for the sake of the peace of Zion and the brethren," abandon this title or name? It is "not found in the Scriptures."

On his death-bed, Elder Respass exclaimed, "I want to love Jesus, I want to love Jesus! I had rather love Jesus than to know all about predestination!" His



spirit was not that of strife, neither in life nor in death. I mean unscriptural strife. Like Paul, he exhorted that we "strive together for the faith of the gospel." He labored for "the commonwealth of Israel," "seeking not his own, but another's wealth," endeavoring "to steer clear of factions." I suppose he was as averse to factionism as was David, though Absalom drove him off for a time into apparent factionism.

Elder Sikes once said, "I do not believe that God causes, originates, or in any way authorizes or influences men to sin." And recently, "God causes all righteousness, and He permits, suffers, or allows all wickedness, according to His unchangeable decree." And Eld. J. H. Fisher said, two years ago, "It is true that there are some differences, but as Eld. J. C. Sikes admitted to me just a few days, if the findings of the Fulton Council had have been carried out, there never would have been any division in Texas." And for himself Elder Fisher said: "I do most sincerely believe that God's decrees or predestination, includes all things righteous, causatively; and all other things permissively."

Eld. J. S. Newman said in his pamphlet: "The eternal purpose, or predestination of God, extends to all God's works in natural and spiritual creation, causatively, efficiently and effectively, and to sin and wickedness permissively." Eld. S. Hassell declared his belief in "The not compulsive but permissive and overruling nature of God's predestination of sin." Elders Mitchell, Respass, the Oliphants, and many others of like character with them; Gill, Toplady, and others of past generations; the London and the Fulton and the Oakland City Confessions of faith, *all* harmonize substantially in this view, and more than and above all, the Scriptures sustain it. Why, then, O why! should we not be reunited, where division has occurred, and once more "dwell together in unity"? "Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of

Christ rule in your heart, to the which also ye were called in one body; and be ye thankful." Col. iii. 12-15 (Revised Version, preferably). Hear also the sixteenth verse: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." Doubtless some *will not*, but I feel encouraged in the hope, which has held me up in hours, days, months, and even years of sadness and gloom—intermingled with some joys—yea, has rescued me even from despair and the grave, that the *great majority* of Primitive Baptists will yet become a united people. Not long since I wrote an article for *Zion's Advocate* well bedewed with tears—and this the same—and from the editor received the following reply: "Dear Brother:—Your excellent article on 'Ceasing from Strife' to hand. I have just read it carefully, and am well pleased with it. I will give it a place in the next issue of *Zion's Advocate*. Please accept my thanks for it. If we could have more writing along that line instead of so *much* 'stuff' that appears in our periodicals, I am sure it would be a blessing to our dear cause. Why is it that our brethren can not cease from strife and labor for peace in Zion? I do long to see the time come when we can all see eye to eye and speak the same things, when sweet peace will abound in all our borders and confusion will be hushed. To this end I want to spend my few remaining days." I regard Elder Daily as "a great man in Israel," and am thankful for such expressions from him. With the following words of Scripture, impressed most of any upon my mind at present, I close this article: "Serve the Lord with fear and rejoice with trembling." Psa. ii. 11.

JAMES C. DENTON.

Greenville, Tex. (temporary address), Mar. 27, 1905.

#### REMARKS.

I most cordially and earnestly endorse the above words of heavenly wisdom and moderation, written by Elders, Mitchell, Rittenhouse, and Respass, and others, and quoted by Elder Denton. And I will here add a few more excellent words of Elder Respass, under the head-

ing "Let us Have Peace," in THE GOSPEL MESSENGER of July, 1888. He says, in this editorial:—"If our papers are to be made the vehicles of discord among the people of God, it would be better for them to perish at once. They have no authority in the church—these papers—nor should they have. They are not church organs; they are not published by church authority; the church is not responsible for them. The editors of THE GOSPEL MESSENGER, should they propagate heresy by it, are amenable to the church, and should be held to a strict accountability should they use it to sow discord amongst brethren. They are not set up to lord it over the faithful of God's people; nor are their opinions as editors of any more authority than any other brother's opinion. Brethren writing in their individual capacity express only the opinions of individuals; they do not write with church authority, as though their opinions were the utterances of the church. They may be right, or may be wrong; and, if wrong, they are subject to the correction of the church. We might make it our pecuniary interest to fuss over predestination, especially as our views accord with those of a large majority of the Baptists; but it would be better for us to die than to do it, to thus defile the people of God. Nehemiah would not resort to the temple to save his life (Neh. vi.), neither should we, as individuals, seek the cover of the church to escape our errors. We defile the church when we do it. It would be better for us to be excluded from the church than to cover up our sins with the church. God is not deceived if the church is. Brethren have written us that we have had too much about predestination, and we think so ourselves. There is not such a difference as should affect fellowship. None believe that God prompts sin; none believe that anything happens by chance, but that, as Christ taught, not even a sparrow falls by chance. None believe that God was waiting in suspense to see whether Adam was going to sin or not; and none know the origin of evil. All of us believe what is to be will be, and that is enough. We trust that those brethren who have done wrong will repent and do right. We leave the matter with God, and are willing, we trust, to be abased for Christ." There is



no doubt that such is the teaching of the Spirit of Christ in His life and in the Scriptures and in our hearts; and if all Old School or Primitive Baptists were as wise, gentle, self-denying, self-abasing, and Christ-like as our dear departed brother, Elder John R. Respass, all bitter strifes would at once cease among us, and we would be blessed with sweet, loving, gospel, and lasting peace.

S. H.

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## ETERNAL LIFE GIVEN, NOT OFFERED.

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NEW HAMPTON, Mo., Jan. 8, 1905.

*Elder Hassell—*

DEAR BROTHER:—Briefly stated, the above is a correct exegesis of the salvation of God as taught in the Holy Scriptures and in the hearts of His people. The existence and character of God, who created the heavens and earth, and who upholds all things by the word of His power, and whose presence and eternal glory are matchless beyond description, and incomprehensible to His creature man in his best estate; and since his fall in sin and rebellion and expulsion from His Divine presence, no man can approach to or see His face and live. Man, the most perfect and best of God's earthly creatures, wrought his own ruin by disobedience and transgression, and from henceforth the flaming sword of God's holy and righteous justice keeps the way of the Tree of Life. It is not the design of this article to enlarge upon nor speak even briefly of many things here that have troubled the minds of many without profit in all ages. It is a Bible truth that sin has disqualified man from rendering unto his Maker a service or worship acceptable to Him. Nothing that man's hands have touched or bestowed labor upon, nor can his sinful, corrupt mind, heart or soul bring forth an offering acceptable to the Lord. The first offering accepted (Abel's) was made by faith, and every offering from that to the last made by the millions of the redeemed and blood-washed throng ascribing power, glory, and honor to God, will be made by or through faith. "Through faith we understand the worlds were framed by the word of God." By or through faith righteous and miraculous



works were wrought by prophets, David, Samuel, and many others, of whom Paul said time would fail to speak.

Clearly this truth is established, that without faith it is impossible to please God, and also that the Lord is well pleased with an humble and contrite heart, and all that mourn and weep by the way, who are made to cry out in deep distress and anguish of soul, "God be merciful upon a poor sinner,"—"Woe is me, for I am undone," and "Lord, help Thou my unbelief." These are evidences that the Lord is breaking in pieces the hard and stony heart, which is the preparation for the sowing of the seed, the seed of life—Eternal Life—the gift of God in Christ Jesus, who is God manifest in the flesh, and in whom all the covenant blessings are bestowed upon His dear people. The poor, the needy, the outcasts of Zion are to be gathered in that day of the Lord. To them no offered salvation would suffice or avail in the day of their sore and dire distress. "For them light was sown, and gladness for the upright in heart." The good Samaritan, even the good Shepherd who knows His sheep and lambs (does not offer help but ) brings salvation—comes to their relief, takes them up out of the pit wherein there is no water, pours the oil of His grace into their wounded hearts, and raises them up to know that for Jesus' sake their sins are forgiven. Jesus, the good Shepherd, gives them eternal life. All their sins are laid upon Him who is able to save, and through the witness of the Spirit He comforts them with the precious truth that "Jesus paid it all."

God's everlasting love, mercy, and grace, as a mighty river flowing from heaven, gives water to the thirsty, and makes them rejoice in hope of eternal life, rejoice that their sins though as scarlet have been freely forgiven and made whiter than snow.

Eternal life is a gift, freely given, not offered, in which we are shown that our sins were borne by our Saviour, and His divine and holy righteousness has been freely given us. By faith we have been able, dear brother, to see and with wonder to behold the measurement of this wonderful river of love. At first it came to the ankles, and then to the knees, and then to the loins, and then, O! matchless grace and love to us poor sinners, it be-

comes a boundless ocean of free, unmerited, sovereign distinguishing grace!

The trees are on either side of this river, and their leaves fade not, and are good for medicine, and their fruit good for food (Ezekiel xlvii.). O, wonderful river of God's love and mercy in Jesus, whom we see by faith, and are thrilled with joy to know that all was freely given, not offered; and that the ministrations of the sanctuary of God with all His exceeding great and precious promises in the gospel of our salvation, are not offered but given us, even us—precious thought and truth! The gift of God is eternal life through our Lord and Saviour, Jesus Christ.

In this blessed hope,

I. J. CLAHAUGH.

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### TO MY CHRISTIAN FRIENDS.

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BELOVED IN THE LORD:—I ask you to assist me in selling the remaining copies of my Book of Sermons and Autobiography.

Having sold, and given away to worthy persons, a little more than half of the one thousand printed, I have yet on hand a little more than four hundred.

Each of the remaining copies contains the pictures and signatures of my wife and myself. The book contains 280 pages, 7 by 5 inches, in large print, and is well bound in cloth. I have received many testimonials from those who have read it, expressing their approval of its contents, and their delight in reading it.

I sell it for one dollar, and I pay the postage. I ask my Christian friends, and all who are able, and who feel it in their hearts to do so, to order five or ten copies, and sell or give them to their brethren and sisters and friends, especially to the poor ones who are unable to buy for themselves.

All who will do this will greatly assist me when I need their assistance. I want to pay the printer the balance due him, and I want to get some help in getting an humble home for myself and wife in our declining days. We are renting now, but want to get a little home and quit moving about.

We have lost two of our dear grown daughters in less than a year, and are broken-hearted; but we feel that they are better off than we who remain.

I have been a member with the Primitive Baptists more than forty years, and have been preaching nearly thirty-eight years, having joined the church and begun preaching when I was young and before I was married. I am sixty-two years old, and my wife is fifty. In my imperfect way I have given my life to the work of the gospel ministry. I feel that my life has been almost a failure; but my hope is in the Lord, and there is no failure in Him.

The Apostle says, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" If any who feel that they have received spiritual things from me, through my preaching or writing, desire to assist me, I ask them to attend to it soon, as I have an opportunity with some help to get us an humble home now, having procured a lot on which to build, and having the promise of some help already.

Send orders by money order to me at Kirkwood, DeKalb County, Ga.

Farewell,

T. J. BAZEMORE.

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PELHAM, GEORGIA, March 7, 1905.

DEAR BROTHER HASSELL:—We are to have a meeting at Trinity church in Flint River Association on Friday before the first Sunday in May for the purpose of a reunion of our Flint River churches, and to sweetly worship God together once more. Elder Hollingsworth was at our last meeting here and preached ably. I was at Elder Godwin's church recently, and I was received kindly. Good feeling and love prevail. I never saw brighter prospects for a revival in our churches.

In hope,

LEE HANCKS.

## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala. }

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Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## THE PARABLES OF THE POUNDS AND THE TALENTS.

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There is a striking resemblance, but yet a great difference between Christ's Parables of the Pounds and the Talents (Luke xix. 11-28; Matt. xxv. 14-30). The Parable of the Pounds was spoken by Christ at Jericho in the house of Zaccheus, on his way to Jerusalem; and the Parable of the Talents was spoken on the Mount of Olives three days after His entry into Jerusalem, and two days before His crucifixion. In the Parable of the Pounds the chief character is a nobleman about to go into a far country to receive for himself a kingdom and to return; and in the Parable of the Talents, it is a man about to travel into a far country, who called his servants, and delivered unto them his goods. In the Parable of the Pounds there are ten servants; and in the Parable of the Talents, only three servants. In the Parable of the Pounds each servant is given one pound, a sixtieth part of a talent—the latter being about a thousand dollars, and one gains ten pounds, and receives his lord's commendation for his faithfulness, and is given authority over ten cities, and another gains five pounds, and is given authority over five cities, and the only other one specially mentioned said that he feared his master as a



hard and exacting man, disposed even to take what did not belong to him, and that he had therefore kept his pound in a napkin, and now returned it to him, and his lord condemned him out of his own mouth, and commands the pound to be taken from and given to him that had ten pounds, saying that "unto every one that hath shall be given, and from him that hath not shall be taken away that which he hath," or, as He says in another place, "that which he seemeth to have" (Luke viii. 18), and the lord, as king, commands the "citizens" of his country (not his "servants"), the citizens who hated him, and had said that they would not have him to reign over them, to be brought and slain before him; while in the Parable of the Talents, the man or lord gives five talents to one of his servants, who trades with them and makes five other talents; and to another he gives two talents, which he trades with, and makes two other talents, and the lord on his return says to each of these, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord"; but the third servant, who had received only one talent, complains of the hardness and injustice of his master, and says he was afraid and hid his talent in the earth, and bringing it to his lord says, "Lo, there thou hast that is thine"; and his lord judged him by his own confessions, and told him that, with the knowledge he had or professed to have ("thou knowest" is best rendered "knewest thou?") he should at least have put his money with the exchangers or bankers, who would have returned it to him with interest, and he commanded the talent to be taken from him and given to him that had ten talents, and he also says, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." In the Parable of the Pounds, each servant receives the same amount of money, and the one that gained ten and the one that gained five pounds are rewarded according to their faithfulness, and the one that only kept but did not use his lord's money is deprived of it, but, the "citizens of the country," who hated the lord, and would not have him reign over them, are destroyed; while in the Parable of the Talents all the

three servants receive different sums, and two of them by trading double the amount entrusted to them, and these faithful servants receive the same reward—they are bidden to enter into the joy of their lord; but the wicked and slothful servant, who throws the blame of his lack of service upon his lord, is cast into outer darkness, where are weeping and gnashing of teeth, marks of rage and despair, like the goats on the left hand of Christ the Judge in the same chapter (Matt. xxv.), who are told by Him to “depart from Me, ye cursed, into everlasting fire, or everlasting punishment, prepared for the Devil and his angels” (Matt. xxv. 41-46)—they had shown no love to Christ in their lives, had not ministered to His suffering people, and He shows no love for them in the final judgment. And so, in the beginning of Matt. xxv. the five foolish virgins, who professed to know and love the bridegroom, were only nominal and not real believers in Christ, did not have the oil of divine grace in their lamps of profession, and were shut out by him from the marriage-supper, and He said unto them, “I know you not,” as He says to the foolish builder on the sand who professed to worship and serve Christ in Matt. vii. 15-27, “I never knew you; depart from Me, ye that work iniquity.” In the Parable of the Pounds, the “citizens” represent avowed unbelievers who scorn Christ and Christianity, ungodly citizens of the world, who love self and sin, and care nothing for God or His service, and who will be destroyed at death and the final judgment; while in both the Parables of the Pounds and the Talents, the wicked and slothful servants, who did not really trust or love or serve their master, and who charged all their sin upon him, represent professed Christians, who have been created, preserved, and naturally blessed of Christ, and who have had the Bible and the ministry and church privileges, and yet who fear Him with only a slavish fear (like the devils or demons, James ii. 19), who have religion only in their heads and not in their hearts, and who, instead of serving God, really serve the flesh, the world, and the Devil, and put all the blame of their wickedness and slothfulness on God, and who at the last day, instead of being welcomed into all the beauty and brightness and glory of heaven,

will be justly consigned to the horrors of hell, the blackness of darkness forever (2 Pet. ii. 17; Jude 13). The longer I live, and the more I search the Scriptures, the more certain I am that the "wicked and slothful servants" in these Parables are *only nominal professors of Christianity*, like the false, carnal, unbelieving disciples of Christ, who, being offended by the sovereignty and spirituality of His salvation, called His discourse a "hard saying," and went back and walked with Him no more (John vi. 60, 64, 66). The pounds and talents are both natural and spiritual gifts, privileges, and opportunities, all of which are from God (James i. 17, 18), and the wicked and slothful servant in each Parable has only natural gifts, and does not properly use even them, and is justly deprived of them, and, in the Parable of the Talents, is banished, as unprofitable or useless, from the holy, peaceful, and blissful presence of God, and is cast into outer darkness, outside of the Holy City (Rev. xxii. 15), into the lake of fire and brimstone, the second death (Rev. xxi. 8), just as the tares, representing the children of the Devil, grow up in the same field with the wheat, representing the children of God, and look a good deal like the wheat, but will be separated from the wheat at the harvest, the end of the world, and cast into a furnace of fire, where shall be wailing and gnashing of teeth, while the wheat shall then be gathered into the garner of the Lord, and the righteous shall shine forth as the sun in the kingdom of their Father (Matt. xiii. 24-43); and just as, at the marriage of the king's son, the good and bad are both brought in, and those who are clothed in the wedding-garment provided by the king (the righteousness of Christ in their hearts and manifested in their lives, Isa. xxvi. 12; lxi. 10; 1 Cor. i. 30; Philip. ii. 12, 13; Col. iii.), are freely welcome, and remain and enjoy the feast, but the unchosen or non-elect man satisfied with his own garment or righteousness, and too proud to seek and to put on the wedding-garment provided by the king, is bound hand and foot, and cast speechless into outer darkness, where are weeping and gnashing of teeth (Matt. xxii. 1-14). In these two Parables of the Wheat and Tares and the Marriage of the King's Son, Christ Himself says that these incidents are like the kingdom



of heaven, that is, like the professed or visible church in the world, because He says, at the close of the Parable of the Wheat and Tares, that, at "*the end of the world,*" "the Son of man shall send forth His angels, and they shall gather *out of His kingdom* all things that offend and *them which do iniquity*, severing the wicked from the just, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth" (Matt. xiii. 41, 42, 49, 50). We are not to *deny* God's word by saying that there will be no end of the world; nor are we to dare to *add* to His word by saying that the wicked professors of Christianity, thus destroyed at the end of the world, will ever be saved and carried into heaven. There is an eternal distinction, recognized from the beginning to the end of the Scriptures, between the elect and the non elect, the redeemed and the unredeemed, the regenerate and the unregenerate, the penitent and the impenitent, the believing and the unbelieving, the obedient and the disobedient, the godly and the ungodly, the saved and the lost. While man by his sin destroys himself, salvation from sin is alone of the Lord, and is by His free and unmerited, rich and reigning, almighty and everlasting grace, so that the Divine Father, Son, and Spirit will justly and alone receive all the glory of it. I understand these parables just as the spiritual believers of the first eighteen centuries, and as most of the spiritual believers since the eighteenth century have understood them. The children of God are the partakers of the divine nature, and are heirs of God forever, and never lose the living grace, the eternal life, which He has given them; and the righteous judgments of God upon His wicked enemies, whether open or disguised, are not only temporal but eternal. *But let it be distinctly understood that I do not at all make my views of the parables tests of fellowship.* No human being on earth since the Apostolic Age is infallible.

In the divine government, the right use of all our gifts tends to increase them, and the disuse of them tends to diminish and destroy them. The true and faithful servant and child of God is blessed in obedience; while the unfaithful servant is chastised in disobedience; and the wicked hypocrite who pretends to serve God



while he really serves himself, the world, and the Devil, will at last, with the wicked non-professor, unless the sovereign and almighty grace of God interposes, be miserably destroyed forever.

Christ intimates, in both the Parable of the Pounds and the Parable of the Talents, that it would be long, after His departure from the world, before He would return to it to bring all men to their final account; and it was thought by old and sound interpreters, and it may be true, that the gracious rewards which He will then give His faithful servants will be in His millennial kingdom on earth. In the Parable of the Pounds, those servants disclaim all merit of their own by saying, "Thy pound hath gained ten pounds"—"Thy pound hath gained five pounds," as though they themselves were nothing, and all the gift and all the work were God's; and the Apostle Paul, the most laborious, faithful, and self-sacrificing servant of Christ that ever lived, while he says, "I labored more abundantly than they all," immediately and humbly adds, "Yet not I, but the grace of God which was with me" (1 Cor. xv. 10). This will be the feeling and the language of all the true children and servants of God at last, and they will rejoice to give unto God all the glory of both their salvation and their service, saying, "Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy and Thy truth's sake" (Psalm cxv. 1). "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints" (Rev. xv. 3). "Every good tree brings forth good fruit, the fruit of holiness, and unto the glory of God" (Matt. vii. 17; Rom. vi. 22; Isa. lxi.).

S. H.

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### JUSTIFICATION.

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The subject of justification, in its fulness, involves the eternal counsel of God, and is as old as His predestination of His people to the image of His Son Jesus Christ. "Whom he did predestinate, them He also called, and whom He called He also justified." Rom. viii. 30. Evidently the full and free justification of all whom God did predestinate to be conformed to the image of His

Son was obtained in the counsel and purpose of God as early as they were chosen in Christ Jesus, and that was before the foundation of the world. Eph. i. 4. All these divine benefits constitute the grace of God by which sinners are saved, and were given in Christ, or obtained in the covenant for the elect people of God before any of them were brought into actual existence (Psa. cxxxix. 16).

In the sense of the eternal counsel of God, His elect people were as fully justified before the world began as they were chosen and predestinated unto the adoption of children; in short, their glorious, everlasting destiny was sealed in covenant, and their names written in the book of the Lamb, slain from the foundation of the world (Rev. xiii. 8).

Now let us trace these principles and find how wonderfully they operate and overcome the foreseen difficulties that intervene, and see just how the good and gracious purpose and will of God was, is and shall be executed, and by what means the elect are justified; for they have all sinned, and can not be justified in their sins, but are saved and justified *from* their sins. Matt. i. 21; Acts xiii. 39. It is certain that no sinner can be justified in himself, nor by any thing he can do, from his offenses; he must *be justified* by another, and that one is Jesus Christ the righteous; He is just, and the justifier of him that believeth. Rom. iii. 26. Christ, the covenant Head of the church, or Head over all things to the church, the one mediator between God and men, redeemed His people with His own blood. This meets and satisfies the law and covers all sin, all iniquity in which His people were involved. By His obedience unto death they were made or shall be made righteous. There can be no further charge sustained against them. Rom. viii. 33, 34. They are freely justified by this grace through the redemption which is in Christ Jesus. Rom. iii. 24. "By His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." Isa. liii. 11. This prophetic declaration includes one of the great stipulations of the covenant, "ordered in all things and sure," 2 Sam. xxiii. 5; and in fulfillment of the same the apostle affirms the Christ bore the sins of

His people in His own body on the tree. This was done in order that eternal justification should reach the children of promise through the redemption which is in Christ, and is in fulfillment of the will and previous counsel of God, in which this people stood justified. Oh! the mystery of covenant love; from it results the death of the immaculate Son of God, and by this means His people are saved from wrath, which is the result of His atoning blood. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being justified by His blood, we shall be saved from wrath through Him." Rom. v. 8, 9.

Now let us see the further development of this great principle of justification, with its actual results. Following as a consequence of the redemption of the elect by the blood of Jesus Christ is the power of the Holy Ghost, whose office it is to show these things which Jesus has wrought to those for whom He died. They have not only redeeming grace in Christ, but also quickening grace, and the grace of repentance, Eph. ii 1; Acts v. 31; then comes faith, and the justification by the blood of Christ is received or applied by faith, or through faith. Rom. v. 1. And the result of justification thus applied is peace with God through our Lord Jesus Christ. We feel and enjoy a sense of this justifying grace in believing that our sins are forgiven. All that believe are thus justified from all sin. Acts xiii. 39.

Thus far we have endeavored to present justification as an act of God in eternity, in the covenant of peace which was between them both, the Father and the Son; and following upon this, justification by the atoning blood of Christ; and its application by the power of the Holy Spirit after quickening grace; followed by faith, which brings a sense of peace with God. And now I will try to show how the children of God, who are thus endowed with free grace and heavenly gifts are justified by works. But remember this, dear reader, that the grace of justification presented in the foregoing remarks is free and sovereign, and in all this the sinner so justified is entirely passive. But the justification which we now proceed to consider involves the active obedience of the children of God. While Paul teaches plainly



that Abraham was justified by faith, which faith he possessed in uncircumcision, and that faith was not the result of any previous act of his, the Apostle James as plainly teaches that Abraham was justified by works when he, in obedience to God's command, offered Isaac as a burnt offering. Here was a test of the power of faith, by the which Abraham was already justified, and had he disobeyed, or refused to offer his son upon the altar, it would not have defeated the purpose of God in his eternal justification, nor would it have impaired the power of Jesus' blood; for Abraham's faith embraced the power of God to raise the dead. Yet it is a fact that the word of God to Abraham was the law by which he was required to perform a certain work, and armed with faith in God's power to perform what He had promised, he proceeded to active obedience, and of course was justified thereby so far as that particular command was concerned; he was justified because he was innocent of disobedience to that particular command of God. So Abraham's obedience and consequent justification, in this minor sense, is traceable back to the obedience of Christ unto death, and to the covenant grace, mercy, and love of God given in Christ before the world began. But James does not teach that Abraham's act of obedience justified him from the guilt of any previous sin, nor any subsequent sin that he may have committed. No; it requires the blood and righteousness of Christ to do this, and in this Abraham's works are not reckoned; he stood justified before God in the light of those holy injunctions simply because he obeyed them, and was innocent so far as they were concerned.

In the sublime and eternal sense in which Paul presents the subject, Abraham's faith was counted to him for righteousness, because that faith embraced the promise of God, and the righteousness of Jesus; while James teaches that faith could not have saved him from the guilt which would have resulted from the act of disobedience.

Abraham's obedience was that of faith, and by his works he proved or manifested his faith, and in this sense works wrought with (not without) faith, and by works faith was made perfect, or its power, victory, and



divine nature as the gift of God was made perfect, or demonstrated (James iv. ch.). And by his obedience Abraham added to his faith virtue and knowledge (2 Pet. i. ch.); and so important and profitable unto men are the work of faith and labor of love that God will not forget or fail to bless them unto a brighter and more full assurance of hope. Heb. vi. 10, 11.

No person, either saint or sinner, can be justified in sin of any kind. Yet it remains true that the children of God are justified from their sins and washed and made clean in the blood of the Lamb. Unto Him be everlasting praise and honor given. J. E. W. H.

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### ELDER T. J. BAZEMORE.

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In this number of THE GOSPEL MESSENGER Eld. T. J. Bazemore, of Kirkwood, DeKalb County, Ga., appeals to his Christian friends to aid him in securing a little home of his own by purchasing, to sell or give away, five or ten copies of his "Autobiography and Book of Sermons" (at One Dollar each), of which he has about four hundred copies remaining, and for which he still owes some balance to the printer. Elder Bazemore is an excellent and able minister of the New Testament, and an interesting and instructive writer, and has spent the most of his life in the service of God and the Primitive Baptists. He was the first editor of the *The Gospel Messenger*, and an editor of *The Primitive Pathway*, and is now an associate editor of *The Primitive Monitor*. In his "Autobiography and Book of Sermons" he publishes the portraits and autographs of himself and his wife, Sister Alice O. Bazemore, and he gives a detailed and interesting sketch of his life, and Christian experience, and call to the ministry, and travels and labors in the ministry, and a touching address to his children, and four sermons on "The Faith which was once Delivered unto the Saints," "The Holy Scriptures," "The Gospel Rule," and "Discipline." These sermons are an exposition of the Scriptures as understood by the most of Primitive Baptists. I would be glad if Brother Bazemore could sell his books, and obtain a home for himself and family.

S. H.

## A FINAL APPEAL FOR HELP TO PLACE A STONE AT THE GRAVE OF ELDER J. R. RESPESS.

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IN THE GOSPEL MESSENGER of December, 1904, Elder M. F. Stubbs appealed to the Primitive Baptists for aid to erect a neat stone at the grave of our dear brother, Elder J. R. Respass, at Butler, Georgia, who gave his money and life to our people. He writes me that he has received only \$10.50 for this purpose. At his request I make this final appeal to our brethren and sisters and friends for contributions to aid in the erection of a stone at the grave of our beloved, most gracious and gifted, humble, exemplary, and self-sacrificing brother. Send the money to Elder M. F. Stubbs, Statesboro, Bullock County, Georgia, who will receipt to you for the same. And, unless enough money is raised for the purpose, in response to this final appeal, Elder Stubbs will return the money to the parties who have given it. S. H.

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## QUESTIONS AND ANSWERS.

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1. Q. What law did Christ fulfill? A. The law of supreme love to God and of love to our neighbor as ourself, virtually given to Adam (Gen. ii. 16, 17; Rom. ii. 15), but fully set forth in the moral and ceremonial law given by God through Moses to the Israelites.

2. Q. If in His life Christ fulfilled the righteousness of the law, why did He have to die to satisfy the same law? A. Because His people whom He represented and for whom He died were sinners, and the law required the death of the sinner (Gen. ii. 17; Ezek. xviii. 4, 20); therefore Christ, the Covenant Head and Surety of His people, must live a righteous life for them, and die a sacrificial death for them, in order not only to deliver them from the penalty or the curse of the law by His death, but also to entitle them to everlasting blessedness by His life (Gal. iii. 13; Jer. xxiii. 6; xxxiii. 16; 1 Cor. i. 20).

3. Paul says to the Galatians (iv. 4, 5), "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adop-

tion of sons"; does he mean that Christ redeemed all that were under the law—the whole human family? A. No; this very sentence, and the next verse ("Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father"), and many other Scriptures prove that Christ redeemed only His own chosen people, whether Jews or Gentiles, who were under the law, and who become, by the regenerating power of His Holy Spirit, children of God. God says, "For the transgression of My people was He stricken"; "He shall see the travail of His soul, and shall be satisfied; by His knowledge shall My righteous Servant justify many, for He shall bear their iniquities" (Isa. liii. 8, 11). And Christ says, "I lay down My life for the sheep. Ye believe not because ye are not my sheep. My sheep hear My voice, and I know them and they follow Me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand" (John x. 15, 26-28). And the saints in glory, represented by the four and twenty elders, the Old and New Testament churches, fall down before the Lamb, and sing a new song, saying "Thou art worthy, for Thou wast slain and hast redeemed us to God by Thy blood (not with, but) out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests" (Rev. v. 8-10). The general terms "world" and "whole world" used in some passages of the Scriptures to signify the redeemed of the Lord are thus shown, by both the Old and the New Testament Scriptures, to mean the elect or chosen people of God out of all the world, both Jews and Gentiles. Of course, while the world remains undestroyed until all the elect are born and regenerated, all other human beings share in the natural blessings of God, who is "good to all, and whose tender mercies are over all His works" (Psa. cxlv. 9).

4. Q. When Christ after His resurrection said to Peter, "Simon, son of Jonas, lovest thou Me more than these?" what did He mean? A. "Lovest thou Me more than the other Apostles" as Peter had said before the arrest and crucifixion of Christ, "Though all men shall be offended because of Thee, yet will I never be offended" (Matt. xxvi. 33; Mark xiv. 29), and then after Christ

had warned him that he would deny Him, he not only denied Him, but cursed and swore that he never knew Him (Mark xiv. 30, 66-72). In the same interview after His resurrection, Christ, seeing Peter's true humility and repentance, asked him twice again a milder question, "Lovest thou Me?" instead of "Lovest thou Me more than these?" John xxi. 15, 16, 17. And Peter being deeply grieved at His repeated questioning of his love to Him, said, "Lord, Thou knowest all things; Thou knowest that I love Thee" (John xxi. 17). And, proving that, not the love of money or self or fame or the world, but the love of Christ is the true motive that should lead us to serve Him, Christ said "Feed My lambs"; "Feed My sheep"; "Feed My sheep" (verses 15, 16, 17).

S. H.

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### REMARKABLE PROVIDENCES.

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"Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm cvii, 8, 43.

### THE RADIANT PATH.

Mr. H. L. Hastings, of Boston, Mass., has in his book called "The Family Circle," the following true, important, and beautiful words:

"The path of the sun is a radiant path. It is not only glorious; that expresses but half the truth. It is glorious *because* it is radiant. The sun is not like the moon—a mere reflector—glittering with borrowed light. God has given it light in itself; and therefore it shines, and can not but shine. If the mountains could be lifted up until they should enclose it like a wall, and the clouds, ascending from the mountains, should concentrate their masses and overarch it like a roof, it would shine still. Nay, made the more intense by the confinement, it would turn the mountains into diamonds, and the clouds into crystals, and flash through them all, and fill the world with new splendors.

"So with the path of the just. His glory is from within. It is a radiance. Put him where you will, he shines and can not but shine. God made him to shine.



For instance, imprison Joseph, and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison Daniel, and the dazzled lions will return to their lairs, and the king come forth to worship at his rising, and all Babylon bless the beauty of the better and brighter day. Imprison Peter, and, with an angel for his harbinger star, he will spread his aurora from the fountains of the Jordan to the walls of Beersheba, and break like the morning over mountain and sea. Imprison Paul, and there will be high noon over all the Roman Empire. Imprison John, and the isles of the Ægean and all the coasts around will kindle with sunset visions, too gorgeous to be described, but never forgotten—a boundless panorama of prophecy, gliding from sky to sky, and enchanting the nations with openings of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God.

“Not only so; for modern times have similar examples—examples in the church, and examples in the state. For instance, bury Luther in the depths of the Black Forest, and the angel that dwelt in the bush will honor him there; the trees around him will burn like shafts of ruby, and his glowing orb loom up again, round and clear, as the light of all Europe. Thrust Bunyan into the gloom of Bedford jail, and, as he leans his head on his hand, the murky horizon of Briton will flame with fiery symbols—delectable mountains and celestial mansions, with holy pilgrims grouped on the golden hills, and bands of bliss, from the gates of pearl, hastening to welcome them home.” The God of grace is also the God of providence; and the darkest providences, instead of extinguishing, kindle and brighten the graces of His enlightening Spirit in His people. S. H.

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## EXTRACTS.

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Alexander City, Ala., March 30, 1905.

*Dear Bro. Hassell—*

I have been a subscriber to THE GOSPEL MESSENGER from the commencement, and now I have passed my 80th milepost, I cannot get along without it. It seems to me the older I get the more I appreciate it, and the more potent it is for good, and the better it is adapted to the time and the need of Zion. May the Lord bless and sanctify the labors of its editors to the good of God's people..

In gospel bonds,

A. G. HOLLOWAY.

KENNEDY, ALA., March 12, 1905.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD:—It is in much weakness that I write you these few lines. I have had a desire to write you some time. I am so sorry to hear of so much confusion among the people of God, and to see some of the brethren giving away to the flesh; for the grace of God and the Holy Spirit never causes a brother to say hard things about a brother; and when a brother is saying hard things and criticising a brother he is following the dictates of the flesh and walking in the dark. Dear brother, can we not truly say that darkness has covered the earth and gross darkness the people. No wonder that the Prophet said, "Oh, that my head were waters, and my eyes a fountain of tears, that I might weep over the slain of the daughter of my people." If there ever was a time when the children of God should be engaged in prayer to Almighty God in the behalf of the church, surely it is now. Is it not a fact that dark and lowering clouds of error have over Zion hovered? Oh, when will the storm pass over? Yes, dear brother, this should be a time of fasting and prayer.

"Adieu, ye proud, ye light and gay!

I'll seek the broken hearted,

Who weep when they of Zion say

Her glory is departed."

Dear brother, when I read your letter in the March MESSENGER that was headed "No Controversy," my heart was filled with prayer and thanks to Almighty God—thanks to God because He has reserved to Himself a few faithful servants that will not engage in that bitter controversy that has caused the church so much trouble; and my heart was filled with prayer to God that He will still bless you with His loving Spirit in the future as He has in the past. The Lord commanded us to walk in the light as He is in the light, and when we are walking in the light we will have no desire to criticise and say hard things about our brethren, but we will love them and bear with them and forgive them even as the Lord has forgiven us. For the fruit of the Spirit is love, joy, peace, long suffering and gentleness; dear brother, this is precious fruit in the sight of the blessed Lord. Thank the Lord that there are a few names in Sardis that bear this precious fruit, and who have not defiled their garments. "They shall walk with Me in white, for they are worthy; because thou has kept the word of My patience, I will keep thee from the hour of temptation; and he that overcometh, the same shall be clothed in white raiment." "And one of the elders said, What are these that are arrayed in white robes, and whence came they? and he said, These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

The Lord commanded the watchmen to speak comfortably unto Jerusalem; and if all the editors and preachers would do as you have always done, speak the truth in love, and preach Jesus and Him crucified, all the confusion would stop, for there is food in such preaching. But when the preachers go to striving about words to no profit, then the flock is divided, for there is no food and no comfort in it. May the Lord still continue to fight your battles for you, for the weapons of your warfare are not carnal, but mighty through God to the pulling down of strongholds. Remember me when at a throne of God's grace. Your little sister in a precious hope.

B. A. CROWLEY.

Wooster, Ark., March 20, 1905.

DEAR BROTHER HASSELL:—I can but admire your firm, yet meek and loving defense of the truth, both doctrinal and practical, and I would not forget old brother Henderson's labors of love in this direction. I was so glad to see his editorial on a federal union of the churches—it has the right sound. I know him personally and known him to be an able, though meek and loving advocate and defender of the truth as it is in Christ Jesus. May each of you be spared many years yet and enabled by the grace of God to send forth THE MESSENGER in future as in the past. A messenger, indeed, of truth and love. And I would ask God's blessings to remain on its many contributors, that they, too, may continue to "Speak the truth in love." I much enjoyed Sister Swartout's piece in the March MESSENGER. It met a responsive chord in my heart. Remember, in your prayers, your poor unworthy sister in hope.

MRS. MARY PATTON.

Largo, Fla., March 6, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER:—As it is time for me to renew my subscription I will enclose a postal order for three dollars to pay for THE MESSENGER another year, and also for one International Self-pronouncing Bible. Please send it by registered mail. We are delighted with the way in which you are working for peace. We do not need men-made machinery to bring about peace, but we need more love, more forbearance. Our dear Lord commanded us to love one another; and love worketh no ill to his neighbor. Then let us lay aside every weight and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the Author of our faith. Let's lay aside our carnal desires to rule over and dictate to our brother, and esteem him better than ourselves, praying God to give us patience that we may be enabled to bear with our brother. And we must remember that it is Jesus that we are to look to instead of a council of men, for Jesus is both the Author and Finisher of our faith. So we see there is none other to look to and expect any relief, as He has all power both in heaven and earth. Your unworthy brother,

J. D. McMULLEN.

Archer, Fla., March 7, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER:—On receiving my GOSPEL MESSENGER of March, 1905, I am compelled to write in regard to its character. It accords fully with the sacred Scriptures, and I have never had any thing to give me more light or information on the Scriptures. I will send in my subscription in short, and will try to get as many of the elders and brethren as I can to subscribe. I am yours in Christ and Primitive Baptist bonds,

JOHN H. WILLIAMS.

Kirkwood, Ga., March 11, 1905.

DEAR BROTHER HASSELL:—The world is very sad to us now. I scarcely have a relish for anything. It seems that vanity is written on all I see around me. How empty is this life, at best! Yet we hate to give it up. The process of dying to this world is indeed painful and sad. But such a process is necessary, soon or late, short or long, for we have got to give it up finally.



The hope of immortality sustains us while here; but that hope seems to get very small at times. However small this hope may be, we cannot afford to give it up; for it is all we have at present. The apostle says, "we live by hope." I understand that he means that we live in the sense of having any comfort or enjoyment in this life as the children of God.

David says, addressing the Lord, "Thou hast searched me, and found nothing." And when we, by the light of the Spirit search ourselves, we find nothing. Surely there is nothing in us, in the sense that David used the expression. I know that my only hope is in the Lord. I cannot have any hope elsewhere. I am vile, weak, and uncertain; yet I have a hope of beholding the face of Jesus in righteousness and of being satisfied when I awake with His likeness. Your poor afflicted brother,

T. J. BAZEMORE.

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Route 1, Walden, Ga., March 8, 1905.

*Elder S. Hassell—*

MY DEARLY LOVED BROTHER:—Enclosed find an article for THE MESSENGER if you think proper to publish it.

We have had a terribly cold and disagreeable winter till the last two weeks, since when it has been really pleasant. Elder Downey, of Illinois, spent more than two weeks with me during the worst of it. The next day after he left it changed and became warm and clear. He preached at Sardis and once at Pleasant Hill and once at Fellowship. We just sat here and talked and mended the fire and listened to the snow or rain day after day and had a pleasant time after all.

I am glad you are so firm and clear and bold on those questions now agitating the brethren. Elder Gardner, pastor at Pleasant Hill, came home with Brother Heard, Saturday evening, and spent the night. He highly approves your views and your course and says that your visit in South Georgia has done much good—that brethren are coming together.

Affectionately,

R. A. PHILLIPS.

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Dubberly, La., March 23, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I have been reading THE GOSPEL MESSENGER for about twenty years, and I enjoy and advocate its principles and doctrine. You will find enclosed one dollar for another year's subscription.

Very respectfully, yours in hope,

MRS. LOUISA LEWIS.

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Warwick, Orange County, N. Y., March 14, 1905.

*Elder Hassell—*

DEAR SIR:—I see it is time to renew my subscription for THE GOSPEL MESSENGER. I prize it very much for the truth's sake. I will enclose the amount for one year, hoping that you will be spared many years to publish it. The traveling here is so bad that I seldom get to church this winter.

Yours truly,

SARAH C. FANCHER.

---

Hopper, N. C., March 21, 1905.

VERY DEAR BROTHER HASSELL:—Enclosed find one dollar to pay for THE MESSENGER this year. It is a source of great comfort to feel



that the Lord still remembers Zion, inasmuch as He has thus far preserved you, Elder Gold and others to contend for the faith and to seek for the peace of His people.

Your sister in hope,

KATE E. DAMERON.

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Maury City, Tenn., March 9, 1905.

*Elder S. Hassell—*

DEAR BROTHER:—Enclosed find N. Y. exchange for one dollar to renew my subscription until January, 1906. I did not get the March GOSPEL MESSENGER until this week, and seeing your editorial on "No Controversy," I felt surprised that some of our brethren would even insinuate that you were "one-sided" or would compromise truth with error under any circumstance. For I have heard you preach, talk at the fireside and in your own private office, and you always seemed to "speak the truth in love." I would be pleased if those who caused you to write the editorial "No Controversy" could know how highly you stand with all classes of men of all denominations of Christians, and those of no manifest denominational proclivities in your town, county, and adjoining counties, as I was raised in an adjoining county to you, and have spent three to four weeks a year five times since you have been considered one of our ablest defenders of truth in the United States.

I desire to attend the next session of your Association at Beargrass, as it is the church my father and my mother joined in my presence—I being an infant six months old when my father recorded his own act of joining the church by experience and baptism as the regular clerk was sick, and he, my father, was chosen clerk at the following meeting.

Yours to serve,

C. PEAL.

---

Kingsbury, Tex., March 6, 1905.

*Elder S. Hassell—*

DEAR BROTHER IN CHRIST:—I see my subscription is out. Enclosed please find money order for \$1.00 to renew for another year. I am still pleased with THE GOSPEL MESSENGER. I wish to say to you, Brother Hassell, that, after reading your writings for twenty years or more, that I can truthfully say that I endorse you as a sound, consistent, and conservative Baptist. It seems to me that your course has been straightforward, always upon scriptural grounds, earnestly contending for the faith. If you have ever manifested any disposition to be partial or one-sided in your writings, favoring one party more than another, I have not been able to detect it. I do most heartily endorse your sentiments on predestination. Your article in the March number of MESSENGER, under the heading, "No Controversy," expresses my sentiments. I honestly believe you are right in what you have said in regard to Texas Baptists. I am in my 74th year, and don't expect to live much longer, and for some time I had felt that I wanted you to know that I did highly appreciate your conservative course of late years, especially since there has been so much wrangling among our people before I die and go hence. Brother Hassell, I see no reason why you should change your course. You are right on predestination and on the bar question and on all other questions according to my judgment. My prayer is that the Lord may continue to bless you and make you strong to contend for and defend His truth even to the end of your days on earth. I hope that you may be able to pray for me that I may be faithful to the end.

J. M. BAKER.

## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

### ELDER B. L. LANDERS.

It becomes our sad duty to chronicle the death of our dear brother and fellow servant, Elder B. L. Landers. He was born in Gwinnet County, Georgia, on August 23, 1828, and died at his home near Emmet, Arkansas, on March 1, 1905, making his pilgrimage on earth 76 years, 6 months and 6 days. He was given a good hope through grace in his early manhood and was received into the fellowship of a church, I think in Union County, this State, but I am not informed as to the time and by whom he was baptized. Soon after he united with the church he became burdened as to his duty to "preach the word" which was soon discovered by the church, and was therefore liberated to exercise his gift in this capacity so far as granted by the church, and on July 29, 1871, he was ordained to the full functions of the gospel ministry by a presbytery consisting of Elders T. J. Foster and D. B. Almond at Ephesus church in Nevada County, Arkansas, of which he was a member and which he served continuously and faithfully until his death.

We feel that in the death of our dear brother we have sustained irreparable loss. He is, and will be missed by the church, and by his friends in the community in which he lived, but most of all, by his dear wife and children. His uprightness, and integrity as a citizen, and exemplary and faithful life as a minister gained for him the esteem and respect of his fellowman, and the confidence and sincere love of the church.

He was deep and profound in thought yet his gift was such as was adapted to the comfort of babes in Christ as well as to the comfort and edification of those, who are of "full age." We never knew a more gifted brother in conversation. We never met him, but what he had something to say about the things pertaining to the kingdom and he would always with faithfulness and kindness tell us of our faults. He was widely known, and until a few years back, he served several churches faithfully, and acceptably; having to ride long distances horseback to serve them. While sick he expressed no fears or horrors of death, but desired "to depart and be with Christ." His only regret was to leave his dear companion. We feel assured his "spirit has gone to God who gave it," while his time-worn body is resting from its labors and we believe when Jesus shall come the second time, without sin unto salvation, it will be changed and fashioned like His glorious body, then he will enter into eternal rest in that "house made without hands" there to unite in anthems of praise to his loving Redeemer with all the blood-washed throng gone before, and all to follow after.

His interment took place March 2d, in the burying ground near Ephesus church, and was attended by as large assembly as I ever saw at a burial. The poor unworthy writer of this notice tried to speak some words of comfort to the bereaved family and friends. May the Lord reconcile them to the just dispensation of His providence.

P. H. JAMES.

Prescott, Ark.

### DEACON JOHN E. WHITAKER.

Our beloved clerk and deacon, John E. Whitaker, departed this life February 22, 1905, after continuous suffering for, at least, ten

years; all of which he endured with Christian patience, seemingly recognizing that God's hand of affliction was constantly upon him. Brother Whitaker was 47 years of age, joined the Primitive Baptist Church of Christ at Bald Rock, August 13, 1882. He was elected church clerk, January 11, 1896, and was later ordained deacon of said church, April 17, 1903, and always discharged his duties as such, to his best capacity as a Christian, and to the full satisfaction of the church. Our dear brother was married to Miss Alice Rebecca Vaughn, December 28, 1876, who joined the Primitive Baptist Church of Christ at Bald Rock, April 8, 1882. Nine children blessed this happy Christian union, one of which it pleased our Almighty God to take away from its parents during childhood. His wife preceded Brother Whitaker to the grave on November 25, 1900. Brother Whitaker left his dear old father, who is about 75 years of age, one brother and a sister, and eight devoted children, to mourn his loss. He also leaves a host of friends whose hearts are crushed at the loss of so dear a fellow citizen. He was elected to the office of County Treasurer just before his death, and had previously served the county of Rockdale, State of Georgia, in the same capacity. His election to these honorable offices is sufficient evidence of his many friends throughout the county. While our hearts are crushed with sorrow over the loss of so faithful a father, son, brother and friend, we mourn not as those who have no hope. Why should we grieve over the death of one so dear? when we believe he has only fallen asleep in Jesus, to wake on that bright and glorious morning, when the dead in Christ shall rise and be conveyed to the heaven of rest, there to share the wondrous glory of God, that was laid up in heaven for God's children before the foundation of the world.

"Dearest brother, thou hast left us;  
 Here our loss we deeply feel;  
 But 'tis God that hath bereft us—  
 He can all our sorrows heal.

Yet again we hope to meet thee  
 When the day of life is fled,  
 And in heaven with joy to greet thee  
 Where no farewell tear is shed."

JAMES VINING MALCOM.

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#### G. W. JARRELL.

After many weeks of painful and serious suffering, Brother Jarrell passed from this world of evil and turmoil to a peaceful rest in Christ—believing that God, who raised up Christ from the dead, will also bring those who are His with him in the resurrection morn. Many were the friends of this dear pilgrim in the community where he had resided for so many years. He will be greatly missed by the church. While he seldom appeared before the church in any public manner, still his quiet and regular attendance will be a loss to all. For more than twenty years the writer served his church, and we can testify to the many encouraging words and substantial deeds he gave us to cause us to endure hardness and fight a good fight. He was the first person who made a contribution to us as a minister, and that before we were ordained to preach, and never failed to render temporal things, feeling that he was spiritually blessed of the Lord. He was born in Wilkes County, Ga., September 15, 1832, and moved to Chambers County, Ala., about the year 1848. He was mar-



ried to Melissa C. Sutton, 1857. Had born unto them nine children—four boys and five girls. Of these only two sons and one daughter survive. About 1 o'clock P. M., January 2, 1905, the family and friends witnessed the close of his mortal life. He was laid to rest the day following at Macedonia church, where he joined more than a quarter of a century ago, having had his membership with this church all the while.

Elder M. B. Morgan preached on the occasion, but we are not informed as to what subject he used. May God continue His blessings with the bereaved ones, is our prayer.

J. T. SATTERWHITE.

Luverne, Ala.

#### MRS. JUSTINE BROWN.

Mrs. Justine Brown was born May 10, 1869, and died September 20, 1904, at Amarillo, Texas, of dropsy, superinduced by Bright's disease. Her maiden name was Wilbanks, and she was married to the writer at Seymour, Texas, June 10, 1888. To this union were born six children—four boys and two girls. The girls and one of the boys preceded her to the grave. On being informed by her attending physician of her serious disease, she said that she had seen a vision, and that her time would be up in two months. She claimed to have seen a nearly square block with one of the corners gone, and when the other corner was gone her time would be up. She said the block was marked with a "2," and that it represented two weeks or two months. She lived just two months and two days after her vision. By her request she was buried near her home beside her little daughter, who preceded her to the tomb some three years. She was always glad and ready to wait on traveling and local Primitive Baptist ministers. The church suffers loss as well as the writer. How sad and lonely the world seems without her! Some brethren will read these lines with sorrow when they reflect on by-gone days, and know that she is no more. She bade her three boys good-bye, and told them to shun wickedness and to be men, and that Jesus was able to make them Christians. Her husband,

F. J. BROWN.

Plemons, Texas.

#### MRS. ELIZABETH KENDRICK.

My dear wife, Elizabeth, was a daughter of William and Barbara Cauthron. She was born in Pike County, Ga., December 15, 1847. We were married in March, 1867, and both joined the Primitive Baptist Church at Bethlehem, Upson County, Ga., in 1873, and were baptized by Elder Samuel Bentley, deceased. After 10 years painful affliction with cancer, which she endured without a murmur, she died in the faith of Jesus Christ, February 21, 1905, at our home in Pike County, Ala. As my darling companion grew weaker under the hand of mortal affliction, she grew stronger and stronger in the faith, and in hope of a glorious immortality. She said she would not exchange her hope for a world like this—that when the Lord should see fit to call her away He would receive her into glory. Her body was buried at the family graveyard, three miles east of Troy on the 22d February, after services by Elder J. E. W. Henderson. I was so feeble and sick I could not attend the burial of my wife, and am still sick, and feel so lonely and desolate. I hope that the Lord's children who may read this will pray for me.

In much affliction and sorrow,

SAMUEL C. KENDRICK.



## ELIJAH OLIVER.

My beloved father, Elijah Oliver, was born March 20, 1829, and died February 22, 1905, aged 75 years, 11 months and 2 days. He professed faith in Christ, and joined the Primitive Baptist Church of Christ in Cades Cove, Tenn., October 22, 1859, and was baptized the next day by Elder Humphry Mount, together with his Christian wife. He was chosen clerk of the church August 19, 1867, and was ordained deacon of same church September 3, 1868, thus serving his church in these two offices faithfully thirty-six years except for the last few years he was so feeble that he could not attend all the time, and I was chosen by the church to assist him in clerking, which I did, always recording him as being clerk and me assistant clerk. He was married to Miss Mary Lawson, April 4, 1852. To them were born five children, three girls and two boys. The two oldest died several years ago, one boy and one girl. Two girls and myself are still here. Father was one of the most faithful to attend his church meetings that I ever was acquainted with. He often said that when he quit going to meeting he would quit going anywhere else; and it was so with him, for he went until he could go no longer, and then wound up his entire business and came to live with me mostly. He was here all winter till he died; and there was scarcely a day but what we talked on religious matters, and he never failed to say that he was ready to go when the summons came, frequently expressing that he wanted to go, that he had lived as long as he wanted to. He was troubled for many years with nightmare spells and heart trouble. I could not tell the times I went to him while he was here and shook him, or raised him up. And the night he died I thought of it being one of those spells, but it was not. I was at his bedside in one minute, I think, and took him by the hand, and he turned over towards me and the blood burst out of his mouth and poured like water. By this time my wife had a match lit, and father said, "Isn't that blood?" and she said "Yes, grandpa, it is," and he said, "I am gone." She then ran to the children's beds and in a moment they were all there, one of them stepped out in the yard and holled for our son-in-law and daughter, who lived in the yard. During this time I had him in my arms, all the time talking to him. He had risen up on the bed-rail with his feet on the floor, I holding him in my arms, when he gave his hands two slaps and told us all "farewell, farewell." I still held him on after he was clear gone some time; and then my son-in-law and a friend who happened to be staying all night with us laid him down on his bed. He had bled, I think, a full gallon or more, but died as easy as I ever saw any person die. He was quiet, kind and good. I never heard him say a short word while he was here. His words was always good. And now, oh, how I miss him no tongue can tell; everything seems to be mourning—his hat, his shoes, his clothes, all look so much like him. But he is gone; we all miss him. God grant us all grace to bear the stroke patiently until we shall meet him in the better world. He was buried on his church-meeting day, seven years after his dear wife was buried at the same meeting time. Both were buried on their meeting time; they both lie side by side in the old Baptist graveyard to await the general resurrection morn. The funeral services were held by Elder W. A. Gregory, assistant pastor of the church. The same night he died he prayed in our family; he had been praying in public nearly as far back as I can recollect. He prayed that night for his church and for each member of the church, and then prayed for poor sinners, I thought more ably than I ever before heard him, and closed his prayer by praying for those

near and dear to him by the ties of nature, and in two hours and a half he slapped his hands and bade us all "farewell, farewell." He leaves many friends and relations to mourn his loss; but our loss is his eternal gain.

W. H. OLIVER.

### MRS. MARY OLIVER.

My beloved mother, Mary Oliver, was born April 19, 1830, and died February 25, 1898, aged 67 years, 2 months and 6 days. She professed faith in Christ while young and joined the Methodists but always said that she never was satisfied, and after she was married to Elijah Oliver, April 4, 1852, whose parents was always Primitive Baptists, she commenced begging him for them both to join the old Baptists and be baptized, and finally they became so anxious that they agreed to have a call meeting and not wait for the regular meeting time, which they did, and on Saturday night, October 22, 1859, they both joined the old Baptist Church of Christ in Cades Cove, and were baptized the next day by Elder Humphry Mount. I have often heard mother say that was the happiest hour of her life. Her father-in-law was a very religious man and would often get happy at home, and at those times he would always send for mother, and she always went. She said he was the happiest old man she ever saw, and she enjoyed herself so well, rejoicing together with him. Mother was a good singer and he would get her to sing for him. She was the mother of five children, and if ever a mother sacrificed her life for her family, she was one that did. She never possessed anything but she wanted her children to share in it. I don't believe that I had the best mother in the world, but still I don't believe that anybody ever had a better mother than I had. She was a Christian mother, indeed. I can remember when there were three of us that could begin to sing, and she would get her old hymn book down of a night and we would sit down in a row, and mother at the head, and sing for hours. We would become interested in the singing, and often stay up till late. I can well remember the first hymn she ever taught us to sing, and it is good to me till this day. It was this:

"And let this feeble body fail,  
And let it faint and die,  
My soul shall quit this mournful vale,  
And soar to worlds on high."

She was one of the sweet singers in Israel, and certainly did enjoy it. Likewise she often took the Bible and read to us, and taught us that way. I can remember passages she would read yet. Some of them never did leave me, such as The rich man and Lazarus, Luke 16, and where Elisha raised the Shunamite's child from the dead, and put the stick in the water and the iron did swim. She was the most religious and the happiest woman I ever saw. She would shout and talk for an hour at a time. Sometime before she died she picked out her songs she wanted sung and the text she wanted used at her funeral. The text was, "Blessed are the dead who die in the Lord," Rev. 14: 13; and two of the songs were: "While sorrows encompass me round, and endless distresses I see," etc., etc., and especially the fifth verse of that song:

"The Spirit to glory conveyed,  
My body laid low in the ground,  
I wish not a tear on my grave to be shed,  
But all join in praising around."

And the other was in the old Harp, page 124, the verses ending, "All is well, all is well." She did not die suddenly like father did. She was sick sometime, often telling us of her will to each one, and of her happiness in the world to come. The night she died we were all sitting around her bed watching her last, while all at once she burst into a laugh, and a bright smile played all over her face so plainly that one of the girls said, "Watch her laugh; "and in a very few minutes her immortal spirit took its leave, and went home to that blessed Jesus she had so often praised here below. Her earthly remains were taken into the old Baptist church house on her regular meeting time just seven years before her husband was carried into the same house for the same purpose. Her funeral services were conducted by Elder William Brickey, pastor of her church, in an able way, with deep feeling prevailing. And after the meeting was over in the house, her body was deposited in the old graveyard nearby to await the general judgment morning. When the Lord himself shall descend from heaven with a shout with the voice of the archangel and the trumpet of God, then dear mother will arise and meet the Lord in the air.

W. H. OLIVER.

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#### UNNAMED INFANT OF ELD. W. H. OLIVER.

Our sweet little baby was born March 31, 1898, and died January 15, 1899, aged 9 months and 15 days. It was the stoutest, largest and ablest looking child that was ever born in our family, but alas! its stay was too short. It had just begun to talk a little when death's messenger came in violent form of meningitis, and soon its little life and sweet voice was hushed in death. Oh! the stroke to give it up; it seemed harder than we could bear. We kept it as long as we could, and had to carry it off to the graveyard and leave it there. But bless the Lord! He has said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." And I believe the good Lord has given me to see that its sweet voice is heard up there, and that there is a day coming when I will be glad that it is there. The balance of the children are all members of the church but two, that is seven out of ten; the baby one, Hassell, is small; and Willie never could talk—has always been sick. So I have a comfortable hope that we will all one day join our sweet little baby above, where we will never part any more. Pray for us all that it may be our happy lot. In deep affliction and patience,

W. H. OLIVER.

Cades Cove, Tenn.

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#### CHANGES OF ADDRESS.

Elder W. H. Smith has changed his address from Madras, Ga., to R. F. D., McCollum, Coneta County, Ga.

Elder J. M. Baker has changed his address from Luling, Texas, to R. F. D. No. 1, Kingsbury, Guadalupe County, Texas.

Elder Morgan Brown has removed from Helena, Ga., to Cordell, Dooley County, Ga.



Vol. 27.

No. 6.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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JUNE, 1905.



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# The Gospel Messenger.

JUNE, 1905.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 27.

WILLIAMSTON, N. C., JUNE, 1905.

No. 6.

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## PRAYER FOR A REVIVAL.

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“Wilt Thou not revive us?” Psalms 85: 6.

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Revive Thy work in Zion, Lord,  
There let Thy name be still adored;  
There let Thy constant dwelling be,  
Then will Thy saints rejoice in Thee.

Revive Thy work in every heart,  
And heavenly blessings still impart;  
Let grace increase abundantly,  
Then will Thy saints rejoice in Thee.

Let faith and hope and love revive,  
And humble zeal be kept alive;  
Thy wondrous goodness let us see,  
Then will Thy saints rejoice in Thee.

To Zion's hill let converts fly,  
And let their number multiply;  
To do Thy will let all agree,  
Then will Thy saints rejoice in Thee.

Thus, Lord, attend to our request,  
And let Thy churches thus be blest;  
Let them enjoy prosperity,  
Then will Thy saints rejoice in Thee.

C. COLE (1792).

PRINCETON, NEW JERSEY, April 8, 1905.

*Elder Sylvester Hassell—*

MY DEAR BROTHER:—For months past I have thought much of the condition of brethren in some sections of our country and their different views on portions of the Scriptures. My mind turned to our early record, April 6, 1715. The First Hopewell church was organized and adopted eight articles of faith, containing the Doctrine, Faith, and Order of the Gospel; during the one hundred and ninety years we have continued under this organization and contended for the faith and order of the Gospel adopted at that early day.

I looked back over my own life from a boy seven years old to the present, in my seventy-eighth year. Elder Boggs, the pastor I first remember, a faithful servant of the Lord, Elder Hartwell, our pastor for twenty-five years; I was much in his company and dear to him in the service of the church. Elder Purington, for fifteen years a constant companion with me as officer and deacon in the order and business of the church; I received comfort and instruction from his spiritual teaching and his wonderful gift from the Lord in expounding the Scriptures and opening up the glorious things of the Kingdom of our God.

The church is greatly blessed with Elder Chick, our present pastor. With his exemplary life and graces of the Spirit, clothed in the garments of salvation and made an able minister of the truth, he "is instant in season and out of season," in sickness and sorrow, a comfort and support to us all, is ever found contending for the faith once delivered to the saints and presented in the eight articles adopted in the commencement of this church one hundred and ninety years ago. I trust our hearts ascend unto God, the bountiful giver of all good, for the preserving care over us, uniting us in love and endeavoring to live in His fear and for each other's good as we journey through this Vale of Tears.

The blessing of the Lord has attended all the journey of my life; when I would have engaged in business that I thought would be for my good, something would arise to turn me from it. And in the numerous instances that

I remember I see the hand of the Lord in predestinating my steps and changing my course for my good, a blessing to my brothers and sisters as a family, and I trust to the church, with comfort to myself.

When the temptations of Satan and dark clouds of distress enclose around a sinful worm of the dust, and we are made to cry out, "Deliver me, oh, Lord, from temptation and from the hand of the enemy," and when the Sun of Righteousness dispels the dark clouds and makes us to rejoice in the presence of our Saviour, we can sing, "Glorious things of Thee are spoken, Zion, city of our God," and we behold the arm of the Lord, our Redeemer and the Hope of Israel.

The saintly air that pervaded your father's mansion when I visited you in '72, imparted a fragrance all these years with a spiritual remembrance of your father's blessed Christian life, as an able minister of Christ to the glory of God and comfort of His people.

I am pleased with Elder Gold's *Landmark*, and dearly love him, an able minister of the New Testament. THE MESSENGER comes to me in love and fellowship, and I rejoice that the Lord has blessed you with the graces of the Spirit and given you the knowledge and wisdom that enables you to answer the many questions that are presented to you, and to expound the word of the Lord to the comfort and instruction of His people.

I enclose check for \$5.00. Please send me copies of THE MESSENGER containing Elder Durand's and Elder Chick's articles, with your comments, which also refers to Elder Badger's article, as I wish to distribute them to some of our brethren, hoping it will be for our mutual good and the glory of God. I send check in brotherly love; do not expect MESSENGERS for the amount—send what you wish.

Your brother in love and fellowship,

ELIJAH LEIGH.

---

PELHAM, GA., April 19, 1905.

DEAR BROTHER HASSELL:—The hundred pamphlets containing Elder Chick's excellent article received, and I will take pleasure in distributing them. I fully endorse the letter and the good spirit in which it is writ-



ten. I have always had a tender love-for Bro. Chick, and from what I know of him I think he is conservative and is not a hobbyist. Oh, that the spirit of that good letter was carried out to-day. I want to see our people contend earnestly for the ancient landmarks as set by Christ and the apostles, and let churches respect the official actions of each other. It is dangerous for churches to receive expelled members, alien baptisms, or affiliate with worldly societies. Let us stand aloof from all these things, and where the Lord's people have made mistakes, let them repent or make the proper satisfaction. I believe that nearly all of our people are agreed on the essentials, while there are few extremists; but if the great body of brethren would reason together in love and be at each other's feet and be willing to rectify all wrongs, what a sweet and happy reunion it would be! It is so lovely now to meet the dear brethren in this country who have been separated. They have loved the same truths all the while, and there has been more of a misunderstanding than a real difference.

The prospects seem bright now for a great revival among us. It is good to have Elders Hollingsworth and Godwin with us. A number of peace-loving churches on both sides have endorsed the Proposition. I think it defines our position clearly, and all conservative brethren ought to be willing to accept it. May God bless your efforts for peace.

In hope,

LEE HANKS.

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### EXPERIENCE.

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STARKEY, PATRICK Co., VA., April 13, 1905.

When I was fourteen or fifteen I became troubled about my condition. I was so troubled, both in body and mind, that nothing was any satisfaction to me at times. I went on this way troubled until I was seventeen, and until May, 1901. Late one evening myself, mother and sister were in the house, talking, and I looked towards the middle door, and there I believe I viewed this world hereafter, through a little hole in the ceiling, consumed in burning sulphur; everything was destroyed; the sun, moon and stars were not to be seen; the element was of

a fervent heat and looked like it was melting; the earth was darkened and consumed in burning sulphur. I saw nothing on earth but standing timber of woods. After this my burden was greater. I thought that if I died that torment would be my portion. I made many promises, but soon broke them all, which made me feel worse than before. I went on in this way troubled until Fall, when I dreamed of mother telling me of a man coming to her house in her young days and told his experience, saying he saw a light which arose and shined around the brightest saints, and she said she laughed at him, made light of him, but said now she was sorry of it. I thought that was to show me how young people would say things they ought not, and in their old age have it to study about. If I ever felt a hope in Christ, it was the second Sunday in January, 1903. Elder Hylton and three or four members of the church came to our house and sung several songs that morning. While they were singing, I saw a streak of light that moved backward and forward across the floor. My burden was gone; I felt different and happy to what I did before. After this the words came to me so plain, "No man hath greater love than this, that a man would lay down his life for his friends." I tried to keep it all to myself, but could not. Two months and a half after I experienced a hope, I felt forced by the power of God so that I could not rest day nor night. So I said to my sister one night, "I have to join the church." After this I felt relieved of my burden. I dreamed of passing into a beautiful orchard and of eating and gathering the fruit, and passed out of the orchard. After this my burden of feeling impressed to tell my experience was gone. Afterwards I dreamed of seeing my dear Saviour in the clouds, and He was looking toward me every little while like He was watching over me; this was much comfort to me. The great desire I had to be baptized I can not express. I had the opportunity of going before the church and relating some of my experience, and was received and baptized the same day by Elder Moran. I did not feel so happy at the time, but on my way home that evening I felt so happy I thought I never would see any more trouble. So I will close.

Yours in hope of that eternal rest,

MOLLIE SALMONS.

## THE SECOND DEATH.

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“He that overcometh shall not be hurt of the second death.” Rev. 2:11.

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Brother D. M. Walker, of Dubberly, La., requests me to give my views through THE GOSPEL MESSENGER on the above, and especially wants to know what is the second death and how overcome.

In order to do which, Brother Walker will allow me to go back a little and say that sin is the transgression of law; the wages of sin is death, and hence, the sting of death is sin, and the strength of sin is the law. Rom. vi. 25; 1 Cor. xv. 56. And that all men in nature—for that all have sinned—are dead in trespasses and in sins by the law of sin and death by Adam (Rom. v. 12); while all, as to practical offenses—having come short of the glory of God—are under condemnation and death by the law of Moses (Rom. iii. 23). So we see that it is the law that not only gives strength and sting to death, but also that forms the bonds and holds the power of death over man. While the Devil, that arch enemy and opposite of Christ, who induced this condition, claims and holds this power looking to ultimate destruction or the second death, which is to be cast into the lake of fire prepared for the Devil, and who as the strong man armed—stronger than the mortal—will keep his palace till a stronger comes to bind and cast him out (Luke xi. 20). But that stronger—Jesus Christ—does come to redeem and save from sin all those the Father gave Him (John x. 29, and xvii. 2). And holding these as His bride, by virtue of that relationship making Him her legal head, He was “made to be sin for her.” And His life, not forfeited on His own account by a single personal sin, He could give as legally free and pure to law in her behalf. And this life being in the blood of His mortal body, not only makes His life and blood synonymous as the price of redemption, but necessitates the offering of the body of Jesus on the cross; and wherein dying as paying the wages of sin thus imputed to Him, He bore all the accumulated strength and sting of the law otherwise due her. And thus fulfilling He satisfied,



yea, magnified the law; it at once gave deliverance and freedom to all He represented. "For he that is dead is freed from sin" (Rom. vi. 7). And thus fulfilling and removing the law He not only destroyed works of the Devil (1 John iii. 8), and him that held the power of death over His people (Heb. ii. 27), but also abolished death itself as a substance, leaving it but a harmless shadow—a mere semblance only seen. And by His resurrection—with whose body those represented arose (Is. xxvi. 18)—He "brought life and immortality to light through the gospel." And having gone down, soul and body, into this death, banishment or hell with her, to redeem and deliver her in soul and body, He arose again the third day more than conqueror over all of these, as a pledge of her personal resurrection and justification to divine life in soul and body, in their order, so that they shall die no more (Luke xx. 26)—the second death can never touch them.

But in personal experimental application of this grace, Jesus said, "Except a man be born again he can not enter into the Kingdom of God" (John iii. 3). This includes the body as well as spirit—Jesus bought both (1 Cor. ii. 20). It is with the heart man believes; and he that believeth is born of God. The spirit or soul comes to this first, or in time. Paul addressed each thus raised as "you hath He quickened who were dead in trespasses and in sins" (Eph. ii. 2), and exhorts them as thus risen with Christ from the dead to seek those things which are above. But as every element must die to its first state, any generation to be regenerated or born again, the body must wait, yet with all the benefits accruing from the death of Christ to be found in mortal dissolution.

Then, I repeat, that since Jesus has satisfied the law and removed its curse—and as certainly the strength of sin and sting of death by it—He has abolished death; not only as delivering or redeeming from this wherein He found them, but as raising them up to eternal life. Thus they have passed from death and are made alive to God forevermore. And thus standing in Christ as to law and death and life and all things, how shall the second death reach us? Thus he that abides by faith in Christ shall overcome all things. Thanks be to God



who giveth us the victory through our Lord Jesus Christ,  
to whom be glory forever!

R. ANNA PHILLIPS.

Route 1, Walden, Ga.

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### TRIAL AND COMFORT.

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513 CONGRESS ST. E.,

SAVANNAH, GA., Feb. 15. A. D. 1905.

DEAR BROTHER HASSELL:—I send you a few lines for THE MESSENGER. If you think they will comfort any of the Lord's dear children, please publish them; if not, I will be satisfied.

Dear brethren and sisters, I feel this beautiful morning that I can praise the Lord for His goodness, and wonderful mercies to me; after being for several years in darkness, and suffering sore afflictions, I am almost restored to my former health, both of body and mind, and feel to *hope* that I love our *dear Saviour* and His people, though I may never have seen them with these eyes that must so soon close in death.

Hope is an anchor to the soul; and by *hope* we are saved. If the child of God is afflicted, or distressed, or in darkness for a time, he knows that his kind Heavenly Father permits all these things to come upon him, and he still has *hope*; and he will have *hope* so long as he lives in this sinful world. But when he is called to die, when the soul leaves its casket of clay, then faith and hope are at an end, he has no more need for them; but, dear brethren and sisters, *love* remains; he will still love God through endless ages. I do hope that I love God; for without this great love we are nothing.

My father and mother, wife and six children, have all passed away, and I believe they are now safe, forever safe, in the arms of Jesus. I think about them as treasures that I have in heaven, and I have hope that I will be with them again if it be the good Lord's holy will.

I have treasures laid up in the city of God,

Bright jewels that never can rust;

For awhile they were dwellers in caskets of clay,

But those caskets are now in the dust.

And now in the light of this beautiful day,

I think of them all o'er and o'er;

I say to myself, in that city above,

I will find my dear treasures once more.

The feet that went down in the river of death,  
 While I remained on life's desolate sand,  
 Are walking, in gladness, the streets of bright gold,  
 In that holy and beautiful land.

The lips that so lovingly whispered my name,  
 Are now closed in the silence of death;  
 But they speak in love, in that city above,  
 Where life is no longer a breath.

The dear hands that lovingly clung to my own,  
 As they grew in death pulseless and cold,  
 Are sounding new songs in the city of God,  
 On harps of heavenly gold.

The eyes that turned on me, with love to the last,  
 Now see in eternal light—  
 They see, in His beauty, the King on His throne,  
 Forever happy, and peaceful, and bright.

Your brother, I hope, . M. M. MATTOX.

#### A PEACE PROPOSITION FOR TEXAS BAPTISTS OF THE PRIMITIVE FAITH AND ORDER.

DEAR BRETHREN:—The divided and alienated condition of our people in some localities in Texas is a matter of great and serious concern to us, and to all Primitive Baptists elsewhere that love and delight in the peace and prosperity of our holy Zion.

There are now neighborhoods where our preachers and churches have no church fellowship and Christian intercourse and correspondence with each other. This should be, and evidently is, a matter of deep concern to every true Primitive Baptist in Texas. Certainly no genuine Primitive Baptist can possibly look upon and contemplate the wrangle, confusion, and in some sections of our State the divisions of some of our churches, Associations, and people, without a feeling of anxiety, remorse, regret, and inexpressible grief.

A peaceable and permanent adjustment of our troubles is an object of great magnitude and importance to us, and should be prayed for and laudably and lawfully sought for and expected by the poor and afflicted people of God. We know that the Lord alone can restore confidence and thus bring about peace and cause His people to be humble and submissive and to know that He is God. No doubt but what extreme positions have been indulged in by the contending parties as well as unnecessary and untrue criticisms. We think that a spirit of repentance, forbearance, forgiveness, and love is an indispensable prerequisite in the blessed thought of a happy and lasting settlement of our difference. If the day of final payment has fully come and my life is required to pay the debt, I feel in my heart perfectly willing to lay down my life for the brethren. I know that I have done wrong in many ways during the controversy, and I am heartily ashamed of it, and ask pardon for it. No human being has asked this of me. The Lord made me see this and feel that it was right that you should see it in print. Surely, the Lord's people can live together in peace and unity. If they cannot, then it is useless

and even foolishness for them to try such a thing. Several peace propositions have been submitted to our people in other States, but, so far as I know, nothing of the kind has been submitted to our people in Texas.

Dear brethren, the following itemized points, or articles of agreement, are kindly and sincerely submitted to you, as I trust in the fear of God, and, as I hope, for the permanent and therefore lasting good of our people, especially in Texas.

1. We believe that God is an all-wise, almighty Sovereign, omnipotent, omniscient and omnipresent, beholding the good and the evil, and doing His will in the army of heaven and among the inhabitants of earth, and that none can stay His hand or say unto Him, What doest Thou?

2. We believe that God works all things after the counsel of His own will and purpose, and that therefore all things work together for good to them that love God; that all things, good or bad, are perfectly certain with God; that God chose His people in Christ before the foundation of the world to grace and glory, and that in time they are all effectually called to salvation according to His purpose and grace.

3. We also believe that God predestinated that His chosen people should be conformed to the image of His Son. "For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." "Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will, in whom we also obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." We also believe that the decree of God extends to all events good or bad; to all righteousness causatively and efficiently, and to sin sufferingly, permissively, and allowingly; and that in this sense God has predestinated, as our English brethren said, "Freely all things that come to pass; yet, so as thereby He is neither the author or influencer of sin; nor hath He fellowship with any therein; neither is violence offered to the will of the creature; nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things, and His power and faithfulness in accomplishing His decree." We therefore agree to accept the wording of the Scriptures on the subject of predestination as the basis of agreement; and that when we speak of God predestinating sin we will use some qualifying word; *i. e.*, that God purposed to permit, allow or to suffer sin. This we agree to do, because to use such expressions as "God predestinated sin," without such qualifying words, is offensive to some of our people, and we are commanded to not give offense to Jew or Gentile, nor to the church of God; and, secondly, because such expressions are of human origin; and, thirdly, because we esteem the confidence, peace and fellowship of our people above the expressions of uninspired men.

4. We believe that in obedience God's people are active, and that they act from a principle of love and not merely for reward; that in obedience there is a great reward, or an enjoyment not to be had or enjoyed by the disobedient and slothful. We therefore agree to accept the wording of the Scriptures on this subject as a basis of



agreement and final adjustment of our present troubles on this point. We, therefore, who have used the expression "conditional time salvation," are willing, and agree, as it is offensive to some of our brethren, to omit its usage, and to try as far as it is possible and reasonable to use the wording of the Bible on this point. This we agree to, because we esteem the peace, confidence, and fellowship of God's people above the mere expressions of uninspired men.

5. We believe that in regeneration the Spirit of God operates immediately, directly, and effectually upon the heart of the sinner; and that it is the heart of the sinner that is changed in regeneration. This God does by taking the stony heart away, or by creating the sinner in Christ Jesus unto good works.

6. We believe that the bodies of the righteous will be changed from a natural to a spiritual body. We therefore believe in the resurrection of the just and the unjust; that the righteous will be resurrected to everlasting life, and the wicked to shame and everlasting contempt.

7. We further agree that, should those claiming to be unlimited predestinarians agree and adopt these articles of agreement that the churches that have put up bars against the predestination of sin take them down. And we further agree that, should any member of our churches agree to and accept these articles of agreement, and then violate his agreement, that such a member shall subject himself to church censure and discipline and to be expelled from the church, unless said member confesses his fault in violating his agreement.

8. We believe that the churches that have made organized Associations a test of fellowship should desist from such extreme views and allow, as our people have done ever since the organization of Associations among them, the churches the right to belong or not belong to organized Associations.

9. We believe that the churches that may have divided during the present controversy over predestination of all things and the associational question, *if there was no real and vital difference* between them, should confess their sins and come together and live as becometh the children of God. And in the event that any church that may have divided should fail to agree on any work done since the division, that said church or churches call on other churches to come and sit in godly council with them, and thus settle the difference.

Brethren, if there is no real vital difference between us, as many of our able brethren think, then mere novices should not be allowed to control the churches in the adjustment of these questions. Let the churches adopt these articles, or similar ones, and dwell together in peace and unity. I have tried to be strictly impartial in preparing these articles of agreement, but, like the author, they are very imperfect.

J. S. NEWMAN.

#### REMARKS.

The above peace proposition for the Primitive Baptists of Texas, written by Elder J. S. Newman, is signed also by Elder J. M. Baker, and was published in the *Baptist Trumpet*, of Tioga, Texas, April 27, 1905. It is in accordance with the principles long advocated in THE GOSPEL MESSENGER and practiced by our Baptist forefathers, and set forth in the London Baptist Confession of 1869 and in the Old and New Testament Scriptures; and I believe that the adoption of this or a similar proposition by our separated churches in Texas would strongly tend to a restoration of Gospel and lasting peace among them.



In the same number of the *Trumpet* Elder Newman says that, just as bars (or declarations of non-fellowship) were put up by the Primitive Baptists against the Missionary Baptists in 1827 and 1832 on account of the new institutions introduced by the latter, and just as bars were put up a little later by the Primitive Baptists against the Two-Seed Baptists because the latter preached Two-Seedism, just so, in recent years, when a few Primitive Baptists in Texas began to press their views of extreme predestination and to denounce those that did not believe that God purposed all things as being half-Baptists and half-Americans, the great Baptist family in Texas put up bars against these extreme views; so that Modern Missionism, Two-Seedism, and Extreme Predestinarianism were the real causes of the putting up of these bars; but he adds that he himself is not now, and never has been, willing to make a mere difference on predestination a test of fellowship. He says that one universal predestinarian church in Texas has declared non-fellowship for all those who do not believe that doctrine. While he intimates that the Baptists of Texas do believe in predestination as taught in the London Confession, he says he can not swallow the doctrine that God predestinated or fixed all the events of time. Still, as set forth in his peace proposition, he believes that all things, good or bad, are perfectly certain with God, and that God predestinated to permit or allow or suffer sin, and to cause all righteousness. This has always been the position of THE GOSPEL MESSENGER; it was the position of the Fulton Convention of 1900, of which Convention Elder J. S. Webb, the chief proprietor and editor of the *Baptist Trumpet*, was a member, and God's predestination to permit sin was declared a few months ago by one of the editors of the *Trumpet*. This was the position of Elder John Rowe, of Georgia, and of Elder J. R. Respass, and has been for thousands of years the position of the ablest predestinarians, and seems necessitated by the Scriptures that declare God's creation of all things and his perfect foreknowledge and control of all things and His perfect holiness. The *unquestionable* mystery of *Providence* in permitting sin is *precisely the same* as the mystery of God's predestination or purpose to permit sin. God permits or suffers sin in time; and He therefore certainly, as He foreknows and controls all things, predestinated or purposed in eternity to permit or suffer sin. As it has well been said, "If sin had never been permitted, the wisdom of God could not have appeared in overruling it, nor His justice in punishing it, nor His mercy in forgiving it, nor His power in subduing it." No Primitive Baptist believes that God tempts or influences, much less compels, men to sin; but we all believe that sin is the transgression of His holy law, and that He forbids, resents, threatens, hates, and punishes it.

In the same number of the *Baptist Trumpet* one of the editors maintains that there is among the Primitive Baptists in Texas not only a difference in expression, but a vital and real difference in doctrine; but I feel sure that this difference arises from a misunderstanding of one another and a lack of Christian love and forbearance for one another. Another editor, in the same number, says that, even if there were no vital doctrinal differences among the Texas Primitive Baptists, there is disorder enough to keep them apart until these disorders are removed; but the ninth article of Elder Newman's Peace Proposition shows how these disorders may be removed. As for Two-Seedism, condemned by another editor in the same number of the *Trumpet*, of course no sound Primitive Baptist in the United

States can fellowship that unscriptural, heathenish, and ruinous heresy. God is the only Eternal Being; all other spirits and all matter were created by Him (in a very good condition), and are therefore not eternal. S. H.

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## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala. }

Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## THE SPIRITUALITY OF TRUE RELIGION.

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All false religion, whether heathen, or Jewish, or professedly Christian, is dead ceremonialism; while all true religion is spiritual and vital. False religionists make everything of outward forms, without regard to the heart and life; while true religionists maintain that the right state of the heart and life is the one essential thing, and the outward forms, ordained of God, are but the expression of the inward spirit and life. Both the Old and New Testament Scriptures abound with proofs of this great truth, and every enlightened conscience is a witness of it. It was shocking, and yet, upon consideration, not really surprising to me to read in *The Jewish Outlook*, of Denver, Col., of April 21, 1905, the statement of one of the leading editors, that "the chief corner-stone of religion is ceremonialism." Such a false statement flatly contradicts the universal tenor of even the Old as well as the New Testament Scriptures, and belies the conviction of every intelligent mind, and demonstrates the declaration of both inspired prophets and apostles that, as in former times, so even now gross darkness over-

spreads the minds and hearts of every carnal worshipper, whether Jew or Gentile. We know, from Isaiah (xxviii. 16), that God lays in Zion, for a foundation stone, a tried stone, a precious corner-stone, a sure foundation, in whom "he that believes shall not make haste or be ashamed or confounded"; and we know from Moses (Gen. xlix. 24) that that stone is the Shepherd of Israel, or the Lord (Psalm xxiii. 1; lxxx. 1); and it is idolatry to put any form or ceremony in place of the Lord, who alone is our Saviour and our Salvation (Exod. 15: 1, 2; 20:1-3; Psalm 27:1; 95:1; Isa. 45:21). Moses gives, as the chief substance of the law—"Hear, O Israel; the Lord our God is one Lord, and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:4, 5); and, "Thou shalt love thy neighbor as thyself" (Levit. 19:18). Samuel says: "The Lord seeth not as a man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7); and again—"Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). In the ten commandments spoken by the Lord or His Angel from Mount Sinai, and written by Him on two tables of stone, called the covenant of God with Israel (Exod. 20; 34:28; Deut. 9:9, 11, 15), God does not enjoin any outward forms or ceremonies upon His ancient people. The Lord says by David: "I will take no bullock out of thy house, nor he-goat out of thy folds; for every beast of the forest is mine; and the cattle upon a thousand hills. If I were hungry, I would not tell thee, for the world is mine and the fulness thereof. Will I eat the flesh of bulls or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the Most High, and call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me" (Psalm 50:9, 15). And again David says: "Thou desirest not sacrifice, else would I give it; Thou delightest not in burnt-offering. The sacrifices of God are a broken spirit; a broken and contrite heart Thou wilt not despise" (Psalm 51:16, 17). And God says by Isaiah that the sacrifices and oblations and incense and new



moons and sabbaths and even the solemn assemblies of His sinful, corrupt, unclean, oppressive, and bloody people, the carnal and formal Israelites of that day, were an abomination to Him (Isa. 1:1-20). And God declares by Jeremiah that, in the new covenant which He will make with the house of Israel—"I will put My law in their inward parts, and write it in their hearts, and will be their God, and they shall be My people, and they shall all know Me, from the least of them unto the greatest of them, for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34). And the Lord declares to His people by Ezekiel (36:25-27): "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." And the Lord says by Joel (2:28-32): "I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and whosoever shall call on the name of the Lord shall be saved." And Micah (6:6-8) speaking in the name of the Lord, says: "Wherewith shall I come before the Lord and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God." And by Zechariah the Lord says:—"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications, and they shall look upon Me whom they have picked, and they mourn for Him, as one mourneth for his only son, and shall be in bitterness, as one that is in bitterness for his first-born. In that day shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem,



for sin and for uncleanness" (Zech. 12:10; 13:1). The spirituality of true religion, thus so emphatically taught by inspired prophets of the Old Testament, is taught with the greatest clearness and fulness by the similarly inspired apostles of the New Testament. But, as set forth in both the Old and New Testament Scriptures, we can not expect the darkened minds and hardened hearts of any carnal human beings, whether Jews or Gentiles, to believe and practice these essential and momentous teachings until the Lord renews them in the spirit of their minds by His own quickening, enlightening, and sanctifying Spirit, showing them their own utter sinfulness in the light of His perfect holiness, and that the Messiah, the Christ, the Son of God, God manifest in the flesh, fulfilled all the bloody sacrifices of the Old Testament by His atoning death upon the cross, and arose from the dead and ascended to the Holy of Holies in the eternal heavens, and there intercedes as our High-Priest for us with the Divine Father, and by His Holy Spirit writes His law in our minds and hearts, and causes us thus to glorify Him by an obedient and submissive life.

It is perhaps the greatest reproach of the so-called Christian world that, notwithstanding the clear light of the Old Testament and the still clearer light of the New Testament, they persistently and obdurately believe, or profess to believe, in a ceremonial instead of a spiritual religion, putting baptism and the Lord's Supper and the outward works of men in place of the inward work of God in our hearts by His Son and Spirit, that will just as certainly manifest itself in our conduct as the life of a tree manifests itself in its buds and leaves and blossoms and fruits. To the informed, reverent, and meditative mind, the three-oneness of God is taught almost as plainly in the Old as in the New Testament, and is no more incomprehensible than any of His other attributes—His eternity, omnipresence, omniscience, or omnipotence.

My chief object in writing this article is to repeat, what I have proved by my Church History, that the chief and most important mark, in all ages, of a true worshipper of God and of a true church of God, has been, and is now, *not the belief in universal predestination, or the certainty of ALL events*, which is an inference from

and not the clear declaration of the Scriptures, and which the chief heathen and Mohammedan philosophers have believed and do believe, and which the bitterest persecutors of the Baptists professed to believe in the Middle or Dark Ages, while the Baptists then, when the Scriptures were written and not printed and were costly and but little read, did not believe in it; but the chief mark of the true church in all ages has been its belief in the spirituality of God and His law and His gospel and His service and His salvation—this spirituality involving the vitality and reality of true religion in the heart and in the life. And there is no sufficient reason why the inference of the predestination of all things should become a test of fellowship, either by its advocates or opposers, if its advocates are careful to distinguish between God's permissive predestination of sin and His causative predestination of holiness—or, in other words, are careful to accept *all* the teachings of the Scriptures bearing on the subject, and not to accept a part and ignore and virtually deny the remainder of the scriptural teachings relating to this subject. “*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works*” (2 Tim. iii. 16, 17), and among these good works are love, gentleness, and forbearance towards one another. S. H.

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#### NO UNKINDNESS INTENDED.

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An editor of one of our new papers in Texas is utterly mistaken (as I think my readers will generally admit) in imagining that I was animated by an unkind or unbrotherly spirit in writing my article, “Pray for the Peace of Jerusalem,” in THE GOSPEL MESSENGER of December, 1904, and in my article, “No Controversy,” in THE GOSPEL MESSENGER of March, 1905. I have never mentioned his name in THE GOSPEL MESSENGER except to commend him; and when, without mentioning his name, I spoke of his unfairness, I told *exactly* wherein his unfairness consisted—in persistently saying that my “Scriptural Principles Proposed as a Basis of Peace to the Primitive Baptists of Southern Georgia” were merely Scriptural quotations without my views upon them. I have gladly admitted that he recognizes the distinction between God's attitude to sin and His attitude to holiness; and I am glad to say that he has repeatedly declared that man is voluntary in committing sin and accountable for his

sins, and that, while in the writings of a few other universal predestinarians there seems to me a tendency to fatalism and pantheism he has carefully avoided that tendency. He admits that I believe in the infallible certainty of all events, but says that he is in the dark as to what I hold to be the basis of such certainty. That basis I have repeatedly affirmed in my *Church History* and in *The Gospel Messenger* to be the sovereign purpose of an All-Wise, All-Holy and Almighty God to suffer and overrule sin and to cause and bless holiness. I have always thought that all questions which seemed to me of an extreme and one-sided nature should be asked and answered (if at all) *privately* rather than *publicly*. In all my writings and speakings I have never set myself up as a Pope, nor bowed down to any other Pope. Ever since I began to speak or write in the name of the Lord I have desired all the children of God to "stand fast in the liberty wherewith Christ has made them free," and to take, as their only standard of faith and practice, not merely a part, but all of the Old and New Testament Scriptures, which are the only basis of true and lasting Gospel peace among the churches of the saints. May the God of all grace grant us visible as well as experimental union on this divine foundation!

Maintaining *all* the truths of the Scriptures, under *all* circumstances, is not *policy*, but *principle*.  
S. H.

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## RUSHTON'S DEFENCE OF PARTICULAR REDEMPTION.

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I publish in this number of THE GOSPEL MESSENGER an advertisement of the republication of this most able, scriptural, and unanswerable demonstration of the great Bible doctrine of the specialty and efficacy of Christ's atonement for all the sins of all His elect people of every age and land, as held by Old School or Primitive Baptists. In these Four Letters, written in 1831, to a Baptist minister, Mr. William Rushton, Jr., of Liverpool, England, with an ability far surpassing that of Mr. Andrew Fuller, proves the inconsistency, absurdity, unscripturalness, unspirituality, coldness, Phariseeism, Arminianism, uncomfortableness, demoralization, haziness, and nothingness of Mr. Fuller's wonderful invention of an indefinite atonement for sin in general or in the abstract (instead of a definite atonement having been made by Christ for the actual sins of all His elect people), while at the same time Mr. Fuller professed to believe that God specially chose His people to salvation, and that the Holy Spirit specially applies the atonement of Christ to every one of the elect. Every Primitive Baptist ought to own and read this masterly and splendid



defence of the doctrine of God our Saviour as held by our Baptist forefathers and by ourselves. Eld. J. M. Perkins, R. F. D. No. 5, Mayfield Ky., sends his edition of this work, postpaid, for 28 cents; and Eld. John R. Daily, Luray, Va., sends his edition in larger type, postpaid, for 50 cents. S. H.

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### THE WELSH REVIVAL.

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Many of the wonderful spiritual scenes of the day of Pentecost at Jerusalem, as related in the second chapter of the Acts of the Apostles, seem to have been witnessed in Wales, a small and mountainous southwestern principality of England during the last seven months. A young Welsh minister named Evan Roberts, only twenty-six years of age, has been one of the principal ministers. He was a poor collier and blacksmith, and felt a change of heart and an impression to preach the gospel, and every morning for three or four months, from about one to five o'clock, he seemed to find himself with unspeakable joy and awe in the very presence of God, and to commune with Him, and to feel that God was going to do a great work in that country. Then, following the flesh, he went to college to try to prepare for the ministry. But for a month he was in darkness, having none of these glorious revelations, until the Lord again appeared to him and told him that he must go and speak to the people in his own little village, and he obeyed the heavenly vision and the Lord was with him, and a mighty spiritual awakening occurred all over South Wales in all the Non-Conformist churches (mostly Calvinistic or predestinarian), whether Mr. Roberts was present or not. It is said that nearly one hundred thousand persons have joined the churches in seven months, and more than that number have been converted from death and misery to life and joy. As Mr. Roberts says, it is not himself but the Lord who is doing the great work. There is no collegiate or theological education, no organs, no choirs, no anxious benches, no professional evangelists or revivalists, and no collection of money. The people meet once or twice a day and at night, and the sermons are short and experimental, speaking of Christ and His great love in



dying for poor sinners, and the congregation sings many soul-stirring hymns, and many pray with great earnestness, sinners, even the most hardened infidels and atheists, are melted down, and experience a change of heart and life, and reverence, solemnity, morality, and honesty abound. The Lord has manifestly poured out His Holy Spirit upon the people of South Wales, and the wilderness and the desert have blossomed as the rose, and the spiritually blind and deaf and dumb and lame have seen and heard and proclaimed the glory of the Lord, and have come with singing unto Zion, and sorrow and sighing have fled away! *All ascribe the glorious work to the Lord alone.* O that He would pour out His Holy Spirit upon all flesh! "The Story of the Welsh Revival," a book of 93 pages, may be had, post-paid, for 25 cents, from the publishers, Fleming H. Revell Company, New York. S. H.

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### THE LOVE OF MONEY.

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"For the love of money is the root of all evil; which while some coveted after, they have erred from the truth, and pierced themselves through with many sorrows." 1 Tim. vi. 10.

By "the love of money," I presume that the Apostle means the love of wealth and affluence, generally achieved by successful management of money, as the medium of commerce. Money, of itself, is not wealth, but it represents wealth. The miser who hoards his money, too stingy to use it for his own comfort or for the benefit of others, loves money more than all things else; but he is not really wealthy, he only has the means to become rich while he is but a poor, unfortunate simpleton; and it is easy to see how evil results from *his* love of gold and silver coin; for to him it is an idol—the object of his deepest devotion, and he would not only stint himself and suffer for want of bodily comforts, but he would even die for money, if necessary, to retain it. Oh! is the miser not to be pitied? Yea, and so is every man or woman an object of commiseration whose mind and soul is set on mammon, and whose noblest aspiration is to be rich, and grow more and more intent as their corruptible and corrupting wealth increases, ever accumulating, but never satisfied.

This carnal love of the world and its perishable riches and honors must indeed be the very core of the depraved, human heart; for all rational human beings are more or less inclined to it, and since it is declared to be the root of all evil, and as such it follows that all evil arises from it, I conclude that it must be a diabolical, satanic principle or quality of apostate human nature.

Money is a good and useful article as a medium of commerce, and as such, when properly and wisely applied, brings profitable results, and proves a power for good in the development of the natural resources of the world: "For wisdom is a defence, and money is a defence; but the excellency of knowledge is, that wisdom giveth life to him that hath it." Eccl. vii. 12.

We gather from the above Scripture that wisdom is a defence without money, while money, without wisdom, is but a temporary defence, and even though it be judiciously applied by those who profess it, will leave them in a state of death; nor is money in any sense a means of imparting life. It is a defence against human want; starvation and nakedness are averted by its use; but it can not give life to the dead. "They that trust in their wealth and boast themselves in the multitude of their riches; none of them can by any means redeem his brother nor give to God a ransom for him, that he should still live forever, and not see corruption." Psa. xlix. 6-9. It appears, from the text, that some of the children of God had, in the days of the apostles, coveted after money, and had thereby erred from the truth, and the result was, "many sorrows." And is it not possible that the children of God may now be in the same way, coveting after wealth, and so tending to the same sorrowful state? Or can it be true that some have already reached that point? Let each one judge himself, and examine himself, and see if this evil lust after carnal things is not to some fearful extent threatening his peace and happiness as a subject of the Kingdom of our Lord Jesus Christ.

The rich are warned against high-mindedness and trust in uncertain riches, and admonished to trust in the living God, who giveth us richly all things to enjoy. 1 Tim. vi. 17.

Countless evils result from the insatiate thirst for

worldly gain. As a rule (may I say?) the rich are inclined to oppress the poor, and an awful doom is pending the impenitent and unrelenting oppressor. James v. 1-6. But great encouragement is offered to the poor child of God, who is poor as to the goods of this world, and poor in spirit, yet rich in faith, and heir of heaven. Jas. ii. 5.

The danger of earthly wealth is that it is so captivating that the possessor is apt to become too much absorbed in and devoted to his worldly, carnal interests, and to lose sight of his accountability to God, and of his dependence upon Him. This fact is clearly demonstrated in the Bible history of the Jews, and of the Sodomites; and through subsequent ages and generations down to the present time we may trace this deplorable weakness and ignorance of the human race.

Now, it is evident from the Scriptures that the children of God are not exempt from the evil desire to be rich in this world, and they are most solemnly warned against it, both in the Old and the New Testament Scriptures. Prov. xxiii. 4, 5; Deut. viii. 13; Psal. xlix. 6; Matt. xviii. 22; xix. 23; Luke xii. 15. They are taught to not love the world, neither the things that are in the world; and those of them who are rich are taught that they should not despise the poor. Let us remember with sacred wonder and holy admiration, and abundant praise and thanksgiving, that infinite riches are in store for us, which are secured to us through the poverty of our incarnate Lord. To Him be glory, honor, praise, and dominion forever. Amen. J. E. W. H.

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### A CHURCH CONSTITUTED.

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A Primitive Baptist church was organized at Enterprise, Coffee County, Alabama, on the 14th of April, 1905, consisting of twelve members, and three others were received after the constitution, one by letter and two on confession of faith. The prospect is good for the growth of the church at that place. They have a good house, and a solid, intelligent and loving membership, a nucleus around which we hope will be gathered in the near future a much larger number of the children



of God who reside in and around the thriving little town. The church agreed to be called by the name of the town in which they are situated, and will be glad to entertain all the brethren who may visit them at the time of their meetings, which at present is the third Sunday and Saturday before in each month. They will also be glad to have the ministers who visit and preach among the churches to call on them and preach to them. Elder J. J. Byrd, of Charlton, Dale County, Alabama, was chosen as pastor, and accepted the charge of the church. Elder Byrd, together with Elders J. W. Parker, A. L. Ray and the writer, were present and officiated in the constitution of the church. Brother Ransom Byrd, formerly of Pleasant Grove church, Ozark, Alabama, is their efficient deacon, and Brother —— Buckhalt was chosen clerk.

With such sound, faithful membership and pastor to begin with, and such surroundings and attendant circumstances in general, we have much to encourage our hope that, by the grace of God, the banners of the Christian faith thus set up in the name of our Sovereign King will be held aloft to the praise and honor of His holy name, and for the benefit of the people whose God is the Lord.

We will add here, that there will be a Union meeting, formerly called a District meeting, held (D. V.) at Concord (China Grove), Pike County, Alabama, commencing on Friday before the fifth Sunday in July next, and continuing three days. The church at Concord extends a cordial invitation to ministers and members of the churches generally to attend the meeting and join together with them in the worship of God.

Also, by request of the church at New Providence, Crenshaw County, Alabama, a three-days Associational meeting will be held with said church, commencing on Friday before the second Sunday in October, 1905. A general invitation is given. Those coming by railroad will stop at Glenwood station, eighteen miles southwest from Troy, where they will be in sight of the place of meeting.

J. E. W. H.



## QUESTIONS AND ANSWERS.

1. Q. Did God make the world and all things therein in six days of twenty-four hours each? A. The Bible does not say that He made the world and all things therein in six days of twenty-four hours each, but that He made them in six days; and in Moses' account of the creation in the 1st and 2d chapters of Genesis, the Hebrew word translated "day" has three different meanings. The period of light (which is, on an average, 12 hours) is called "day" (Gen. i. 5); the period of light and darkness immediately succeeding it (or 24 hours), or "the evening and the morning" is called "day" (Gen. i. 5, 8, 13, 19, 23, 31); and the whole period of creation is called "day" (in Gen. ii. 4). The sun was not made till the fourth day (i. 14-19); so that at least the three first days were, as Augustine said in the fifth century, not sun-divided but God-divided days; and the other three creative days may have been of the same kind. No human being on earth knows whether they were days of 24 hours each, or longer periods called days. "A day is with the Lord as a thousand years, and a thousand years are as a day" (Psa. xc. 4; 2 Pet. iii. 8). Time is for us, and not for God. He "inhabits eternity" (Isa. lvii. 15), fills all time and space in a way we can never understand, and has immediate knowledge of all the past, present, and future. The day of Christ's death and that of His resurrection were of more value than all other days of human history; and the almost thousand years of Methusaleh's life were not of as much value as one day of the life of Christ on earth. God could have made all things in a day or a moment if He had chosen to do so. The existing species of plants and animals may have been made in six days of 24 hours each. Man was the last object made (other things having been made before him and for him); and, no matter what he may *guess* about the time when or the time during which other creatures were made, all that he *knows* about it is what the Lord tells him.

2. Q. If God does not repent, or is unchangeable (1 Sam. xv. 29; James i. 17), how could He "repent" that

he had made man, after man became utterly depraved (Gen. vi. 5, 6)? A. The language of Moses, as explained by the next verse (Gen. vi. 7) means that God, instead of sparing and blessing mankind after they had become such great sinners, determined to destroy them by a flood of waters, and He proceeded to drown them all except the gracious and righteous Noah and his family.

3. Q. How did Christ by His Spirit preach to the spirits in prison (1 Pet. iii. 18-20)? A. Christ testified by His Spirit in His prophets (as Nehemiah says, ix. 30), especially in the prophets Enoch and Noah (Jude xiv. 15, and Gen. vi. and vii.), and also in their own natural consciences (Rom. ii. 15), against the ungodliness of the antediluvians, those who lived just before the deluge, and He warned them of the righteous and terrible judgments that He would execute upon them—their spirits, when Peter wrote his Epistle, having long been in the prison of death, physical and spiritual death, from which they could not extricate themselves.

4. Q. Should a divorced person re-marry during the life of the other party? A. Christ says not (Mark x. 11, 12; Luke xvi. 18).

5. Q. What does James v. 14, 15 mean? A. That it is proper for sick believers in Christ to call for the elders of the church, and for these elders to pray over the sick, anointing them with oil in the name of the Lord (natural oil is good for sickness, and it is a sign of the oil of the Divine Spirit which is essential for the healing of all spiritual diseases), and the Lord who gives the faith will answer the prayer of faith ("the effectual or in-wrought fervent prayer of a righteous man availeth much," James v. 16), and the Lord will restore the sick believer, and manifestly forgive the sins which caused the sickness.

6. Q. What is the meaning of Rev. xvi. 13, 14? A. That evil spirits, compared to repulsive, croaking, and troublesome frogs, will come forth from the Devil, the ungodly world-power, and the false church, and will do lying wonders, and propagate the doctrines of devils, and incite the ungodly rulers of the world to persecute the people of God, and the Lord will destroy all His enemies and those of His people, as described in Rev. xix. and xx.

7. Q. Was Roger Williams a Primitive Baptist? A. The name, Primitive Baptist, was never heard of till 1827, though spiritual children of God, like them, trusting in God alone for salvation, have existed ever since the time of Abel. Roger Williams was born in London in 1607, and died in Providence, Rhode Island, in 1683. He was the founder of Rhode Island, and an early and able advocate of civil and religious liberty. He was at first an Episcopalian, but became a Baptist in 1639 (being immersed then), and remained a Baptist four months, and after that was never connected with any church. He was a learned and much-persecuted man, and a friend of the Indians, who also were friendly to him, and he, under God, contributed greatly to the separation of church and State in this country.

S. H.

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### REMARKABLE PROVIDENCES.

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"Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm cvii, 8, 43.

#### "CALM IN THE STORM.

"In a gale off the coast, a vessel was driven ashore. Her anchors were gone, and she refused to obey the helm. A few moments more and she would strike. In the midst of the general consternation that prevailed, one man remained calm. He had done all that man could do for the worst when the wreck was inevitable, and now that death was apparently near, he was quietly awaiting the event. A friend of his demanded the reason of his calmness in the midst of danger so imminent. 'Do you know that the anchor is gone, and that we are drifting upon the rocks?' His reply was, 'Certainly I do, but *I have an anchor to the soul.*' Blessed are those who are thus anchored within the veil, and who find in the hope set before them, upon which they have, by Divine grace, laid hold, through storm or calm, a stay, a trust, a refuge ever sure."

S. H.



## EXTRACTS.

April 25, 1905.

*Elder Sylvester Hassell:*

DEAR BROTHER IN THE LORD:—I wrote you nearly a year ago, stating that I was sick, from which sickness I have never recovered. It has been over a year since I have done anything at all in the way of work. My suffering has at times been great, my necessities many, but our Heavenly Father has wonderfully blessed us with the visits of kind brethren, who have administered to us. We also read with much comfort THE GOSPEL MESSENGER and the *Baptist Trumpet*. May the Lord bless you, dear brother, and give you grace according to your day, time and need.

Yours in hope,

S. S. CRUMPTON.

Rock Creek, Ark., April 14, 1905.

*Elder Sylvester Hassell:*

DEAR BROTHER:—We are all well pleased with the management of THE MESSENGER, and heartily endorse the doctrinal principles set forth by you and Elder Henderson. We believe that these principles will stand when this world is burned up, for Christ says that "Heaven and earth shall pass away, but My words shall not pass away." We believe that THE MESSENGER sets forth the words of Jesus, and as long as you contend for the truth as you have, THE MESSENGER will stand all the fiery darts of the wicked. We know you have a great deal to contend with, but may the Lord in His goodness keep you by His grace, and grant you that spirit which will guide you into all truth, and grant you that love that beareth all things. It seems the greatest trouble among Baptists today is the want of the spirit of forbearance. It is one of the noblest principles a child of grace has; for if we love one another as we ought, we would be found laboring to get our brother out of trouble rather than to expose him. May the Lord give us all that love that would enable us to ever pursue the way that makes for peace; then what a glorious time we would have! Dear brother, I have read Elder Chick's letter in THE MESSENGER, and wish every Primitive Baptist would read and consider it well for the good counsel that was in it.

Your unworthy brother,

D. M. THRASH.

Bremen, Ga., April 6, 1905.

*Elder Sylvester Hassell:*

DEAR BROTHER:—As my time of subscription was up with the April number, you will find enclosed post-office money order (\$1.00) to pay for another year. I cannot consent to do without the dear MESSENGER so long as I can possibly pay for it. I have been a regular reader of the same since its consolidation with the *Primitive Pathway*, and my poor heart has often got sweet consolation from reading the glorious doctrine, admonitions, and reproofs published therein, all of which are essential and beneficial to the dear children of God, for which blessed gifts I desire a heart to thank, praise, and adore the precious name of our loving Lord. O, that we could all be made to realize our dependence upon Him. Then Christian love



and sweet fellowship would continue and abound. Now may the light of God's free grace be abundantly yours, is the prayer of one who am less than the least, if one at all.

H. W. REID, SR.

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Robley, Ga., April 6, 1905.

*Dear Brother Hassell:*

Please find enclosed post-office order for \$1.00 for THE MESSENGER. Send to Mrs. C. C. Castlen, Culloden, Ga., commencing with December number, 1904. She is Mr. Cleveland's daughter. He talked with her many times last year during his sickness, and he felt that she was ready to join the church, and asked her not to put it off longer than this spring. Blannie (Mrs. Castlen) loves to read THE MESSENGER, and has a tender, good heart, and I hope she will join Sharon Church soon, and thereby reap the reward of having done her duty. You remember she was Mr. Cleveland's only child, and we do sadly miss him here, but we hope to meet him again in that better world above. Pray for us, that we may be counted worthy.

THE MESSENGER comes regularly to comfort and encourage us in our lonely life.

Brother Childs preaches for us at Mount Carmel, but the winter has been so severe we have not been able to get out often. May it please the Lord to spare your life many years to come, to proclaim the glad tidings of great joy to God's people scattered so far and wide, but still united in the faith.

Your unworthy sister,

MRS. N. A. CLEVELAND.

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Mystic, Ga., December 31, 1904.

*Elder S. Hassell:*

DEAR BROTHER IN CHRIST, AS I HOPE:—Please find enclosed \$1.00 to pay for your valuable paper, THE GOSPEL MESSENGER. There is nothing I do more cheerfully than to pay you the subscription price of your paper once a year, for it comes to me regularly once a month laden with good things, and void of the disagreeable and hurtful controversies that are sometimes allowed in some of our denominational papers. May the Lord enable you to continue the good work that you are in is my prayer.

Your sister in hope,

MRS. JACK FLETCHER.

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Hogansville, Ga., April 10, 1905.

*Elder Sylvester Hassell:*

DEAR BROTHER:—I would be glad to tell you, if I could, how much I appreciate your efforts to unify our people. The April number of THE GOSPEL MESSENGER was so appropriately filled with good, rich, and wholesome truths that I wish all the dear old Baptists had a copy of it. If all the Lord's dear children could realize that God saved *me*; gave His Son for *me* to be a helpless *babe* for *me*; to hunger, thirst, and suffer evil treatment in the flesh for *me*; to bear sorrow upon His heart for *me*; to weep and pray for *me*; to die and be buried for *me*; to rise triumphantly over death and the grave for *me*, and that He is now exalted at the right hand of the Majesty on high, where He ever lives to make intercession for *me*, and sends His Spirit to reprove, lead, guide and comfort *me*, and at last will take *me* to Himself as much victorious over all evil and opposition

as He Himself, it seems all our hearts would be humbled, and, instead of biting and devouring one another, we would try to comfort and edify one another.

Your sister,

MRS. JENNIE NORRIS.

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Pimento, Ind., April 30, 1905.

*Elder Hassell:*

DEAR BROTHER:—Nearly 2,000 years ago our Saviour made His advent into this world. His coming was heralded by angels, who sang the sweet song, "Peace on Earth; Good Will to Men."

Now, the wonder to me is that His professed followers, His little children, born of the Spirit, created anew in Christ Jesus, do not exhibit more of that spirit of peace.

Not long ago I read a communication from one who professed to be a Primitive Baptist, in which he marked out a premise on which peace could be had, saying to the other fellow, who might differ from him, "If you want peace, you must come to my proposition"; perhaps not in these words, but in substance. That individual who says he is absolutely right, and the fellow who differs from him is absolutely wrong, ought to lay down his pen and leave discussion to those who can show a spirit of peace and fairness. I would be glad if you would pay us a visit this summer or fall. I admire the manner and spirit in which you conduct THE MESSENGER, "speaking the truth in love." May the God of Heaven sustain you.

Your brother in hope of eternal life,

I. N. KESTER.

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Petersburg, Ind., April 11, 1905.

*Elder Sylvester Hassell:*

DEAR BROTHER:—Herewith I send you post-office money order for \$1.00 to pay for THE GOSPEL MESSENGER for one year, to be sent to Elder W. L. Fleener, whose post-office address is Tennyson, Warrick county, Ind. In his presence and hearing I was speaking of the course pursued and the manner and matter that THE MESSENGER contained and was conducted, when he at once handed me \$1.00 and requested that I should at once have the paper sent to him. The truth is that if all our papers were conducted as is THE MESSENGER there would be a great deal less confusion among the old Baptists.

With good wishes for you and all yours, and the success of THE GOSPEL MESSENGER, I am, as ever, your friend, and, I trust, your brother in the good hope,

I. W. RICHARDSON.

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Cobalt, Howell County, Mo., April 5, 1905.

*Elder S. Hassell:*

DEAR BROTHER, AS I HOPE:—The April MESSENGER is at hand, and upon reading it I am completely carried away with an article over the signature of Brother S. V. Ford. I feel just like I would love to shake his hand elbow deep. I would write to him and try to tell him some of my feelings, but I don't know how to address him. The heading says, "Ideal, Perry County," but no State is given. (Mississippi is his State.) Also the articles of Elders Durand and Chick are precious; but somehow Elder Ford's article just completely catches me. I never saw Elder Ford, nor heard of him before, but I love him for what I think is the truth's sake.

I love the spirit and sentiment of Elder Chick's article.

I notice occasionally in THE MESSENGER that you need the money due you. I often think I must soon make some turn and send you some money; but it looks as if I will never get to where I can have it. I have gone in debt here for a piece of wild land to try to get a home of my own; and my boy still has epilepsy, and I keep trying to get a cure, which takes all I can make, with this case on my hands, and to make a living, clear up and improve land and pay for the land all at the same time, is a slow and hard business. I like THE MESSENGER, but, as I have told you before, I had rather you would not send me the paper than for me to be a burden to you and help to cause you financial embarrassment. I want to be anything but a burden to those that I hope I love. Baptists in these parts are very few, and are very dry Baptists—that is, are unconcerned and worldly minded. The country here is poor and rough, and land is yet cheap. If any Baptist has a mind to settle in this country, I would be glad to give any information that I can. There are many Northern and Eastern people coming here and buying land. Every time I hear of a new-comer, I think to myself, “Are they Primitive Baptists?” But not a Baptist has come yet. They are all Ashdods. I have come in from work out of a shower and have written this hurriedly, and I will ask you to pardon my scattering and imperfectness.

Yours, in hope of a better beyond,

A. D. CENCIBAUGH.

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## SELECTIONS.

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### IN REMEMBRANCE.

We love to be remembered by our friends, but we desire that their recollection of us shall be agreeable to them and agreeable to us. We would not choose to be remembered by some circumstance of pain or shame or humiliation. If remembered, we would prefer to be remembered in connection with what was most pleasing and honorable in our experience. Our Saviour, when He left this world, desired to be remembered by His followers; but He selected as a memorial to refresh our recollections, not the palm branches which were scattered before Him as He rode in triumph into Jerusalem, not some reminder of the transfiguration hour when His disciples beheld His glory; but He chose as the token by which He should forever be remembered, the memorials of His suffering, of His cross, of His death. He did not bid us to scatter palm branches or spread garments before Him in remembrance of His name, but breaking the bread and giving the cup He said, “Do this in remembrance of Me,” bidding us to remember Him by the anguish He endured, by His body broken for us, and His blood shed to cleanse us from our sins.

Christ's memorial is His cross, the shame he endured, the pain, the anguish, the scoffing and reproach; and the breaking of bread to show forth His death, is a perpetual reminder of the most painful and shameful circumstance in all the life of the Son of God.

“Do this in remembrance of me.” He calls us to remember His sorrows, to remember His reproach, to remember the scorn, the scoffing, the shame, and spitting, which He endured. And if we remember Him in sorrow, and bear in mind the sufferings of Christ which



He has endured for us, we may be sure that He will remember us, not only in the days of our affliction and conflict, but when He shall come in His kingdom, and shall welcome us to His presence, to His glory, to His joy.—*Selection.*

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### SAINTS UNKNOWN; STARS UNSEEN.

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As there are stars in the sparkling firmament of Heaven of different magnitudes and glory, so there are saints of different stations in the church of God. Some, like stars of the first magnitude, point out the way to bliss, while others, like stars of the second, third, and fourth magnitude, sparkle with an upright walk and heavenly conversation, and condemn a wicked world. All these glorify God, as it were in an active manner; but there is another class of His precious ones who glorify the Lord only in a passive manner compared to others. These are the secret, private, and retired Christians, who, like the stars that lie concealed in the amazing voids of space, and never strike the naked eye, nor seem connected with our system, are only known to God. But, as the glory of God's creating hand, though less visible to us, is as really displayed among those stars that He has stationed so sublime, as among those He has dropped nearer to our earth, so is He glorified by the private as well as the public Christian, and the resignation of the one to the divine disposal may be as acceptable to God as the more active labors of the other. How is God satisfied, so to speak, to see His creature wholly at His command; his will moulded into the will of the Most High; his desires measured by Heaven's distribution of mercies, and his ambition only to be like God. Here the whole man, with all his concerns, is entirely devoted to God. Such a heart God dwells in, and such a soul is His throne. Nothing pleases God better than when all He does pleases His people. Thus his soul ripens for glory and a sacred, interesting correspondence is carried on between the heart and Heaven. The man rolls himself and all his concerns over on the undisputed will of Him that cannot err. Nothing can go wrong with the man, because divine wisdom orders all for him; yea, what he thinks hard in itself, if he have no sinful hand in it, he embraces and submits to, because of Him that sends it. He sounds God's praises loudest who is silent before God. While the profession of some is blazing, the love of his soul is burning. While others march heavenward in the broad day, and before the wide world, his is a walk within doors, in his own house at home. Of all things, grace grows best in retirement, and, like Jacob, when left alone he wrestles with the Angel of the Covenant for blessings for himself, his family, the church, and the whole world. He is not less circumspect that not an eye is on him, but keeps clean hands from a clean heart; not like the painted hypocrite that must be religious for credit's sake. He has his conversation in Heaven and his communion with the Most High. Happy is he in his life, happy at his death, for he lives with God, dies in the Lord, and goes to be forever with his best beloved.

JAMES MEIKLE.

Scotland (1758).



## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

### DEACON M. G. EDMONDSON.

My dear father, Mack Gilbrey Edmondson, was born in Edgecombe County, N. C., September 13, 1826, lived in that county all his life, and died there April 19, 1901, at the old homestead, where he was living with his youngest son, George W. Edmondson. He was married in December, 1856, to Mary P. Parker, who joined the Primitive Baptist Church at Cross Roads in September, 1882, and died November, 1897. He joined the church at Cross Roads in July, 1878, and was made a deacon in 1879. Father and mother lived together nearly forty years, and she lived to be nearly 69, and he nearly 75 years of age. They lost an infant 19 months old, and reared five children to be grown, three sons—Francis M., Benjamin E., and George W.—and two daughters—myself and Sallie Pender, who lives at Goldsboro, N. C.—all five of whom are left to mourn the loss of our dear parents. They labored hard to support us and to try to teach us to be honest and truthful. They loved the Baptists, and father was faithful to walk the three miles from his home to Cross Roads meeting house as long as he could, and still faithful to the Lord till his death. He was afflicted for several years with asthma, which at last turned into consumption, but while on his bed of suffering he seemed to me like a lamp shining with the presence of God, and he sang, toward the last, one verse of the beautiful hymn, "Thou dear Redeemer, dying Lamb, we love to hear of Thee; No music's like Thy charming name, nor half so sweet can be." Brother Samuel Moore, our dear pastor, by request preached his funeral, and both of my parents were buried in the old family graveyard. We can never forget their godly lives and counsels, and those also of our beloved pastor, all of whom we sadly miss, but believe that they have gone to a better and brigher world. I am my father's oldest daughter,

MARY M. CURRY.

Oak City, N. C.

### MISS SALLIE H. ROBERTSON.

Sister Sallie Hyman Robertson, a daughter of Brother Joshua Robertson and his wife, whose maiden name was Margaret Hyman, was born in Jamesville, Martin County, N. C., March 4, 1834, and died in Williamston, N. C., April 1, 1905, in her 72d year. Her father was a man of high character, and a licensed but not ordained minister of the Primitive Baptist church, and his favorite subject in preaching was "Faith." His father was Brother Joshua Robertson, in whose house Smithwick's Creek Church was formed from Skewarkey Church in 1803. Sister Sallie lived several years with her sister, Fannie, the wife of Mr. Jehu Nichols, in Plymouth, N. C., before the Civil War, and with the same family in Scotland Neck, N. C., after the war began, until in 1882, when she removed to Williamston, N. C., and then, until her death, resided with her sister Fannie's daughter, Mrs. Fannie Hassell, wife of my half-brother, Walter Hassell, at the former residence of my father, Elder C. B. Hassell, where I also have resided since the death of my second and last wife in 1889. On April 11, 1874, she went to the Primitive

Baptist Church at Skewarkey, near Williamston, N. C., and related her experience of the gracious dealings of the Lord with her, and was received to membership, and was baptized in Roanoke River the next day by my father. She had strong and most unwavering *faith in God* and in her interest in the atoning death and justifying resurrection of the Lord Jesus Christ, and in the Divine Sovereignty and absolute control over all things, and she adorned the doctrines of God her Saviour with a Christian life and conversation, and was humble and useful in the family, the church and the neighborhood. She was self-denying, resigned to the will of God, and devoted to His service. It was her greatest pleasure to hear the preaching of the Gospel, to read the Scriptures and our religious periodicals, meet and engage in religious conversation with other believers, and to minister to the poor and needy and suffering. She was dead to the vanities and delusions of the world and alive to spiritual and eternal realities. Excepting occasional attacks of sick headache and an attack of the grip, she was generally blessed with good health. Like my dear stepmother, whom she greatly loved, it was her custom to pray aloud and with fervency in her room at night. She had long expressed her perfect willingness to leave this world when the Lord should call her home, and often said that she desired not to linger long after she became helpless, and be a burden to her friends. On Sunday evening, March 26, 1905, she, while at the residence of Brother William Slade, said that her "brightest thought in life was death." About 9 o'clock that night (while I was in Washington, N. C., filling appointments) she left the family in the sitting-room of our residence, in order, as the family thought, to go upstairs to her room to retire, as she generally did about that hour, but she went to the rear porch in the dark, and, attempting to go out, she missed her footing and fell on the steps and the brick walk below and bruised her right side and dislocated and broke her right hip bone, and also, it is believed, suffered fatal internal injuries. She was found not long afterwards by Brother Walter and brought into the house by him and his son, C. B. (named after my father). Our experienced and skilful family physician, Dr. W. H. Harrell, was at once summoned, and he and Sister Sallie's niece, Miss Mattie Nichols, an excellent trained nurse, and our colored sister, Louisa Respass, attended her most tenderly and faithfully, and all that could be done by human hands to relieve her great sufferings was done; but it was impossible to retain her spirit in its mortal tenement when the Lord had determined to take her to Himself. "Precious Jesus!" she cried, "take me to Thee on high, where winter and clouds are no more!" And the God of all grace, her Heavenly Father, heard the prayer of His suffering child and called her to her heavenly and eternal home about 7 o'clock on Saturday morning, April 1, 1905, after she had suffered five days and two nights. And on Sunday afternoon I held a short burial service in the house and at the grave, and the remains of our dear sister were interred in the Baptist Cemetery, near Williamston, in the presence of many sorrowing relatives and friends. We shall sadly miss her godly example, her cheerful voice, and her kind ministrations, but we doubt not that she has entered into that blessed rest which remains for all the children of God when they leave these scenes of sin and suffering, sorrow and mortality, and that when Christ comes in person again to this world He will raise her corruptible body and change it into an incorruptible body like His own, and so shall she be forever with the Lord.

SYLVESTER HASSELL.

## ISAAC DENNIS.

By request of relatives, we pay this tribute of respect to the memory of Brother Isaac Dennis. Isaac Dennis was born in Sevier County, Tenn., in the year of our Lord, 1837. Soon after he was born, he, together with his parents, moved to this, Polk County, Tenn. When the war broke out between the States, Brother Dennis enlisted in the Confederate army, and served honorably to the end of the war. He was one of eight survivors of Company C. But he, too, has now gone to join his comrades who fell asleep in Jesus, in a land where no wars mar the harmony, but where all is peace and joy, and where he can sing the praises of God throughout eternity. During the last twenty years Brother Dennis has been a constant sufferer of heart trouble, but he bore it all as none but a Christian could do. Brother Dennis professed faith in God and joined the Baptist church in his early manhood, and remained a constant and active member ever after. He departed this life at his home in Blount County, March 30, 1905, and his mortal body was laid to rest in Clover Hill Cemetery, there to remain until God shall call for it. Brother Dennis leaves an only daughter, Laura, who intermarried with "Judge" Lillard, Laura's mother having preceded him several years.

Son and daughter, don't grieve as those who have no hope, but say as the poet:

I have a father in that kingdom,  
And, oh, tell me if you know,  
Will my father know his children?  
When they reach that happy shore.

Benton, Polk County, Tenn.

JOHN S. SHAMBLIN.

## AYTCH DOWNS.

Mr. Aytch Downs, the son of Mr. G. W. Downs and wife, U. F. Downs, was born in Shelby County, Ala., in July, 1883, and departed this life on the 18th of March, 1905. Aytch, though past his 21st year, had made no profession of religion, but was, up to within one year of his death, engaged in the frivolities of youth while not engaged at work on his father's farm. Aytch was an industrious boy, and believed labor to be honorable. Though he was a very stout, healthy young man, about one year before he died that awful disease, consumption, laid fast hold upon him. It preyed upon the vitals of his mortal body, and to it his flesh and strength gradually yielded. Oh! who can tell the anxiety and agony of that dear mother, whose love burns as no other love can for her darling son as she sees his life yielding slowly but surely to that awful disease, consumption, from which she sees him suffer. She hears his coughs and groans, and yet no lasting relief can she give! But in the midst of all that is sad, there is something sweet and precious. Only a short time after Aytch was taken with a dreadful cough, and he could work in the field no longer, he would wander away from the house and would be gone so long his mother would get uneasy about him and would go in search for him. She would find him seated in some solitary place, his face buried in his hands, evidencing great distress of mind, and that he wished to be alone. That his mind was exercised upon his future welfare we have no doubt, for as the days and weeks passed away his countenance became more be-



clouded and his mind more absorbed. Sometimes it looked as if he tried to throw it all away and be cheerful, but it would as often return, and as his body yielded to his disease his soul yielded to the convictions of Divine grace. So, before he died he talked to his mother thus, "I once thought I was as good as anybody." Then he stated the time when he thought he was the meanest wretch on earth; and then he added, "But now I can trust the Lord." Yes, he died with these words almost upon his lips, "I can trust the Lord." Just before he died he said, "Good-by, ma." His mother stooped and kissed him and said, "Good-by, my darling boy." He then said, "Where is pa"? His mother said, "He is at the foot of your bed." Then he said, "Good-by, pa." He then told others good-by, and soon his body was cold in death, but his spirit warm in the reception of that God whom he said "I can trust." His body was laid to rest in the cemetery at Ebenezer Church on the third Sunday in March, 1905, to await the resurrection. May the Lord bless the bereaved family, give each of them that preparation of heart that will insure them a happy reception at His right hand with all the redeemed of the Lord.

Dear sister, your loss is great. May the Lord give you grace to sustain you in this, your great hour of trial.

Written by his poor and afflicted uncle,

S. S. CRUMPTON.

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#### MRS. B. G. McKENNEY, Sr.

Mrs. Sarah Ann McKenney, wife of Mr. B. G. McKenney, Sr., deceased, was born January 18, 1827, in Crawford County, Ga. Her parents were Joseph and Nancy McKindley. She was married to Mr. B. G. McKenney January 4, 1844. To this union were born eighteen children, fourteen living to be grown. One son, Joseph, died during the Confederate War. Thirteen children were living at the time of her death; also forty-six grandchildren and fifteen great-grandchildren. One son and four daughters have joined the Primitive Baptist church and one daughter joined the Missionary Baptist church. Mrs. Sarah Ann McKenney joined the Primitive Baptist church at Trinity by experience August 7, 1873 (was baptized by Elder John W. Bassett), where she lived a consistent member until Saturday before the second Sunday in June, 1887, when she was dismissed by request by letter and united with Emmaus Church on Saturday before the fourth Sunday in June, 1887, by letter, where she remained until the time of her death. Mother was most devoted to her church meetings and took great pleasure in attending as often as circumstances would permit. So great was her love for the cause of Christ and to hear the word of God preached, she would sometimes leave home during the week and attend the union meetings and the Associations and return home much refreshed in spirit and body. She was most devoted to her husband and children, never tiring, never refusing to answer when duty called, if able to respond; and a kind and obliging neighbor, having lived a life worthy to be emulated by her children and acquaintances. She leaves two sisters, Mrs. Samanthly Adams, of Temple, Tex., and Mrs. Malindy Perryman, of Lula, Miss., together with a large family circle and friends to mourn her departure. Yet we mourn not as those who have no hope, for we feel that our loss is her eternal gain. She was stricken with pneumonia in September, 1904, and suffered bodily afflictions



until the time of her death, February 14, 1905, when her spirit was wafted away into the realms of eternal bliss. Her funeral was preached by Elder W. W. Childs, of Yatesville, Ga., after which her remains were interred at Glennwood Cemetery, Thomaston, Ga., she being 78 years and 29 days old at the time of her death. Her husband, Mr. B. G. McKenney, Sr., preceded her to the grave one year, four months and twenty days, being at the time of his death 79 years, 3 months and 15 days old. While he had never united with the church organic, yet he had great respect for the church of Christ, and, as we believe, was a believer in the doctrine of salvation by grace, of election and predestination; was a life-long member of the Masonic order, and held many positions of honor and trust in the county. While we lament the death of father and mother, we try to bow in humble submission to the will of the Lord and say, "Thy will be done."

HENRY L. MCKENNEY.

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#### MRS. KATE DRAWDY.

It becomes my painful duty to chronicle the death of our beloved daughter, Mrs. Kate Drawdy, of Aubundale, Polk County, Florida. She was born in Hillsboro County, Fla., January 28, 1878, and died January 28, 1905, making her 27 years of age. She was married to Brother G. D. Drawdy February 29, 1886. There were no children born to them. The deceased won the respect and confidence of all who knew her by her strict integrity of character and her quiet, peaceable life. She was a considerate and dutiful wife, a tender, affectionate daughter, a faithful friend, and a kind neighbor. She made a public profession of her faith in Christ by uniting with the Primitive Baptist church at Corinth, Fla., on Saturday before the first Sunday in May, 1903, and was baptized next day by Elder Dan. Wilkerson. She lived a most acceptable member until her death, beautifully exemplifying the character of a true Christian. She exhibited her profession by a scriptural observance and a constant practice of her Christian duties. In December, one month before she died, she came to the Annual Meeting at Hopewell, in Manatee County, where her membership was, and also that of her parents. She seemed to be in the best of health at the time, and said she enjoyed the meeting very much, and she left on Monday for her home in Auburndale, and in a few days she was taken very ill. Her husband at once sent a telegram for us, and, as soon as we saw her, we lost all hope of her recovery. Her husband had three good physicians with her, but all they did was in vain. All was done that husband, friends and relatives could do. The day she died she was trying to sing some religious song, but it could not be understood what song it was. We did not think she was in her right mind all the time. Some minutes before she died she called her husband and asked him if he was going with her. He asked her where she was going, and she pointed and said "Up yonder," which is an evidence that she saw heaven open. Then her spirit passed away in peace into the paradise of God, there to bask forever in the smiles of the blessed Redeemer. We feel rejoiced to know that, when life was ebbing out as an evanescent taper, she left the consoling evidence that all was well. Then, in conclusion, we would say, "Rest on, dear daughter, with the sleepers of the Silent City. By faith we behold thee robed and crowned for the society of heaven." She left a dear, afflicted husband, father, mother, brothers, sisters, and a host

of relatives and friends to battle a while longer with the trials of earth. While she has been called home by the Prince of peace, let us cherish her memory as an influence winning and leading us by Divine grace to a land of perpetual light, and may we all, as the fragments of a once happy family, meet her in heaven's bright world.

Written by her father,

Fruitville, Fla.

A. CAMPBELL.

### MRS. MARTHA ROPER.

It is by request and with sorrow that I pen a few words and thoughts as to the life and death of Sister Martha Roper. She was born in Georgia in 1884, was married to H. Roper in 1852, moved to Arkansas in 1857, and died there February 21, 1905, of heart trouble. She had been a faithful member of the Primitive Baptist church for many years, strong in living faith, which lives forever; and in the morning of the resurrection her mortal body, with those of all the redeemed, will be raised and made like unto that of the Son of God. What a blessed thought to a poor creature in this sinful world to have a hope that reaches beyond this life to a home, not made with hands, eternal in the heavens! Sister Roper leaves one son and two daughters living, W. H. Roper, Mrs. Ella Caustney and Mrs. Hattie Gaster (post-office, Collins, Drew County, Arkansas). May the God of heaven bear them up in their troubles, and may they be prepared to meet their dear mother in a better and brighter world.

Miles Station, Texas.

J. A. WEATHERALL.

*Signs of the Times* please copy.

### CHANGE OF ADDRESS.

Elder Morgan Brown has removed from Helena, Ga., to Cordele, Ga.

### RUSHTON ON THE ATONEMENT.

A Defense of Particular Redemption, wherein the Doctrine of Andrew Fuller relative to the Atonement is tried by the Word of God, in Four Letters to a Baptist Minister by William Rushton, of Liverpool, England, in 1831. This is one of the ablest books ever written in proof of the great central Bible and Primitive Baptist doctrine of the specialty and efficacy of the atonement of Christ for the eternal salvation of all His people from sin and hell. An edition of 136 pages, in Long Primer Type, omitting Mr. Rushton's Introduction of 3½ pages and 3½ pages of his First Letter, because they were illegible in the old copy that he had, but containing all the remainder of the work, all the strong scriptural arguments, has been published by Elder J. M. Perkins, R. F. D. No. 5, Mayfield, Ky., and is sent postpaid by him for 28 cents; and an edition of 152 pages, in Small Pica Type, containing the Introduction and all the Four Letters, has been published by Elder John R. Daily, Luray, Va., and is sent postpaid by him for 50 cents. This is a book of great and permanent value as a defense against ruinous modern errors and a vindication of pure, old-fashioned Bible truth. If you wish a copy, send to Elder Perkins or to Elder Daily for it.

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S. HASSELL.

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Do not send any order to Elder John K. Booton, as he is dead, and such order can not be collected; but send all orders to his widow—

MRS. EMILY BOOTON.

Luray, Page Co., Va.

Vol. 27.

No. 7.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



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JULY, 1905.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 27.

WILLIAMSTON, N. C., JULY, 1905.

No. 7.

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## JACOB'S LADDER.

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Ah! many a time we look on star-lit nights  
Up to the sky as Jacob did of old,  
Look longing up to the eternal lights  
To spell their lines of gold.

But never more, as to the Hebrew boy,  
Each on his way the angels walk abroad,  
And never more we hear, with awful joy,  
The awful voice of God.

Yet to pure eyes the ladder still is set,  
And angel visitants still come and go;  
And glad, bright messengers are moving yet  
From the dark world below.

Thoughts, that are red-crossed Faith's outspreading  
wings—

Prayers of the church are keeping time and tryst—  
Heart-wishes, making bee-like murmurings,  
Their flower the eucharist.

Spirits elect, through suffering, rendered meet  
For those high mansions—from the nursery door  
Bright babes that seem to climb with clay-cold feet  
Up to the golden door.

These are the messengers, forever wending  
From earth to heaven, that faith alone can scan;  
These are the angels of our God ascending  
Upon the Son of Man!

W. ALEXANDER.

REIDSVILLE, N. C., May 7, 1905.

DEAR BROTHER HASSELL:—I have read with much comfort your editorial on the pounds, talents, foolish virgins, etc. It appears to me that brethren often lose sight, in reading some parts of the Scripture, of the blessed doctrine of election. It appears to me that in those parables our Lord is dividing between legalism and the gospel and between the true and false professor in the gospel church. For several years I have not been able to get anything out of the one-talent servant but Judas Iscariot and those of like character with him.

The parable of the virgins seems to set forth the difference in gospel worship and law worship. The fact that the whole ten were doing the same things and at the same times appears to me to explode the idea that the five foolish were disobedient Christians. Wherein were they more disobedient than the wise? But the wise took oil in their vessels with their lamps, while the foolish took their lamps but took no oil. Nothing is said about their vessels.

I believe that there is where the deficiency lies. The lamps represent profession. All the ten had them. The vessels represent the regenerated heart, and only those made wise by the Spirit of God have them. Those vessels contain the oil, or grace, and from them it flows into the lamps and gives the light necessary for one to have to enter in with the Lord.

While that parable showed the difference between the gospel and legalism, it appears to me that the next is to show the difference between the true professor in the gospel church and those who come in from any other motive.

Judas Iscariot had one talent, or a part of the ministry. The disciples knew no difference in him and the others of the twelve until the Lord revealed his true character. The Lord had said before that, "One of you is a devil," but He had not said which one. He knew who should betray Him, but this was withholden from the twelve till the appointed time; then it was plainly manifested so they could make no mistake. By transgression he fell from the apostleship or ministry which had

been delivered unto him. It was taken from him and given to another.

It is not impossible even to-day that one may exercise in the ministry, win favors among God's people, and be highly appreciated, and himself be deceived and deceive others. How solemn a thing this is, and how cautiously we should go! None but God can send laborers into His vineyard. All others will in the end prove a curse.

The selected extracts and remarks of Elder Denton are very good to me. As I read them I felt sure that the goodness and mercy of God in the spirit of forbearance and love among the brethren is proof that the Lord has not forsaken us. How sweet is peace and union! How terrible is strife and division!

On last Saturday and Sunday I visited a little destitute church about eighty miles from here, and the Lord blessed us with three additions. That makes five that I have been blessed to baptize in the fellowship of that church in less than a year. Four of them are male members; and also one brother has been restored to fellowship. Last June I was sick at my sister's, my dear mother was sick in an adjoining room; something said in my heart, "There is a revival at Mount Zion." I was so forcibly impressed with that still small voice in my heart that I, that very day, wrote to the brethren of that church what had been shown to me, and sent them some appointments. The Lord has verified that impression by giving them six additions up to this time, and with a bright outlook on the outside.

I am glad to say that our churches are all in peace, though it seems to be winter in many places. The Lord revive the work of grace in our hearts, making us willing and obedient servants in His house.

Your brother, I hope in Christ,

L. H. HARDY.

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CORDELE, GA., May the 7th, 1905.

*Elder S. Hassell, Williamston, N. C.—*

MY DEAR BROTHER:— I have enjoyed reading and re-reading the very able and seasonable article of Elder Chick on "Be sure your sin will find you out"; and I hope to read it over and over again, until I shall have



done all I can to thoroughly comprehend its fullest meaning. What a store of heavenly wisdom is found in just this article! Wouldn't we all be much more thoroughly prepared to "adorn our professions with a well-ordered life and a godly conversation" after having properly comprehended the teachings of this article than we would probably be before? An article of the value of this ought to be carefully and prayerfully read and studied by every child of grace who can do so. Its full meaning can not, ordinarily, be realized by a single reading. The truths that it contains will be more likely to fix their sacred importance on our minds by a repeated and prayerful reading, than to scan them over but a single time. I would like to suggest to the readers of your good paper that they all tax themselves to read this article of Elder Chick's over, say one dozen times; and after they have done so, see if they do not realize much more of the power and importance of the truths that it teaches than they did by reading it but once. I feel that it is highly profitable to me to take an article like this and read it, paragraph at a time, and study the truth of the thought presented, and compare it to the many other sweet teachings of the Bible, and try to "grow in grace and in the knowledge of the truth." I feel sure that if every child of grace, who can do so, would read and study the teachings of the Bible which this able article so clearly brings out, that there would be a better state of feeling among them all, and that, too, long before they had read it over a dozen times. We can do what we can to comprehend its teachings, and then trust in the Lord to sanctify our earnest study and labor to the strengthening of our faith and to the enlightening of our minds. If we earnestly desire the benefits of such heavenly wisdom as is set forth in this article, we certainly should show forth that desire by a faithful and prayerful effort to comprehend its teachings by a careful and repeated study of the same. An article that is really worthy a place in our periodicals ought to be worthy a careful and repeated perusal. Really, if all our papers would adopt a rule to raise their standard of *quality* rather than *quantity*, then the reading of their columns would be held at a premium, rather than at a discount.

Let us all earnestly strive to write in that way and manner that will be worth reading once or twice, if not altogether a dozen times. I feel very much impressed with the thought of letting our words "be seasoned with grace as with salt." Words thus spoken are worthy a repeated consideration by every lover of divine truth.

Brother Hassell, if you have any extra copies of the MESSENGER which has this article in it, you may send as many of them to me as you will, and I will hand them out, and mail them to such of our brethren as do not take our papers.

We are all as well as is common, and have about gotten straightened out to living at our new home in Cordele. We think we will like this location all right. We have a little church here, with Eld. W. W. Childs, of Yatesville, Ga., for our pastor. We are having meeting every Sunday and Sunday night that comes; although Elder Childs is not with us except on the fourth Sunday night and Monday following. I want to ask all the readers of the MESSENGER to pray for us here, that we may attain to that growth in the Lord that will be for our good and for God's glory.

If it is ever in the providence of God for you to come South again, we want you to be sure to come to see us and preach for us.

Will close with best wishes to you and to all the dear household of faith.

Yours in hope and love, MORGAN BROWN.

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GARA, Mo., May 4, 1905.

*Elder Hassell—*

Enclosed find an article written April 1, 1884, by our beloved pastor, Eld. I. J. Clabaugh. Will you kindly give it a place in THE GOSPEL MESSENGER? Brother Clabaugh commenced preaching for Rock Creek church something over twenty-eight years ago, and has lasted so well in love and fellowship with the brethren that they to-day would not give him up for any other preacher, and are inclined like him to inquire, Are there any like him?

Brother Hassell, the Baptists in this part of the country do believe the doctrine of the Bible so ably advocated and defined by yourself and Elder Henderson, and other writers for THE GOSPEL MESSENGER. Should you decide to visit Missouri, which we hope you will in the near future, we would be so very glad to have you come and preach a few days for us at Rock Creek church. You will find some big-hearted brethren here.

Your weak and unworthy brother, if one at all,  
J. W. INMAN.

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[From THE GOSPEL MESSENGER of July, 1884.]

ALBANY, Mo., April 1, 1884.

DEAR BRETHREN:—For some time I have been sojourning in a barren country, which abounds with chilling winds, so poisoned by the miasmatic influence of sin that its effect upon one so poor and needy and helpless has often been well nigh unto death. My sojourn in this undesirable and fruitless land has been from necessity rather than choice. I would not have you think that this is my first experience or knowledge of this sorrowful land, where pain and death reign, and fears and distress in all their varied forms exist to annoy, perplex and discourage those that seek a city that is out of sight, whose builder and maker is God. O no, with deep sorrow and pain I confess that it is my lot to often wander up and down this benighted country, roving over its barren wastes and rugged cliffs of rocks, its sand-parched deserts, and caves wherein dwell loathsome and unclean and venomous beasts. In truth, I am not sure but this is my native country, and thus from necessity rather than from choice, as I said before, I am dwelling here most of my time. Once I thought the land was good and its fruit delicious and good for the eye to look upon. The habits and customs and wearing apparel of the inhabitants were such as caused me no grief, and were very satisfactory to me. In fact, there was no perceivable dissatisfaction, and throughout its vast domain all was revelry wild and fanciful. The prince of the power of the air was the ruler, and his government was satisfactory. Nature was self-supporting and independent, but



alas, all that pertain to this land of death that glittered so to our eyes once is perishable and transitory in its nature. That I have now such a view of this once self-satisfying country as to abhor its abominations, and am led to detest its customs, habits, pleasures, productions, government, climate, etc., I feel that I owe it all, from first to last, to another King, who reigns in righteousness, who has discovered to me the exceeding greatness of His mighty power and wonderful and everlasting love, and that justice and mercy are the habitation of His throne.—Ps. lxxxix. 14. The effect that was produced upon me to see this King in His glory was wonderful in its nature. Tongue and pen would fail to describe it. The Lord (or King) was sitting upon a throne, high and lifted up, and His train filled the temple. This view was in the year that King Uzziah died. Yes, indeed I am led to believe, and this the more as I converse with the subjects of King Emmanuel, that King Uzziah dies or vanishes out of sight or power when they see the Lord lifted up.—Isaiah vi. 1.

But to proceed. Seeing the King in His glorious character, who only hath immortality, each of the attending ones, covering his face and feet, cries “Holy, holy, holy, is the Lord of hosts.” The whole earth at once is full of His glory. The lawful captives are to be delivered and the prey be taken from the mighty.—Isaiah xlix. 24. Ever since this wonderful deliverance I have been astonished that I am so oft brought into bondage. In truth, to me it seems at times to be very doubtful if I have the marks of the subjects of another kingdom. My love for the King in His glory seems so weak and lifeless, the glass through which I look is so dark that scarcely an object can be seen at times. This is the case especially when I look within at self, and this causes me to grieve and lament, and often to say, “Woe is me, for I am undone.” Thus fettered and bound, none can deliver but He who has said, “My faithfulness shall not fail.” Thus, if I am permitted to take a Sabbath day’s journey towards the celestial city, and rest under the shadow of a great rock in this weary land, I oft go forward with too great a pace, and grow too self-confident, look back and wonder how I could be holden with the pains and sorrows of death, and ere I



am aware I am a prisoner, apprehended again to give an account for some great folly, foolish blunder, or vain hopes or glory. In this condition I lament my case, and would but can not get released. Experience has taught me that my deliverance from this woeful bondage and barren country is not attainable through extra exertions or good deeds of my own, being powerless to cast more than a glancing, wishful look toward the holy mountain, in which the Prophet had said, "They shall not hurt or destroy."—Isaiah xi. 9.

The King in His glory reigns in all this holy mountain, yet I am so clogged by mortality, so set with sin and so weak and frail, that I see but little if any of His immeasurable, unsearchable riches. I profess to be a pilgrim, traveling toward the Holy City, in the name and by the authority of this King of kings, and Lord of lords, but I make but little progress, in fact none worth mentioning, unless an occasional smile of my Redeemer revives my drooping spirits, and His own hand carries my burden, His love drives out my horrible fears and warms up my frozen affections. Then I remember all the precious promises, so applicable and suitable to me so poor and needy, that He has left to cheer me. I remember that others have been cast down, but not destroyed, preserved unto His glory, and that the promise of grace was sufficient that no evil shall befall us, but that He is faithful and full of mercy. Then I forget my sorrows and dwell in a land of peace and plenty. The Son of Righteousness hath arisen with healing in His wings. The peace He grants passeth understanding, and more than makes amends for the trial of our faith. Thus I am poor, and yet hope I am rich in Christ; dispossessed, yet possessing all things; hungry and thirsty, and yet full; in a barren country, a desert, a waste, yet abounding with fullness, springs breaking forth, and the wilderness blossoming like a rose. Are there any like me?

ISAIAH J. CLABAUGH.

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SEARIGHT, ALA., May 3, 1905.

*Elder Sylvester Hassell—*

EVER DEAR AND PRECIOUS BROTHER:—After a long waiting, and with a deep-felt sense of unworthiness, I

will try to write you a little sketch of my life. I can't write or spell but very little; this has caused me to withhold my pen many times. I have many good brethren, sisters, friends, and relatives, who have requested me to write my little experience to THE GOSPEL MESSENGER. I have never yet felt competent to do so, but will now do the best I can in my lonely, weeping, and troubled condition. I am now in my 54th year. I was born in Madison County, Georgia, in 1851. My father emigrated to Alabama in 1856. I was a very thrifty child, and grew up very fast. About the date of 1860, I and some of my play-mates were playing at a high rate, and one who was larger than myself ran backward over me, and hurt my back very badly. My dear father ran and helped me up, but I could not walk. One old Elder Daniel C. Davis was present, who was a precious old Baptist minister. He said to my father and mother, "If he ever gets well, this will always hurt him at times." This gave me a scare and frightened my young and tender mind. This was the first time my mind was ever impressed concerning my future welfare. As to what Brother Davis said, it has proved true up to this hour in which I live. I thought I was going to die, and it seemed to me, if I should die in that condition, that I never could meet my father and mother any more in peace. This was the first time that I could ever realize in fact that I had a good father and mother. It seemed to me that I could see a good spirit in them, and realize a wicked one in me. Through the mercy of God, I passed on, making promises to the Lord, and as oft as I made one I broke it; yet it seemed that His mercy and tender love toward me continued with me, though my heart was desperately wicked above all things—who could know it? I grew up into manhood, and in the year 1870, on about January 1, my father said to me, "Simeon, I want you to take a certain horse and plow for me this year." I could not answer him, for my sins were so great and heavy that I knew I could not live very long, and if I died in that condition I could never meet him in peace. I went on as time passed off and tried to do what he had bade me, but it was in weeping and breathings of prayer to the Lord for mercy. This lasted until November of the same

year. Sometimes I would feel more quiet, and sometimes it would be worse with me than ever, or it would seem so. My father said to me one morning he wanted me to take his team and wagon and haul his sugar cane to Brother Rogers' mill, as he was grinding cane or boiling syrup that year. I looked at my kind father and walked out to get the team. I had no thought that I should ever return and hear his kind command any more. I felt like my time was about out. I felt that the God of Israel was a just and holy God, and was the Justifier of His people, and would never leave nor forsake them, but that my case was an outside case, without hope and without God in the world. I could only cry, "Lord, have mercy on me a poor, condemned sinner." It did seem to me that I could see that God was holy and just, and that I was full of sin, corruption and wickedness, and justly condemned forever. I wanted to fill my earthly father's bidding, so I went on to the hauling. My breathings were for mercy. The timber in the field seemed to condemn me. Everything was against me. I worked on, going to the cane mill, going back and from. It was a dark time to me. It seemed that Brother Rogers and wife did not do as they had ever done before. They were always very kind to me, but my condition was so wretched that I wanted to ask them to help me beg the Lord for mercy. But I thought that would not do, for I did not want any one to know of my sorrowful state. Somehow, I was in a fearful condition. I wanted the prayers of every child of God, and yet I did not want any one to know my sinful and condemned condition. I am now sure that the children of God were praying for me, but I did not know it. That afternoon I fell down prostrate with my face to the earth for the last time, as I thought, not worthy to raise my sinful eyes toward heaven, and I asked for mercy. I thought in my mind if I was saved it was mercy, and if I was forever condemned it was justice on the part of a just and holy God, through the gift of His dear Son. About this moment it seemed that something said in my mind, "I will, be thou clean." It seemed that my bowed-down, condemned and heavy, fearful feeling was gone. I felt so happy, so light, so thankful, my poor heart so full of praising God



that He had pardoned my sins, which were many. Dear Brother Hassell, here is a little space of my life that I can't express, for I have been trying for over twenty years, and have ever failed. It makes me witness with the Apostle Peter that it is inexpressible and full of glory. Some of my first thoughts after those glorious moments passed were that I would go and tell my dear father that I had found Jesus, my Saviour, precious to my soul. But alas! before I could see my father, something said in my mind, "Do not tell your father, for he is a good man, and you will deceive him; you are afraid to die; you were only scared, and to tell him you will be a deceiver." Dear brother, this caused me much trouble. I got in such a bad fix that I did not tell him, but I have been trying to pray the good Lord that if I was deceived, He would undeceive me, even until this hour in which I live. But as time passed off the good Lord gave me a view of His people, or His visible Kingdom. I could not read the Bible but very little. I had a great desire to know what was my duty. I tried to read the Bible for instruction. I knew something was different with me from what it used to be. I was in some sense like the blind man at the pool of Siloam. I knew that I was blind in some sense. I now saw, but in what way I saw often caused me to wonder. I often thought of going to the church, and ask the people of God to let me have a little home with them; and then I would throw myself on the scales, and I would come out wanting. My unworthiness would always forbid me, though I would often go and hear the gospel bell ring, and that would often fill my poor soul with joy to know that my King yet liveth. Now in the year 1873, October 5th, I was married to Miss Susannah Long, the youngest child of fifteen children of Elder Solomon Long, and she was my delight and my life in a sense. On July 12, 1879, she was united with the church of Christ at Goodhope, Covington Co., Ala.; after which, on August 14, 1881, I was united with the little body of believers in Christ, for which I feel thankful to the giver of all good. That is my little home yet. After living with this people until the latter part of 1883, I became very much troubled with a weight of mind which had bothered me for



some time before this. I could not tell what was the matter with me. My mind would become stirred up on the Scriptures. I was illiterate and ignorant and unable to explain anything much, especially on as sacred a matter as the revealed word of God. But I often would find myself trying or endeavoring to give my little weak views on some passage of Scripture. I would catch myself rebuking false ideas on the true word of God. I was determined to just quit that way, feeling that if I did not I would hurt myself and my friends also who differed with me. My companion would oft ask me some questions. She had oftentimes seen me engaged to myself, raising my hands or bowing my head as though I was talking to some one. If she was near enough, she would ask me to speak out, as she would like to hear it. This often made me think I was losing my mind. Along about this time I began to hear something that I had never heard before. It would trouble me more than I can express. It seemed to be in my mind, and yet it seemed to be just above my head, saying, "Show Israel her transgressions, and the house of Jacob her sins." I oftentimes heard these words, when going or coming from my farm along the road, on the hill or in the valley. I could not hide from those words of the Lord by the mouth of the prophet. It would oftentimes be so plain that I would look up. I could not see any person speaking. I would just weep and cry over my condition. Finally, the church began taking some very awkward steps, I thought. The time had perhaps come; but I thought they would ruin themselves and me, too, yet my objections had no effect on them. The church proceeded to call on me to open and close meeting, and put out some appointments for me at school-houses, and the old ministers were good to meet me. O, dear brother, how unworthy yet how thankful I would feel. Sometimes it seemed that the Lord was with me; sometimes I felt to be in the dark. But the Lord was ever good to me, and often blessed me with many little heavenly places in Christ Jesus. The church took up the matter of my gift on January 12, 1884, and licensed me to preach the gospel wherever the Lord might cast my lot. Then, on November the 8th of the same year, my ordination was

called for by Enon church, and Good Hope accepted the call. The presbytery called in was, Elders R. S. Hughs, J. D. Hudson, M. L. Dauphin and Solomon Long—our present Moderator—all of whom were present and proceeded to attend to the business before them. Now, dear brother, I have labored from that day until this present hour to do my Master's bidding, though I have fallen short of being a faithful servant in many cases. For eighteen years in the ministry I had a dear companion, truly a help-meet. I then had something to live for; now I have nothing here to draw my attention. My dear children are all grown, and I am all alone in mind. I oftentimes feel like I would be glad to make that exchange from a world of sin to a world of bliss and everlasting praise and happiness. O, that I could give our God all the praise and glory!

Dear Brother Hassell, I would like very much to meet you in this life. I have read so many bold yet humble, precious pieces from you in the MESSENGER; it is a precious little message-bringer to me. May the Lord ever bless you and yours. Remember me and mine.

Your unworthy brother in hope,

S. D. WIGGINS.

#### THE WISDOM OF THE FATHERS.

The wisdom of the fathers has not yet become arrant folly. Old gold is still gold. Old friends are quite as dear as the new. "No man having drunk old wine straightway desireth new, for he saith the old is better." The old arithmetic still holds its place in the counting house, and the financier who tries to balance his accounts by figuring that once one is two will ultimately land in a mad house or in a felon's cell.—*J. J. Taylor.*

#### EVEN HÆCKEL HAS ABANDONED ELOLUTION.

Wonders will never cease. Professor Hæckel has been a great advocate of Darwinism, antagonizing the great Virchow who opposed evolution and all its works. Now, according to the *London Daily News*, Hæckel lectured in Berlin and in his lecture accepted the view of Wassman that man was not evolved because he is of essentially different form from animals and that he alone possesses a soul. Hæckel claimed that Wassman's book is a great victory over the teaching of Darwin and modern biologists.—*Selected.*

He who can not forgive others breaks the bridge over which he must pass himself.—*Herbert.*

## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala.

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Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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### THE NOTHINGNESS OF AN UNLOVING RELIGION.

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All human literature outside of the Bible is of infinitely less value than the Thirteenth Chapter of the inspired Apostle Paul's First Letter to the Corinthians. We can not read it too often, nor feel it too deeply, nor practice it too earnestly. Paul, the Jewish Apostle, called, qualified, and commissioned of God to preach the gospel, the good news of a divine, free, holy, and everlasting salvation to the Gentiles, one hundred and forty-nine one hundred and fiftieths of the human race, in this short chapter of transcendent importance, solemnly affirms the utter nothingness and unprofitableness of all pretensions to religion destitute of love, and the nothingness of even himself, his own pre-eminentlly gifted, laborious and suffering self, and of all eloquence and prophecy and knowledge and faith and almsgiving and self-sacrifice, without love. He declares that our present partial, imperfect, childish, and darkened knowledge will soon vanish away, so that we should not be so proud of our folly and ignorance, and ready not only to non-fellowship but to execrate and exterminate those of our fellow-mortals who have a little less or a little more light than ourselves. And he informs us, by the

Divine and infallible Spirit, that this most essential and indispensable principle of love in our hearts, the supreme love of God and the fervent love of one another, which is the fulfilling of the law, "suffers long, and is kind, envies not, vaunts not itself, is not puffed up, does not behave itself unseemly, seeks not its own, is not easily provoked, thinks no evil, rejoices not in iniquity, but rejoices in the truth, bears all things, believes all things, hopes all things, endures all things, and never fails, but abides, and is greater than faith and hope. "Love your enemies," says our Lord; "bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you." "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets" (Matt. v., vi., and vii.). "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another" (John xiii.). "Neither pray I for these alone, but for them also who shall believe on Me through their word, that they may all be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us" (John xvii.). "He that loveth not knoweth not God, for God is love." "Beloved, if God so loved us, we ought also to love one another" (1 John iv.).

In the early ages of the Christian Era believers in Christ used to be distinguished from all others by this heavenly love for one another and by this heavenly forgiveness toward their enemies. And until a few years ago His spiritual people were distinguished in the same way. And even now *the most* of them have, through the grace of God, the same divine and blessed distinction. But, from a very few articles that I see in a very few of our periodicals, and from a very few letters that I occasionally receive, it really seems that some who profess to be Primitive or Old School Baptists do not have a particle of true religion, the religion of love and forbearance and forgiveness in their hearts, but are, as Paul describes the unregenerate, "living in malice and envy,



hateful and hating one another" (Titus iii. 3). If anything is devilish and offensive to God and His children, it is "malice and envy," which make men "hateful" in themselves and therefore "hating one another." "If ye have bitter envying and strife in your hearts," says James (iii. 14-18), "glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, fully of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." "He that soweth discord among brethren is an abomination unto the Lord" (Prov. vi. 16-19). Our churches that have such abominations among them and do not properly deal with them by reproof or exclusion, are sadly deficient in gospel discipline. How wise and Christ-like the language of our beloved and esteemed, but now departed Brother J. R. Respass—"Better for my paper to perish—better for me to be excluded from the church—better for me to die, than for me to divide and defile the people of God"! If all of our members had in their hearts such a true and deep love of God and His people as abided in the heart and was manifested in the life of Elder J. R. Respass, all disgraceful, distressing, satanic, and ruinous strifes of persons and words and forms and papers would cease among us, and the howling desert where such discord abounds would be transformed into the blossoming garden of the Lord. Those who are guilty of originating and perpetuating such carnal and abominable strifes may be "sure that their sin will find them out" (Numb. xxxii. 23); and that God will punish or chastise them for their contemptuous and persistent transgressions of His most plain and positive and essential commandments. A religion without love is far worse than no religion at all; it is transparent hypocrisy, and the professors of it are wolves in sheep's clothing, against whom the heaviest thunders of God's wrath roll throughout the Old and New Testament Scriptures. The Lord have mercy, if it be His gracious will, upon souls so deceived of the Devil, and save them from the pit of everlasting destruction into

which they are plunging! And the Lord save His churches everywhere from such worldly, selfish, and scheming members! S. H.

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### COMFORT IN TRIBULATIONS.

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"Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me." Micah vii. 7.

In every age and dispensation of time, the people of God have suffered afflictions because of the wickedness of the ungodly nations of the earth among whom their earthly interest and welfare are identical; their eyes being opened to the exceeding sinfulness of the ungodly, and to the inbred corruption of their own nature, they deeply deplore the sad state and condition of the human race, and their hearts are often full of grief and lamentation, while they read, and feel, and know of the certainty, as well as the justice of Divine wrath which shall descend upon this wicked world of mankind. Like the prophet, in the opening sentence of this chapter, they are constrained to utter sad complaint when they contemplate the barren fields and vineyards, desiring food for the hungry soul, and, behold, there is no cluster, and they are left to glean, as it were, over vast fields of stubble, where, only now and then, God in His merciful providence has dropped down for them a crumb of consolation. They look around them and are grieved at the absence of merciful and upright men, and sicken at the sight of gaping wounds and putrifying sores (moral depravity) of the fallen sons of Adam.

But with all the ills of mortal existence, the children of God are provided with peculiar discernment, their faces and hearts are unveiled (2 Cor. iii. 16), and therefore they see, not only the present existence of the world's abominations, but also the inevitable result and dreadful end of it all, so far as relates to the world; but their triumph is in the view of Christ, their Redeemer, the end of the law for righteousness to all that believe and love the truth.

In the fourth verse of this chapter, the prophet pre-

dicts the Lord's visitation and the appearance of His watchmen, which was to be a time of perplexity and discomfort to the wicked king and rulers and nobles of Israel, which has already been fulfilled, and the time did come when it was exceedingly unwise and dangerous for the children of God to confide their faith and hope in Jesus to their most intimate friends and nearest relatives according to the flesh; for those were their most dangerous religious enemies. So the church is led to the wise conclusion expressed in the text, saying, "Therefore," in consideration of the foregoing facts, "I will look unto the Lord," their eyes being opened by the power and grace of God, they are enabled to look unto the Lord and be saved. They claim no power of themselves to avert the dreadful judgments of God denounced against the ungodly, and are only saved from despair by the hope which the Lord has given them of their final, gracious and everlasting salvation from sin and its awful consequences in the world to come. Armed with faith the church can joyfully say, "I will wait for the God of my salvation," which means that God is the Saviour of the church, His chosen people. And He being their God and Saviour, they believe that He will hear them when they call upon Him, and deliver them out of all their afflictions. In their affliction and down-trodden state, for a time, their adversaries may taunt them with the apparent absence of their God, yet they hope and trust that they shall arise, and that in the darkness the Lord shall be a light unto them. They recognize the fact that the terrible judgments that fall upon the nations of the earth are tokens of His divine wrath and holy indignation, and yet they receive strength to bear it in common with the world, knowing that they themselves have sinned against Him, and they look to the hand that smites them to bind up their wounds and execute judgment for them and plead their cause against their enemies, who, when they shall see it, shall be ashamed.

The holy Jerusalem shall be established and endure unto all generations, while boasting Babylon shall fall into everlasting destruction. And with all these facts before them, and feeling that in the Lord Jehovah is

everlasting strength, the children of God may say, and do often feel, that they have no cause to fear, though the earth itself be removed; and say also, that there is none like unto the Lord, "who pardons iniquity and passeth by the transgression of the remnant of His heritage; and will cast all their sins into the depth of the sea." "Happy is the people that is in such a case, yea, happy is the people whose God is the Lord" (Psa. cxliv.).

J. E. W. H.

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### THE SKEWARKEY UNION.

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My father, Elder C. B. Hassell, and I wrote a history of the Kehukee, the oldest and largest Primitive Baptist Association in the world; and it was published, in an octavo volume of 1032 pages, in 1886. I will now give a short sketch of the Skewarkey Union, which is, I suppose, the oldest and largest Primitive Baptist Union in the world.

At the suggestion of Elder Joseph Biggs, of Williamston, N. C., who was first a member of Skewarkey church, near Williamston, but, from 1796 to 1806, of Flat Swamp church, near Robersonville, N. C., and then again a member of Skewarkey church until his death in 1844, and who compiled the second edition of the History of the Kehukee Association (published in 1834), it was agreed by the church at Flat Swamp Saturday before the first Sunday in May, 1800, on account of the lukewarm or indolent condition of the churches, and because the advancement of the Redeemer's kingdom appeared to be at a stand, which for a long time had grieved the truly pious, to propose to the churches at Skewarkey, Conoho, and Great Swamp, to revive the apostolic practice of assembling themselves together more often than formerly at their quarterly or communion meetings, and particularly to have a General or Union Meeting every fifth Sunday and Friday and Saturday preceding, and the three other churches agreed to do so, and the first session of the Union Meeting was held at Flat Swamp, Friday, Saturday, and Sunday, November 28, 29, and 30, 1800. Elder Neah Tyson preached the introductory



sermon from Jer. vi. 16—"Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." The Confession of Faith adopted is as follows:

"We, the Baptist churches at Flat Swamp, Skewarkey, Conoho, and Great Swamp, in the counties of Pitt and Martin, in the State of North Carolina, unite and agree in the following Confession of Faith (to-wit)—1st. We believe in one only living and true God as the Author of Eternal Salvation. 2d. We believe in Jesus Christ as a Mediator between God and man. 3d. We believe in the Holy Spirit as a sanctifier of God's people. 4th. We believe in the doctrine of original sin and the impotency of man to recover himself from that fallen state in which he is by nature. 5th. We believe in the doctrine of predestination and election according to the eternal purpose of God in Christ. 6th. We believe in the duty of baptism by water, and that believers in Christ are the only subjects, and that the mode is by immersion. 7th. We believe in the doctrine of the saints' final perseverance in grace, the resurrection of the dead, and the eternal judgment. 8th. In short, we believe that the Scriptures of the Old and New Testaments are the word of God, and that they are the only rule of faith and practice."

The Union had no distinctive name until March, 1801, when at Conoho, it was agreed that it should be called the Flat Swamp Union, another Union, called the Swift Creek Union (including Daniel's, Fishing Creek, and the Falls of Tar River churches) being formed in April, 1801, and lasting until 1806. By January, 1804, three other churches, Morattock, Conetoe Cross-Roads (now called Cross-Roads), and Little Conetoe (now called Little Creek) had joined the Flat Swamp Union. In August, 1823, Spring Green, Conoho, Cross-Roads, Great Swamp, and Flat Swamp churches advised the discontinuance of the Union, and were granted liberty to withdraw and to enter the Union again when they desired to do so. In January, 1825, it was announced, at the Old Ford Meeting House in Beaufort County, that it was expected that the five churches just mentioned would

form another Union, and it was agreed to ask the new Union to correspond with the Flat Swamp Union. The Spring Green Union was formed of these churches in 1825, and continued twelve years. In July, 1826, as the Flat Swamp church had withdrawn from the Flat Swamp Union, the name Flat Swamp Union was, at the Union at Picot, changed to Skewarkey Union, and the Union still retains that name. In November, 1828, Washington, White Plains, and Morattock churches were dismissed, and formed another Union in January, 1829, at White Plains, called the Morattock Union, which continued until 1848, and then seems to have been merged into the Eastern Union, which is still in existence, and with which the Skewarkey Union corresponded, first regularly, and then occasionally. On account of the smallness of the attendance, the Skewarkey Union was discontinued from October, 1837, to August, 1841, and again from July, 1843, to October, 1848, when brethren from Skewarkey, Beargrass, Picot, and Smithwick's Creek met at Skewarkey, and agreed to revive it again, and it has been continued ever since. Spring Green and Flat Swamp churches rejoined the Skewarkey Union at Picot in December, 1849. The church at the Falls of Tar River joined the Skewarkey Union in June, 1851. From December, 1832, to July, 1843, the Skewarkey Union was held only two days, Saturday and Sunday. The door of the church where the Union was held was opened on Saturday for the reception of members into that church; and communion or the Lord's Supper was observed after the adjournment of conference on Saturday, so that members who lived at a considerable distance could leave on Sunday immediately after preaching, and yet not miss the edification of communion. Friday was again adopted as the first day of the Union in December, 1850; and communion has been observed on Sunday since the revival of the Union at Skewarkey in October, 1848. After that time several other churches joined, so that it is now composed of twenty-five churches, containing 1108 members, in the seven following counties of North Carolina:—Beaufort, Edgecombe, Halifax, Martin, Nash, Pitt, and Washington. The Kehukee Association has nothing to do with the Ske-

warkey Union, that is, there is no formal connection between them. The Association meets but once a year (the first Sunday in October, and Saturday before and Monday afterwards); while the Union meets every fifth Sunday, that is four or five times a year. The churches that desire the next session of the Union, just as those who desire the next session of the Association, ask for it through their messengers; and it is a common occurrence for two or more churches to ask for the Union at the same time; and the usual though not invariable custom is to appoint the next session with that one of these churches at which its last session was the earliest. The following churches now belong to the Union:—Bear-grass, Briary Swamp, Conoho, Conetoe, Cross-Roads, Deep Creek, Falls of Tar River, Flat Swamp, Great Swamp, Hopeland, Hamilton, Jamesville, Kehukee, Lawrence's, Morattock, Mount Zion, Nashville, Skewarkey, Smithwick's Creek, Spring Green, Sparta, Salem, Singleton, Tarboro, and Williams's.

Our Unions are our most delightful meetings. They are held only for the worship of God and for the edification of His people. Envy and jealousy, malice and bitterness are absent; and all is humility and gentleness, love and peace. The saints sit together in heavenly places in Christ Jesus; and the Lord, by His under-shepherds and His Spirit, feeds them with the pure bread and living water of His everlasting gospel.

S. H.

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## QUESTIONS AND ANSWERS.

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1. Q. What is the meaning of Eccles. vii. 14? A. Solomon here says:—"In the day of prosperity be joyful, but in the day of adversity consider; God also hath set the one over against the other, to the end that man should find nothing after him." Solomon thus teaches us that all events are in the hands of God, and that we should recognize that fact, and be cheerful and thankful to Him for all the good things of life, and be considerate and patient in all our sufferings, feeling that they are appointed for our good by the wise and righteous and

almighty and eternal Ruler of the universe; and that we should also trust in Him for the unknown and uncertain future, as we can not tell one moment ahead what is going to betide us.

2. Q. What does Paul mean when he says—"Some men's sins are open beforehand, going before to judgment; and some men they follow after" (1 Tim. v. 24)?

A. In verse 22 he says, "Lay hands suddenly on no man; neither be partaker of other men's sins"; so that in verse 24 he seems to refer primarily to persons who are proposed for ordination to the ministry; if such men are openly or notoriously sinful, they, of course, are not to be ordained; and it is best, in the case of others, to wait and see and try them, and not ordain them unless their characters are known to be godly—they should have a good report, not only of the members, but also of those who are without (1 Tim. iii. 6, 7). And the language may, besides, have a general meaning as to all men, some of whom are open and notorious sinners, while others are guilty of secret sins which are known to very few men or only to God, but which will be publicly exposed and condemned by the Lord at the day of final judgment (Eccles. xii. 14).

3. Q. How were Andronicus and Julia in Christ before Paul (Rom. xvi. 7)? A. They were regenerated and believed in Christ before Paul. Paul was beloved and chosen in Christ at the same time with all other saints before the foundation of the world (Eph. i. 3, 4). The covenant union between Christ and His people is eternal; but the vital or living union between Him and them begins here in time exactly when He gives them His Spirit—quickens them from spiritual death into spiritual life (Eph. ii. 1).

4. Q. In Rom. xvi. 22, we find the language—"I, Tertius, who wrote this epistle, salute you in the Lord"; what is the meaning A. That Tertius was, at that time, Paul's amanuensis or scribe, who wrote the epistle as Paul dictated it to him, and he was a member of the church and was probably known personally to those whom Paul saluted in that chapter, and he inserts his own salutation to them. It seems, from others of his epistles, that Paul was in the habit of employing some



one to write for him, and he sometimes added a salutation in his own handwriting.

3. Q. In Ephes. vi. 12, Paul says—"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"; what is his meaning? A. The Apostle had just said:—"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil." And in the twelfth verse he gives the reason why we should put on the whole armor of God so as to be able to stand against the wiles of the Devil—"for we wrestle not against flesh and blood, but against principalities," etc. That is, it is not a merely natural or carnal war in which the children of God are engaged, but it is a spiritual war, a war not only against wicked and heretical men, but also against superhuman and invisible enemies, the Devil and his angels or evil spirits; old, cunning, and malicious, the powers of darkness, falsehood, confusion, wickedness, and misery, who fill the air around and above us, and who reign over the minds and hearts of unregenerate men, and at times even over our own unregenerate or Adamic natures, and against whom we are always to watch and pray and fight, not in our own strength, but in the strength of God, the Divine Spirit that dwells in us, and not with carnal weapons, but with spiritual weapons, with truth and righteousness, faith and hope and prayer, and the sword of the Spirit which is the word of God, assured that as Christ, our Head, the Captain of our salvation, has gained the victory over all these enemies for us, so we shall, through Him, be more than conquerors over them all at last. "Spiritual wickedness" is rendered properly in the margin "wicked spirits." And these wicked spirits are not only in the minds and hearts of all who are dead in trespasses and sins, but, what is far worse, they sometimes lodge and reign in the minds and hearts of the children of God, and, but for the Almighty Spirit of God dwelling in us and strengthening us to fight against them, they would reside and rule in us and ruin us forever. A determined and persistence compliance with the admo-

nition and exhortation of the Apostle here is of the utmost importance to our own comfort and to the peace of the churches of the saints and to the manifestation of the glory of God. Of course we can expect nothing else than for these false and deceitful and wicked spirits to dwell and reign in the anti-christian so-called churches of the world.

6. Q. Is the authority to receive applicants for membership to baptism vested in the church or in the ministry? A. In the church, where there is a church or where a church sends members for that purpose; but in the ministry where there is no church or where a church can not send members for that purpose (see Acts ii., viii., and x.). S. H.

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### REMARKABLE PROVIDENCES.

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"Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm cvii, 8, 43.

#### THE LOST CHILD.

CRAWFORDSVILLE, IND.

DEAR BROTHER:—I have read with the deepest interest the "providences of God" in your paper. Circumstances that clearly show the being and presence and power of God always stir my feelings and fill me with delight.

An intelligent and worthy lady who lives in northwest Kansas, by the name of Stewart, related to me an interesting circumstance, which I will give.

A family living in Chinnie County, Kansas, had a little child, three years old, to wander from home about three o'clock in the evening in the fall of 1901. The child was soon missed by the parents, and a search began. The neighbors soon were alarmed and joined in the search. Night came on, with no success. The night was dark and cold, the men wore their overcoats, and the mother was wringing her hands with grief. About ten o'clock at night a party of the hunters rode up to a house, and woke up the family. The man ran to the door, and asked what was the matter. The searchers

explained the matter to him. When his wife heard them speak of the lost child, she told them she had just seen the child in a dream. "It is in the canyon north of the house, fast in the mud; and hurry, the coyotes (wolves) are after it." The searching party could hear the wolves howling, and they went with all speed, and found the little child fast in the mud, chilled and wearied into insensibility. The wolves were near the child.

J. H. OLIPHANT.

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### ERRATA.

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In the June MESSENGER, on page 210, 10th line, "half-Americans" should be "half-Arminians"; and on the same page, 26th line, "J. S. Webb" should be "J. G. Webb."

On page 213, 5th line from the bottom, "Picked" should be "pierced." S. H.

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### EXTRACTS.

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MALVERN, Ark., January 9, 1905.

*Elder S. Hassell—*

DEAR AND MUCH ESTEEMED BROTHER IN CHRIST, AS WE HOPE:—As the time for which I have paid for the good old MESSENGER is out, or was with the December number (I have read the January number and know it is not paid for, and I can't feel willing to give up the MESSENGER), enclosed you will please find post-office money order for one dollar, for which I want the MESSENGER for the present year. I can't express to you how much I do enjoy reading it, and it does my heart good to see how firm you stand on the old way taught by the apostles of old.

I am as ever in love to you, and I hope to the cause of Christ,

A. PARRISH.

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THREE CREEKS, ARK., March 2, 1905.

*Elder S. Hassell—*

DEARLY BELOVED BROTHER IN CHRIST:—I send you one dollar for the MESSENGER this year. I highly appreciate your noble paper. May the good Lord guide you and ever be with you through life, is my prayer.

I would like to hear you preach, but I don't ever expect to see you. I don't often ever hear a Primitive Baptist preacher preach. I do enjoy hearing them so much.

Your unworthy sister, if one at all,

MRS. SALLIE BYERS.

GENTIAN, GA., May 24, 1905.

*Elder S. Hassell—*

DEAR BROTHER:—Enclosed find money order for two dollars, for which please send me the MESSENGER for one year (or rather pay my dues) and put the other dollar on the tombstone for Elder Respres' grave. If there ever was a man that deserved a monument from Christian people, he does. He spent his life and his earthly goods—all in the cause of his Master. I do hope they will succeed in getting a sufficient amount to carry their proposed plans through. I enjoy the GOSPEL MESSENGER still. I think it a true advocate for peace and righteousness. I hope it will continue to publish the truth.

Yours,

J. B. DAVID.

SUMNER, GA., May 10, 1905.

DEAR BROTHER HASSELL:—As my subscription to the MESSENGER is out, I will renew, as I don't want to be without it, for I enjoy reading it, and I want it as long as I live, and I hope all the Baptists will take and pay for it, so that you may keep publishing it. I feel like the Lord is with you and will be with you until the end. I want you to remember me and my family in your prayers. I will close, hoping the Lord will be with you and spare you many days yet to labor in His vineyard.

HENRY STEWART.

ATHENS, GA., May 6, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER:—You will find enclosed money order for one dollar to pay for the MESSENGER for 1905. I have run over a little, as I have been paying in advance. I hope you will pardon seeming neglect, for it is not my intention to read the MESSENGER without paying for it, for we enjoy it very much, especially the editorials. Your piece headed "No Controversy" was grand. I wish we had more such Baptists. May you long be spared to hold up these precious truths is the prayer of the unworthy writer.

Yours in hope,

MRS. T. J. POSS.

CRAWFORDSVILLE, IND., May 14, 1905.

DEAR BROTHER HASSELL:—I would be glad to see you and I wish you would make a visit of two or three months among us. Say first come to Winchester, Ky., and let Elder W. H. Crouse and Jas. J. Gilbert arrange a week or so; then to Elder R. W. Thompson's awhile, then with E. W. Thomas, and on to my home; then with Elder M. B. Moffitt, then south to Elder L. Potter's old home, etc.

I think a trip would do us all good. We are anxious to see and hear you again before we die. What do you say?

Your unworthy brother,

J. H. OLIPHANT.

FORT JESUP, LA., January 23, 1905.

*Elder S. Hassell—*

DEAR FRIEND:—I do not see how I can do without the MESSENGER. I have been taking it about fifteen years, and have heard my dear father say that he had been taking it since its first publication. Oh! might you and the writers be blessed. You will find money order for one dollar for one year.

Your friend,

MRS. W. R. ALFORD.



OXFORD, MISS., January 23, 1905.

*Elder S. Hassell—*

VERY DEAR BROTHER:—I see that my subscription expired with the January MESSENGER, and I do not wish to fall behind. You will find enclosed \$1.00 for another year. I do hope that all your subscribers will pay up promptly, thus enabling you to continue sending the dear MESSENGER. I have never missed a single number, and I always look forward with pleasure to its coming. May God's richest blessings rest upon you.

MRS. LAURA MCCHAREN.

GOODMAN, HOLMES COUNTY, MISS., March 6, 1905.

*Elder Sylvester Hassell—*

DEAR AND PRECIOUS BROTHER IN THE LORD, I HOPE:—I am reminded that my subscription has expired, and I hasten to remit, feeling that I could not well do without the MESSENGER, and also that it would be doing you an injustice to not tell you how much I've enjoyed and love the MESSENGER for its precious pages of truth and love; for it is about all the preaching I have. May you be enabled by the Divine Spirit and power to continue to send forth this blessed messenger of peace and love to the Lord's people many years to come, if consistent with His will.

Please find enclosed \$1.00 money order for MESSENGER one more year.

Praying Heaven's richest blessings upon you and Elder Henderson, I am,

Yours unworthily,

S. E. BANKHEAD.

NEW HAMPTON, Mo., May 2, 1905.

DEAR BROTHER HASSELL:—I do wish I could get the MESSENGER in every Baptist house. I think I can see the hand of the Lord in its management and influence. "Speaking the truth in love" leads us to be considerate and tender-hearted and lovingly to carry one another in our hearts and bosoms. A hard, contentious spirit begets its like with whom we do and ends in trouble.

Yours in love,

I. J. CLABAUGH.

PRINCETON, Mo., May 25, 1905.

*Elder S. Hassell—*

DEAR BROTHER, IF ONE SO WEAK SHOULD BE PERMITTED TO CALL YOU BROTHER:—I read the card and MESSENGER you sent me some time ago—the 18th of this month; and was at that time laid up with a lame back, and am just able to sit up and write now. I read the three MESSENGERS through twice that you sent me. After I stopped taking the MESSENGER something over three years ago, I took the *Messenger of Peace*, published by Walter Cash in St. Joseph, Mo., two years, which I trust I read with some comfort, since which time I have been engaged in reading old numbers of the GOSPEL MESSENGER, of which I have on hand about 150, that I have read nearly all through twice with just as much satisfaction as I could new ones. Now, dear brother, I get very lonely for Old Baptist company. I have none at home nor near in the community in which I live. I have not seen an Old Baptist in seven or eight years, much less hearing one preach. If there is an Old Baptist in fifteen miles of

me, I have no knowledge of it. I am old and feeble and can't work much now, and am not able to go off and hunt up any of the dear people of God that I used to be with. I often feel like one alone away off here in northwest Missouri by myself and I can well adopt the language of the poet—"Like one alone I seem to be; O, is there any one like me?" I am the same poor old sinner I have always been. I used to think, when I got old, I would live a better life; but I find when I would do good, evil is present with me. I often wonder if there is *one* drop of Christian blood in me.

"I am so vile, so prone to sin,  
I fear that I've not been born again."

Please find enclosed post-office money order for one dollar to pay for a year's subscription to the good old MESSENGER.

Now, dear brother editors and correspondents of the MESSENGER, I will in all probability never see any of you in this lower world; but I *hope*, by the *grace* of God, to meet you in a better world, where pain, sickness, sorrow, and death are felt and feared no more forever.

ZACH. ROGERS.

SHELBYVILLE, TENN., March 17, 1905.

DEAR BROTHER HASSELL:—Enclosed find post-office order for one dollar for the renewal of the GOSPEL MESSENGER for one year. I have been reading the MESSENGER for twenty-odd years, and have been well pleased in the way it has been conducted. Can't you come over in Tennessee and visit us? Pray for us, and may God's blessing rest on your efforts.

Yours in hope,

WM. J. SHOFNER.

#### ARTICLE APPRECIATED.

WORTHAM, TEX., May 24, 1905.

I read the article, "Wisdom of Moderation and Gentleness," in THE GOSPEL MESSENGER, and I surely appreciate it. Let's leave those unsolvable mysteries with God. He has revealed much to us, and if we would show our appreciation by practicing it as nearly as possible, we would do much better. Let's love each other, remembering that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." "Let us draw near unto God with a true heart and full assurance of faith." "The Lord heareth the cry of the righteous, but His face is against them that do evil."

From one that loves Primitive Baptist doctrine,

(MRS.) ANNIE SEELY.

CORSICANA, TEX., May 15, 1905.

MY DEAR BROTHER DENTON:—\* \* \* I read your article, and think it contains some wholesome thoughts for the consideration of our Father's children. I think if there was more patient and loving labor to restore the erring, there might be less occasion for tests of fellowship. Possibly, in some instances, the cause of so many briars and thorns is a failure to dig as we should with the Gospel mattock. In regard to the Divine foreknowledge and predestination, such doctrines are so deep, and poor man is so shallow, that the nearer he can express his views in Scripture language, the safer I think it is for him."

(ELDER) WILLIE PHILLIPS.

CRAWFORDSVILLE, IND., May 15, 1905.

Elder Jas. C. Denton, Madisonville, Tex.—

MY DEARLY-PRIZED BROTHER IN THE LORD:—\* \* \* I read your sweetly-tempered and strongly-worded article on "*The Wisdom of Moderation and Gentleness*," and I must confess I can scarcely express the pleasure and I hope profit that I derived from it. It will certainly do good to many if not all who get to read it, and I wish all could from one ocean to the other. You have instructed by example as well as precept, and I hope it will be as oil upon the troubled waters in your own State. I believe there is yet Balm in Gilead and a Physician there, and that Zion will be healed. Your own words and the quotations you so happily select should be as waymarks to our perplexed and weary-hearted brethren. \* \* \* May the Lord, who is like a hammer that breaketh the rock in pieces, overthrow every force in the way of peace and fellowship in your midst. We bid you God-speed and the rich blessing of the peace maker. \* \* \* We send love and fellowship and our poor prayers are for the welfare of you and yours. \* \* \*

S. B. LUCKETT.

DEAR BROTHER HASSELL:—I suppose these expressions will be appreciated by you and all your readers who are of like precious faith with you and those from whom I quoted in the article alluded to. May the Lord lead us—all "that are His," as expressed by Sister Seely, in paths of righteousness for His name's sake.

JAS. C. DENTON.

MADISONVILLE, TEX., May 23, 1905.

WACO, TEX., March 6, 1905.

DEAR BROTHER HASSELL:—I send money order for one dollar to renew my subscription for the GOSPEL MESSENGER for another year. I feel the need of it more each year I live. May God spare each of you longer to continue in your good work, is the prayer of an unworthy sister in hope of a better home.

In Christian Bonds,

ANNIE HELM.

CRANFILL'S GAP, TEX., April 30, 1905.

Elder Sysvester Hassell—

DEAR BROTHER:—I am glad to inform you that I have the money to pay for the GOSPEL MESSENGER another year, so you can find \$1.00 in money order for that purpose. I felt very thankful to you for offering to send it to me without paying for it. I surely will enjoy reading it better when you are paid than if I could not pay you, and I think all that can ought to pay. I guess you are sending it to enough without pay that actually can't pay, and it does me good to think you are so kind as to want to send it to all that wants it and can't pay for it. As I get to hear no preaching, the MESSENGER is a great help and company to me. Hoping you may be spared many years to send out the good news to those who are like myself,

I am,

(MRS.) B. RICHERRSON.

In the highest class of God's school of suffering we learn, not resignation nor patience, but rejoicing in tribulation.—J. H. Vincent.

## SELECTIONS.

## IF GOD GIVE CHRIST WHAT CAN HE WITHHOLD?

Are believers in the valley of tears? Is their dwelling place Bochim and Hadadrimmon? Well, mercy outstretches all their misery; promises of grace dispel the mental gloom, and bear away the ponderous loads of grief, and the soft handkerchief of love wipes off the furrowing tear; while an inspired penman begins the glorious sentence with an unanswerable How: If God spared not His own Son, but delivered Him up to the death for us all, *how* shall He not also with Him give us all things?" Comfort, then, ye sons of sorrow; comfort, my soul; there is more in this verse than can be comprehended; and there is more love in the heart of God than any language, or idiom of speech can convey to finite creatures.

If, for my sake, He has given His Son, what will He withhold in all the creation? Is the breath of His mouth better to Him than His eternal, co-essential Son? Is the work of His hands dearer to Him than His well beloved bosom Son? And has He given Him to the death for thee, and will yet deny thee the use of these? No. He that feeds the soul with heavenly manna, will support the body with daily bread. He that gives to drink out of the wells of salvation, will not fail to afford a cup of cold water. He that hath provided a robe of righteousness, that the shame of my nakedness do not appear, will also give wool in the season thereof. He that harnesses mine inner man with all the armour of God, will put a covering on my head in the day of battle and war. He that in the counsel of peace, from eternity, secured my peace, will also shine upon my counsel, and make me decree a thing which shall come to pass. He that hath written my name among the living in Jerusalem, will also preserve (this my faith pleads and expects), my character, that I shall not shame what I profess in the world. He that hath destroyed spiritual death, will also for me unstring natural death, and spoil the grave of its victory.

Again, how can it be possible that God should give His Son, Himself, His all, and yet deny me anything? Will not He that is to crown me with glory strengthen me with grace below? Will He not bless me with peace of mind, who is to be my Peace forever? Triumph, O my faith! All things are Christ's, and Christ is God's, and God, Christ and all are thine. Time is His, and in it I have my numbered years; the air is His, and in it I breathe; the world, and on it I dwell; its fulness, and I am fed; grace is His, and in it I stand; faith, and by it I overcome the world; tribulations are from Him, and in them I glory; perfection is His, and towards it I press; death is His, and by it I arrive at home; heaven is His, and there is my mansion; eternity is His, and there is my treasure and glory.

JAMES MEIKLE, of Scotland (1757).

## SOME COMFORTING WORDS TO TROUBLED SOULS.

Patience shortens our trials, and everything which has an end is short. Troubles are signs that God does not intend to leave us. If everything crumbles away, what will it signify? God remains. Troubles make us depend entirely on God.

Resignation is giving yourself up to God.



Speak little of your troubles to men, but much to God. In times of great suffering, pray and wait

Trials are stations on the road to heaven. Our trials bind us to the Cross; I entreat you not to struggle. In every trial complain as little as possible; it is only a little cross. Let us pray: Thy kingdom (rule) come, in our heart, our will, our intellect, our imagination.

Control yourself, calm your soul, and be patient, remain tied to the cross. He was nailed to it. Do not try to come down. Do not worry yourself about the cross, but train yourself to face it. Do it simply, gently; but I would not speak of my sanctification boastingly, lest I should grieve the Holy Spirit, who is the Sanctifier. We have great need of crosses to discipline and mould us.

Troubles are tokens of God's design for us. Has He ever failed to show Himself to any soul that has sincerely called upon Him? And will not men call upon God in time of trouble if they call ever? And His promises anticipate them.

The will of God explains itself by its events. Then if you must suffer, know that life is very short, and you are not good enough to die yet.

Be assured of God's sympathy in time of trouble. It may seem far away, but it really is very near. If we are distressed by the fear of death, its agony, etc.; let us remember that it is no great evil to drink with Christ out of the cup which He prayed His Father to take away. The popular fear of death is ill-founded, for indeed most people die without suffering, though they seem to us to suffer. The senses are dulled and the body is virtually dead before the spirit departs. We must trust the Lord as to the time, place and manner of our death. He knows what is best for us, as to these and all other changes. Let Him choose these things for us, because we are not competent. The remembrance of our trials and sufferings ought to console us in death, for after that there will be no more trouble.

Trouble has brought more souls in penitence to Christ than all the sermons since Peter's at Pentecost. This is a world of trouble. God made it a world of trouble designedly. Why did He thus make it? To break men's hearts and thus lead them to Christ to be saved.

Precious in the sight of the Lord is the death of His saints. He sees us when dying. This accounts for the happy deaths of His saints, who see Him also.

T. E. SKINNER.

### THE TRUE GOSPEL OF OUR SAVIOUR.

The *Christian Standard* publishes a deliverance from President Schurman, of Cornell University. Among other things he is reported as saying:

"I don't attempt to explain the miracles attributed to Jesus Christ by the Bible. But even to-day we have our faith cure, and our Christian Science, and who can say what influence Jesus Christ may not have had naturally over both the minds and bodies of men?"

"Although we are recoiling from these dogmatisms of the Bible, yet I believe that no age since Christ came into the world needs the gospel of Jesus Christ as does our age, and no place needs it more than our own seats of learning."

This utterance marks a tendency among a certain class of skeptics, who think they can eliminate, or at least ignore, the miracles of Scripture and yet maintain its ethical and spiritual teaching. They think they can separate what God has joined together, and set aside

what skeptics generally object to, without giving up the high spiritual teaching of Christianity. In plain English, they imagine they can leap off the Rock and stop half way in mid-air, without going all the way to the bottom. This experiment has been often tried and always in vain.

The miracle of Scripture can not be set aside without setting the Bible aside also. Miracles are interwoven with Scripture record and teaching so that to tear them out is to rend the Scripture to useless fragments.

It is a foolish philosophy which admits the existence of God and objects to miracles. Of course God will provide a miracle whenever and wherever one is needed; and the evidence of a miracle is exactly like the evidence of any other fact. To object in advance to a miracle is to object in advance to a fact, because our philosophy does not teach us to expect such a fact. According to the philosophy of a number of our friends, the battle of Mukden was not to be expected, and hence on this ground, accounts of it should be rejected.

It is vain to seek to explain the miracles of Christ by classing them with faith cures, "Christian science" cures, etc. Lazarus could not have been raised from the dead by the action of his mind under hypnotic or any other influence. The 5,000 hungry men could not have been fed by the operation of their minds; nor could the eyes of a man born blind have been opened in any such fashion.

Dr. Schurman is right in saying that no age "needs the gospel of Jesus Christ as does our age," but he plays fast and loose with himself in declaring this and then forgetting that the gospel he is after is not "the gospel of Jesus Christ" at all, but a modern, emasculated, mutilated gospel which is of no earthly use whatever. What is needed is indeed "the gospel of Jesus Christ," and not the gospel of higher criticism, or the gospel of evolution, or the gospel of the new theology. The gospel according to Matthew, Mark, Luke and John, has a glorious record. Through all the ages it has been, and to-day it is still with undiminished force, "the power of God unto salvation unto every one that believeth." But the gospel according to Spencer, Huxley, Wellhausen & Co. can not show a single soul it has saved, for all its boasting. Let Dr. Schurman try his mutilated gospel on some heathen tribe and see what it can accomplish. Let him try it in the slums of our great cities and see if sinners will be saved by it. "By their fruits ye shall know them." We call for the fruits of this new gospel we are asked to accept.—*Western Recorder*.

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

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### JOHN DAWSON BIGGS.

Mr. John Dawson Biggs, son of Mr. Harry and his wife Mrs. Cris- sie Biggs, was born about four miles southwest of Williamston, Martin County, N. C., November 19, 1839, and died at his home in Williamston, N. C., May 22, 1905, in the 66th year of his age. His father died at about 60 years of age, and his mother at 76. He was a clerk in the store of my father Elder C. B. Hassell, for about eight years just before the Civil War, and at first a private, then a Lieutenant and afterwards a Captain in the 61st regiment of N. C. Troops during the war, serving faithfully and valiantly in it to the close and

wounded in the leg at Bentonsville, N. C., in March, 1865. After the war he again clerked for my father, and afterward went into the mercantile business and still later into the lumber business with Mr. Dennis Simmons. He was an honorable and successful business man and a good farmer, and a member, for many years, and then the chairman of the Board of Directors of the State Central Hospital at Raleigh, N. C., an office of service and honor but no pecuniary profit. He became connected in business with Mr. Simmons in 1869, and on December 29, 1870, he was united in marriage with Miss Fannie Alexander, a younger sister of Mrs. Pattie, Mr. Simmons first wife, daughters of Mr. Joseph and Mrs. Caroline Alexander, of Tyrrell County, N. C. They lost a child named Harry, 11 months old; and five children survive them, Dennis S., John D., and Harry, and Mrs. Pattie (wife of Asa Thomas) Crawford, and Miss Carrie Biggs. Two brothers, William G. (killed at the second Battle of Manassas in August, 1862), and Eli, who died about 1881, preceded Mr. J. D. Biggs to the grave; and two sisters, Mrs. Mary Ann (widow of Mr. Eli) Rawls, and Mrs. Nancy (wife of Mr. Ben.) Roberson, both of Martin County, and Mr. Noah Biggs, of Scotland Neck, N. C., survive him. His father never made a profession of religion; but his mother was an humble and devoted Primitive Baptist. Like his father, he never made any open profession; but, like his mother, he was a strong and unwavering Primitive Baptist in sentiment, believing in salvation by grace alone, and showing his faith by his regular attendance at our monthly meetings in the Hall in Williamston, and by delighting to help, in a quiet and unostentatious way, the poor, the needy, and the suffering, who will greatly miss his kind and generous ministrations. He was one of my best friends. Just before I started on my first extensive preaching tour in the South, he told me that, if I needed money, to telegraph to him at any time, and he would send it to me; but the Lord provided, and I never had any occasion to call on him for help. After mother's death, he asked me if I wished to buy our old home, and when I told him that I did, he went to his safe, and took out and gave me notes for forty dollars and interest that she had given him for money that he lent her to replace the tops of three chimneys that had been blown off our house. He offered me repeatedly the use of his horse and buggy to attend our meetings in the country. As soon as I bought THE GOSPEL MESSENGER, he subscribed for three copies, one for himself, one for his sister Nancy (his sister Mary lives with her), and one for an acquaintance of his, a Primitive Baptist, in West Tennessee. He was always delighted to have me visit him in his office or in his family. No one but the Lord knows all the innumerable, thoughtful, gentle, and secret kindnesses that he gladly did for others in his extended and useful life. I can not help feeling that Mr. Biggs had the grace of God in his heart and manifested it abundantly in his upright and kindly life, and that, through that grace, he has entered into heavenly rest. He had suffered with dyspepsia, latterly of a nervous character, for many years. But he kept up and attended to his business, and seemed to be in about his usual health, when on Sunday morning, May 21st, about 1 o'clock, he had an attack of cholera morbus, and at about 10 a. m. hiccoughs set in, and as he spat some blood about 4 p. m., the attending physician thought that his vomiting had ruptured a blood-vessel in his stomach. At 5 p. m. he became unconscious, and remained so till his death at 1:15 p. m. Monday, May 22d. During Sunday night he had several copious hemorrhages from his stomach. At about 9 a. m. on Monday I learned of his illness and went to his home, and, at the request of his wife, I tried to pray for him and his family. His remains were interred at



the Baptist Cemetery near Williamston, Tuesday afternoon. In accordance with the desire of his widowed companion, I and Mr. E. E. Rose, the Methodist pastor, and Mr. R. D. Carroll, her pastor (Missionary Baptist) took part in the short burial services. At the residence I read, at Mrs. Biggs' request, her favorite Psalm, the 103d and I spoke a few words in regard to the life and character of Mr. Biggs and Mr. Rose offered a prayer. And at the grave Mr. Carroll read from 1 Cor. xv., 1 Thess. iv., and Rev. vii., and closed with a prayer. While we live, we shall miss our dear friend; but we sorrow not as those who have no hope.

SYLVESTER HASSELL.

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### MRS. LIZZIE D. ATKINS.

Mrs. Lizzie D. Atkins, daughter of Mr. and Mrs. J. P. Post, was born February 4, 1880, and died at her home near Zulrich, Madison County, April 22, 1905. She was 25 years, 2 months, and 18 days old. She was happily married to Mr. Henry Atkins October 27, 1901. She was sick only a week. She leaves a husband, father, mother, two sisters, and two brothers, and a host of friends to mourn her death. Every one that knew her loved her, for she had such sweet, winning ways. But God loved her best and with a few days' warning, He took her home. She was a kind and loving wife, a good and kind daughter, and a good sister. All was done for her that the doctor and kind friends could do, but she said the Lord had done more for her than anyone else had done; and just as the last breath left her, she raised her arms to Jesus. She was not a member of the church, but we all knew she was a Christian. She was buried at Concord Cemetery. The funeral services were conducted by Elder Vetitoc.

We miss thee, darling sister,  
But through our tears and sighs,  
We hope to meet thee, darling,  
Where there's no more good-byes.

But, precious darling sister,  
Beyond this land of pain  
These joys will all be sweetest  
When we shall meet again.

Her sister,  
Kurten, Tex.

EDNA E. CARROLL.

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### BENJAMIN P. FINLAY.

This noble, quiet, and law-abiding citizen was born in Crenshaw County, Ala., March 14, 1858, and married to Miss Annie Walker, January 22, 1884; and died March 19, 1905, after a lingering illness of dropsy leaving a desolate widow and five children, ages varying from four to sixteen. He never united by public profession with the church, but was believed to be a qualified subject for membership. He joined the order of Free Masons at or about the age of 22 years, but ceased to affiliate with the lodges six or seven years previous to his death. Sister Finlay states that she heard him say that if any one was a true Mason he would live a Christian life; also that when the trouble and divisions occurred in the Primitive Baptist churches, he seemed troubled about it equally with herself; and that, for several years, she had noticed that he exhibited a greater interest in the preaching and worshipping assemblies of God's people and in reading the Holy Scriptures; and that he procured a copy of Elder Lee Hanks' book, and read it through several times; and that he manifested much love for Elder Clark, pastor of her church. All of the



above indications and many others, no doubt, the dear sister remembers and ponders them in her loving heart as so many evidences pointing to the gracious state of her departed husband.

Elder Clark visited the family during the last illness of the deceased, and read the third chapter of Romans, and spoke words of comfort to their hearts; and indeed they were in need of the comforts of the gospel, for, in addition to the ordinary cares and afflictions of human life, they had endured a terrible shock, when, on the 18th of June, 1904, their eldest son, Charles W., was fatally stabbed by a young man by the name of Cleveland McKerley (without provocation), and died on the 20th. The victim of this crime,

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#### CHARLES WALKER FINLAY,

was born in Vanzant County, Tex., May 24, 1887. He bore an excellent reputation and was of much help and comfort to his parents, who mourned for him as did Jacob for his favorite son, Joseph.

The mortal remains of father and son now rest side by side in the cradle of death at the cemetery at Danelly's Cross Roads in the vicinity where they had previously lived, and where still resides the heart-stricken, bereaved, and sorrowful widow, who can but look to God, the only perfect and potent Friend of the widow and fatherless children. A personal knowledge of the dear sister from her childhood and of the many afflictions and sorrows of her life, all of which she has borne with Christian patience, elicits the sincere and heartfelt sympathy and ardent prayers of the unworthy writer.

J. E. W. HENDERSON.

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#### FOOTSTEPS OF THE FLOCK, BY ELDER JOHN K. BOOTON.

This book of 407 pages is a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc. There are copious quotations from John Gill's most sound, learned, and able exposition of the Scriptures, and from Church Histories; and it contains the address of the Old School Baptists at the Convention at Black Rock, Maryland, in 1832, and a history of some of the oldest Primitive Baptist Associations. The book is sound and instructive, and should find a permanent place in the library of every Primitive Baptist family. Price One Dollar, postpaid.

Do not send any order to Elder John K. Booton, as he is dead, and such order can not be collected; but send all orders to his widow—

MRS. EMILY BOOTON.

Luray, Page Co., Va.

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#### ASSOCIATION.

LUVERNE, ALA., June 7, 1905.

DEAR BROTHER HASSELL:—There will be an association of Baptists held at Bethlehem church, Notasulga, Ala., 46 miles northeast of Montgomery, embracing the fifth Sunday in next July, and Friday and Saturday before. All orderly Baptists are invited to attend. This meeting was well attended and much blessed last July at Mt. Olive, near Opelika, Ala., and we hope it will also be enjoyed this year. We trust our ministers will bear this in mind and visit us at that time.

J. T. SATTERWHITE.

Vol. 27.

No. 8.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

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AUGUST, 1905.



All letters, remittances and communications should be addressed to SYLVESTER HASSELL, Williamston, Martin Co., N. C. Write communications with pen, and on only one side of paper. Money should be sent by money order or registered letter. Be certain to write names and post-offices plainly. Subscribers not receiving THE MESSENGER should notify us. Any one sending us five dollars for five new subscribers shall have one copy of THE MESSENGER for one year free.

# The Gospel Messenger.

AUGUST, 1905.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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## “HE GOETH BEFORE THEM.”

—  
John x. 4.  
—

The winds blow fierce across the barren wild,  
The storm-clouds gather darkly on our way;  
'Tis cold! But, oh, that loving face and mild,  
Which goes before! *there* first the shadows stay.  
And tempests reach Him first, our Shepherd there  
What He endures shall we complain to bear?

The night comes on—'tis dark! the stars are dim;  
We can not see the way! But, oh, that form  
Which goes before! the night comes first to Him,  
And darkness first is His—as was the storm!  
Shall we shrink back, or tremble to go on,  
Where He, our Shepherd, first for us hath gone?

The way is rough, and wearying steps arise;  
And thorns are there to wound our aching feet.  
But, oh, the sacred footsteps, firm and wise,  
Which go before! they first the roughness meet.  
And briars reach them first! Oh, shall we dread  
To bear *His* cross—to walk where *He* hath led?

The stream is reached;—the river dark and cold,  
The waves are high! But, oh, that mighty One  
Who goes before!—the billows o'er Him rolled;  
*He* crossed the waters first; and shall we shun  
The final anguish which our Shepherd bore?  
His hand shall guide us to the other shore!



He goes *before!* And so we may not look  
 Backward at all, but onward evermore!  
 Keeping in sight the blessed path He took,  
 Patient to bear each cross He meekly bore,  
 Trusting His wisdom in the darkest hour:  
 O'ercoming every trial through His power!

He goes before! O Shield against the storm:  
 A shadow in the noon-day,—lights at night;  
 In danger's hour there is the Shepherd's form  
 But just beyond; though fears may dim our sight,  
 O, earthly flock, fear not forevermore!  
 Where'er we walk, our Shepherd "goes before."

---

2314 HAMILTON AVENUE,  
 COLUMBUS, GA., June 12, 1905.

BRO. HASSELL:—I feel highly pleased with your advice to the churches, and I want to say to you that these things—I mean differences between brethren—bother me. We are so few that I wish we could settle these differences. I find some brethren who believe in protracted meetings, and do not think it amiss to carry the hat around. I think that is one extreme. And again I find brethren that run predestination too far, while others do not go far enough, and say that it applies to the church only, leaving the impression that other things happen by chance. Again, I hear another say I can't fellowship any brother who carries a policy on his life. I think that another extreme; at the same time I believe it would be best for the Primitive Baptists to let life insurance alone for several reasons that I will not give at this time, I fear that these things will eventually divide the Baptists. Oh! that the Lord would open our eyes to our own imperfections.

Your brother,

F. W. BLAND.

I heartily join in the wise and gracious prayer of our dear brother that the Lord would open our eyes to see our own imperfections, the beams in our own eyes, and then we will cease cruelly and bunglingly to endeavor to get the mote out of our brother's eye.

S. H.

TEMPLE, TEX., June 6, 1905.

*Elder S. Hassell—*

DEAR BROTHER:—I have been a constant reader of the MESSENGER for years, and while there have been subjects treated with great comfort to me, there have been some positions taken—along the line of discipline—I do not agree with, from the fact that I am sure you do not understand the true situation as well as those who are more conversant with the West, and what we have had to contend with for years. I am very sure time will prove all things, and that the corruptions among the Lord's people will be fully known and developed, regardless of any conditions existing.

I have ever held you in the highest esteem and honor, and hope there may never be a reason or barrier so strong that we could not stand together on the glorious principle of redemption (which I believe we do), but I can not adopt any measure that will unite us with some men in Texas who stand in touch with many disorders and corruptions, which time alone can develop.

Your brother in hope and love,

A. V. ATKINS.

## REMARKS.

During the ten weeks in which I traveled and tried to preach in Texas, day and night, in November and December, 1893, and January, 1894, I was received most kindly by the brethren everywhere, and I thought them sound in doctrine and practice, although there were some differences of expression in regard to predestination, which I thought resulted from a misunderstanding of one another. Since that time, some on both sides may have gone to unscriptural extremes in their expressions on that subject, and, if so, they ought to repent, and come back to the perfect, entire, and eternal truth of the Scriptures, and then they will be united in doctrine. And there may have been disorders on both sides, as charged, but these disorders I do not pretend to understand; yet I have thought and urged that each church should, calling upon the neighboring churches if necessary, settle these disorders for itself in accordance with the plain teachings of the New Testament, as set forth

in such passages as Matt. iii., v., vi., vii., xviii.; Mark x.; Acts xv., xx.; Rom. xiv., xvi.; 1 Cor. v., vi., viii.; 2 Cor. vii.; 2 Thess. iii.; Gal. vi.; 1 Tim. iii.; Titus i., ii., iii.; and Heb. xiii. If the churches would follow Christ, and not men only as they follow Christ they would certainly be united in doctrine and practice, as they used to be, and as the most of Primitive or Old School Baptists are now. Christ prays for this union of His people (John xvii. 20, 21), and this prayer will be answered (Eph. iv. 1-16; Rev. vii., xxi.).

S. H.

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PELHAM, GA., June 7, 1905.

DEAR BROTHER HASSELL:—I am glad to state that we are having sweet and precious meetings, and I feel that the dear Lord is smiling upon us in mercy and is reviving the poor drooping hearts of His children. I was at my little church at Donalsonville, Ga., recently (I serve it in the week, having four besides it), and two joined by letter and one by experience and baptism.

At my home church at Pelham two joined by letter and two precious ones by experience last meeting. Great interest was manifested, and it was so good to have so many of our sister churches meet with us, and commemorate the death and sufferings of Jesus and wash each other's feet.

At our last meeting at Pleasant Grove we had the largest congregation since I have been serving them. Two dear ones were restored, and two precious young sisters united by experience and baptism. Great interest was manifested, and much love prevailed. It does my poor soul good to see sweet peace and fellowship among the dear old Baptists. I am at home, feeble, but my heart goes out in humble, fervent prayer for the peace and prosperity of the dear old Baptists. I believe they are the organic body of Christ, and, while we all do wrong and make our mistakes, they are the precious of the earth to me. I wish our brethren could all be contented to be at each other's feet, and stand in the way and enquire for the old paths and walk therein. I fear new revolutions among us. I believe in the good old doctrine of salvation by grace, and that we should hold

our meetings in a plain, simple way and pray to God for results. Undue fleshly excitement and human effort, I fear, will not be best for our people. We should not press these things to the alienation of our dear people. I do want to see love, kindness, forbearance, and firmness manifested among us. I am sure the great body of our people are one in faith and practice if they understood each other. I hope the good Lord will bless your labors and efforts to unify the dear Lord's people. We may get discouraged, and feel that the Lord is not in the matter, but let us go forward begging Him for guidance. They that sow in tears shall reap in joy. Seeing so much of the corruption and the degeneracy of anti-christs endears the Lord's people more closely to me. I am willing to be branded as a fogyst, going too slow and behind the times, if I can humbly follow my blessed Saviour.

Yours in hope,

LEE HANKS.

---

#### MINUTES OF A CALLED MEETING OF THE CHURCHES OF THE FLINT RIVER PRIMITIVE BAPTIST ASSOCIATION.

---

DECATUR COUNTY, GA., May 5, 1905.

The messengers of the several churches heretofore composing the Flint River Association of the divided factions of the Primitive Baptists met according to appointment at the church called Trinity, in said county, this day for the purpose of appointing the place and time of meeting of the next session of Flint River Association. After preaching by Elder E. S. Ward from second chapter of Acts of the Apostles and first verse, followed by Elder W. H. Godwin with a loving admonition, one hour's intermission was given, after which time the body was called to order by electing Elder W. H. Godwin moderator and E. B. Bush clerk. The object of the meeting being stated, the names of the messengers from churches present were enrolled as follows: From Bethel, A. C. Sheffield, as a visitor; from Union, J. E. Roberts and P. S. Spooner; from Liberty Hill, J. F. Bush, I. S. Daniel; from Olive Grove, Elder E. S. Ward, H. R. Strickland and John Adams, as visitors; from Hopewell,



Elder Lee Hanks; from Harrell's Grove, B. D. Roberts and G. Sullivan; from Piedmont, C. H. Butler and J. W. Maxwell; from Tired Creek, G. S. Key; from Hartsfield, not represented; from Mt. Paran, not represented; from Pisgah, not represented; from Poplar Springs, Elder W. H. Godwin and L. F. Butler.

On motion, the body adjourned until Saturday, May 6, 10 o'clock a. m.

Saturday, May 6, 10 o'clock a. m., the body met pursuant to adjournment, and after prayer and preaching by Elder Lee Hanks from First John, the body was called to order by the clerk, and Elder W. H. Godwin being detained at home on account of the serious illness of his wife, on motion, Elder E. S. Ward was made moderator *pro tem*.

On motion, it was agreed that the next session of the Flint River Association be held with Tired Creek church, in Thomas County, Ga., on Saturday before the first Sunday in November, 1905.

There were \$14.00 contributed to have the minute of this meeting printed and distributed among the churches of both factions of the Association. On motion, \$7.50 of this was given to the clerk for the purpose of having the minutes printed, and distributed, and the remainder divided between the ministers present.

On motion, the moderator was requested to appoint a committee to write a circular letter to the churches composing the Flint River Association, requesting them to meet with us at the next session of the Association at Tired Creek church for the purpose of reorganizing the Flint River Association.

And the following brethren were appointed as committee: Brethren G. S. Key, of Tired Creek church; Jas. E. Roberts, of Union, Miller County; L. F. Butler, from Poplar Springs; J. W. Maxwell, from Piedmont church.

On motion, the thanks of the messengers were extended to the brethren and friends of Trinity church, for the use of their house and their kindness and liberality shown the body during the meeting, and we pray God's choicest blessings upon them and that they all may abound in love and sweet fellowship, and at last be saved in His kingdom, if it be His holy will.

As there was no further business, the minutes were read and adopted, and the meeting adjourned *sine die*.

ELDER E. S. WARD,

E. B. BUSH, *Clerk*.

*Moderator Pro Tem.*

CIRCULAR LETTER.

*To the Brethren Composing the Flint River Primitive Baptist Association—Greeting:*

DEARLY BELOVED IN THE LORD:—We send this our circular letter as a manifestation of our love and fellowship for you all, beseeching the churches who have been divided to take gospel steps and come together in love as one church, endorsing the Bible proposition for peace which will put them together as one body. We beg our sister churches who have not taken action to join with us in laboring to unify the Lord's dear children, and we do hope and pray that all the churches may represent in the Association next fall at Tired Creek church, in Thomas County, six miles southwest of Cairo, Ga., by messengers.

Dear brethren, we love you all, and every one of you feels dear and precious to us, and let us forgive and ask forgiveness for all the wrongs of the past, and come back together once more as one loving Association, in peace and fellowship. Dear brethren, these are solemn things, and it is a fearful thing to fall into the hands of the living God, and each of us will have to give account to God for our stewardship here.

We have appointed the next session of the Flint River Association to convene with the church at Tired Creek, Thomas County, Ga., on Saturday before the first Sunday in November, 1905, and we humbly pray that every church of the Flint River Primitive Baptist Association will meet us in love and fellowship as we stood prior to 1890.

G. S. KEY,

L. F. BUTLER,

J. W. MAXWELL,

J. E. ROBERTS,

*Committee.*

DEAR BROTHER:—I send you herewith a minute of our meeting held with Trinity church, in Decatur County, Ga., which we trust you will publish in the MESSENGER.

We give the names of the ministers who have accepted your Peace Proposition, which is the cause of the coming together of our brethren.

Yours in hope,

E. B. BUSH.

Elder Wm. Hollingsworth, Elder W. H. Godwin, Elder Lee Hanks, Elder J. R. King, Elder B. G. Wingate, Elder E. S. Ward, Elder W. A. Hubbard, all of the Flint River Association. I will write you more fully.

In love,

E. B. BUSH.

### THE UNMARKED GRAVE OF OUR DEAR BROTHER J. R. RESPESS.

BUTLER, GA., June 17, 1905.

*To the Brethren of the Upatoie Association:*

We, the undersigned, members of Butler church, with a feeling of the deep love we have for the memory of our departed brother and pastor, John R. Respass, whose grave is located here, bring to your remembrance his great love and devotion to the Baptists generally, his self-sacrifices for the cause of our Lord and Master, his long service as a minister in our midst; and deem it proper that we, the Baptist brethren of the Association in which he remained during that ministry, join others who now have in hand the erection of a memorial shaft to mark his grave, to show our lasting love for him to future generations.

Therefore we have selected our brother and deacon, D. A. Jones, as treasurer, to receive and hold such funds as you and the brethren generally may voluntarily send, until such an amount is received to erect a shaft befitting the memory of this great, yet humble servant of our Master. The brethren are requested to send to Bro. Jones such sums as they feel disposed to contribute as a token of their love for him.

The clerks of the churches are requested to bring this request to the attention, informally, of each member and friend of the congregation they serve.

JNO. B. FOWLER.

J. T. CHILDS.

M. G. BAYNE.

J. H. WEST.

D. A. JONES.

A. C. JONES.

## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala. }

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Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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[Re-published by Request.]

### ELD. W. M. MITCHELL'S LEADING EDITORIAL IN THE GOSPEL MESSENGER OF JAN., 1892.

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With this issue of THE GOSPEL MESSENGER we greet its readers with the first number of the *Fourteenth Volume*. And considering the dark clouds that are spreading over Primitive Baptists in many parts of the United States, and also that "the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," we do desire first of all to invoke the divine blessing, and fervently pray that the God of all grace will give unto both editors and correspondents that spiritual understanding, wisdom and prudence which becometh the gospel of Christ, and which alone will make this incoming volume of THE MESSENGER instructive, edifying and comforting to Christians. The stormy and perilous times in which we live certainly admonish Christians to sobriety and steadfastness, that they "be not moved away from the hope of the gospel."—Gal. i. 23.

The "hope of the gospel," or that hope opened up in the gospel of Christ, is the only hope that is sure and steadfast on which any poor, lost and ruined sinner can rely for present comfort and eternal happiness beyond



the grave. The promise of this hope is older than this world, or any created thing. "In hope," says the Apostle, 'of eternal life which God that can not lie, promised before the world began.'—Titus i. 1. Let brethren say what they may, and reason, philosophise and draw conclusions about sin and its introduction into the world, "in order that grace may abound," one thing is certain, that God's promise of eternal life to His chosen people, through our Lord Jesus Christ, is older than sin, and this free and gracious promise is in no way dependent upon the sins of men or angels for its fulfillment. But let it be distinctly noted that while the promise of eternal life is not dependent on sin for its certainty or its fulfillment, it can not hinder or prevent it. God that can not lie, promised eternal life before the world began, and therefore before sin began in any shape or form, whether in heaven above or in the earth beneath. God's oath and promise stands all the same with regard to the free gift of eternal life through Jesus Christ, whether there is sin or no sin. Sin can not procure it, nor can it prevent it. God is an Almighty Sovereign, and is dependent upon nothing in heaven or earth outside of His own sovereign will. The people given to the Lord Jesus Christ, and loved in Him by the Father before the world began, were as fully His without sin as with it, and before they had sinned as afterwards. Sin did neither create nor destroy the relation and oneness that existed with Christ and His people. Therefore, it seems inconsistent with the teachings of the Bible to even hint—much less to teach in so many words—that "I had not known the grace of God but *for* transgression." Transgression has in no way procured or made known the rich, free and sovereign grace of God to any sinner; neither has sin and transgression prevented that grace from flowing freely to all for whom it was given in Christ before the world began. Let none, therefore, conclude that because sin and wickedness can not defeat the purpose and predestination of God, that men are excusable for sinning or that they are not accountable to God for every sin. And though some among Primitive Baptists of high repute, or even an angel from heaven, should teach that sin is something good and useful, yet we

should spurn it from us, knowing that sin is the enemy of God, hateful to Him, and condemned wherever found. No man can sin with impunity, and no man should ever be taught that sin is a harmless and light thing. And not until very recently had we ever known that brethren of high standing among Primitive Baptists were openly teaching that sin is something good, to be admired by Christians—a created thing, and therefore a good creature like everything God created.

Now, we know the word of the Lord says no such thing, and though men may reason and philosophise beautifully and make it appear quite plausible to the carnal minds of their fellow-men, that sin is a creature of God, and that the infinitely holy and righteous God is the “cause of all that the devil and Adam did in the Garden of Eden, when Adam transgressed the law of his God,” yet we can not receive such teachings as Bible truth. At best, and the most lenient view we can take of it, is that these brethren have put an unwarranted construction on certain texts; and then their construction becomes a theme of controversy and a kind of test of fellowship and soundness in the faith. There is not likely to be a controversy among brethren based upon plain Bible truth. It is generally upon their deductions and inferences. Erroneous conclusions drawn from some text often become the basis of controversy, and sometimes even the test of soundness in the faith and fellowship in the church. We regard the teaching of “Let us do evil that good may come” as a base slander against the truth.

It is the aim and prayerful desire of the editors of THE MESSENGER that the God of all grace may make it a blessing to His dear children who are scattered abroad here and there, some of them lonely and desolate, and, so far as church privileges are concerned, as sheep without a shepherd, greatly exposed to trials and temptations. To all such a Christian correspondence, through some cheap medium, is a great comfort.

THE GOSPEL MESSENGER has ever desired, and does yet desire, to shun all extremes in handling the sacred word of God. All men, even the best of men, have their weakness and imperfections, and we are sure that a large share of it has fallen to our lot. But with all our im-

perfections and weakness, over which we often mourn and sorrow, we trust that the Lord will so lead us by His Spirit, and so help us in preaching or writing, that we may not have any favorite hobby requiring a forced construction to be put upon any text to sustain it. And whenever we undertake to limit God's sovereign wisdom and control over all things past, present or to come, good or bad, in heaven or earth, or so speak of God or His predestination and unutterable purposes as to justify any sin, or so as to make it appear that man is not to be held accountable to God for transgressing His righteous law, we are surely, in all such cases, perverting the Scriptures and putting an unwarranted and forced construction upon them. We say, therefore, in concluding this article, that the pages of THE MESSENGER will be at the service of all who can, in heart and spirit, say with the apostles, that "We have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." If our writings and correspondence through THE MESSENGER are approved in the *sight of God*, it will matter but little how they may appear in the sight of men.

Those who desire THE MESSENGER to be sustained as a convenient and cheap medium of Christian correspondence, will please manifest it by aiding in extending its circulation and usefulness, and in promptly remitting for both new and old subscribers. Terms as heretofore, \$1.00 per year. M.

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## I AM THE LORD THAT HEALETH THEE.

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Exodus xv. 26.

The Lord is the Great Physician of both body and soul; it is He alone that heals all our physical and spiritual diseases. He has created remedies, in this world, for all natural diseases; but He must discover or manifest them to us, and, in order to our relief and healing, He must bless them to us; and He can and does relieve and heal us of natural diseases without the use of natural remedies. Physicians themselves say that seventeen out



of twenty-four cases of diseased, that is, about two-thirds, get well without medicine. Clearly it is the Lord alone who heals these cases; and in the four other cases out of twenty-four, that is, one-sixth of the cases of sickness, that get well under the use of the proper remedies, it is the Lord who blesses the remedies to the cure of the diseased; and in the three out of twenty-four cases of sickness, that is, in the one-eighth of sick persons, who die, it is because the Lord, in His wisdom and sovereignty, withholds the blessing of natural healing, that the patients do not recover but die. These proportions of recovery and mortality were published in 1903 by the North Carolina State Board of Health. We see, in Exodus xv. 25, Isa. xxxviii. 21, Luke x. 34, Mark vi. 13, and James v. 14, that natural remedies were used, and were blessed of the Lord unto healing; and so they may be used now, but it is He who really does the healing, and deserves the thankful praise and glory for the same. In the apostolic age He gave the gift of healing to some, and not to others (1 Cor. xii. 9, 28); and He undoubtedly still gives to some superior wisdom in the healing art, but as the gift is His, so should the glory be. I have myself experienced a great deal of illness in various organs of my body during my life of sixty-three years; sometimes the Lord has blessed the use of natural remedies to my relief; but the greatest and most wonderful and lasting relief or healing that I have obtained has been directly from the Lord, without the intervention of any human being or use of any natural remedies, so that I feel continually to exclaim, with the psalmist, from my heart:—"Bless the Lord, O my soul, and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with lovingkindness and tender mercies, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's" (Psalm ciii. 1-5). These healings have been most mysterious to me; I do not know *how* they have been brought about, neither does any physician know in what way the remedies that he prescribes are divinely blessed to the relief or healing of the sick.



But one thing I am assured of, from all nature and from all Scripture, it is the Lord who really heals all our diseases, both of body and of soul; and when His people fall asleep in Him in natural death, they are at once and forever healed by Him of all their natural and spiritual diseases, and they enter upon a state of immortal life and health, holiness and happiness, and will then, without the slightest reservation, ascribe all the glory of their natural and spiritual healing to a Triune God, whom they will then know as never before, is the sole Author of it all. Sin and sorrow, sickness and death will then have forever passed away; and standing upon the sea of glass mingled with fire, having gained, through rich and reigning grace, the victory over all our enemies, we shall sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints" (Rev. xxi. 1-6; xv. 2, 3). S. H.

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## THE QUALIFICATIONS OF A GOSPEL MINISTER.

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1 Tim. iii. 3; Titus i. 7.

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There are about twelve qualifications for a gospel minister, bishop, or elder, laid down by the Apostle Paul in the third chapter of First Timothy and the first chapter of Titus. These qualifications are that he must be (1) upright, (2) moral, (3) temperate, (4) hospitable, (5) sound in the faith, (6) wise in the Scriptures, and (7) able to teach them by both example and precept, (8) gentle, (9) peaceable, (10) unselfish, (11) humble, and (12) a good disciplinarian. Such is the divine standard for a Gospel minister; of course no minister perfectly attains to that standard; but he should endeavor to come as closely as possible to it; and the more nearly he attains to it, the greater influence for good he exerts, and the further he departs from it, the less influence for good he exerts, in the church or churches which he serves, and in the community where he lives. To the extent that he lacks these divine qualifications, his ministry is a failure, no matter how great its apparent success. To

that extent he does not follow Christ, and to that extent he leads astray those who are influenced by his unchristian life or teaching and who follow him. He is to take heed first to himself, and then to the doctrine that he teaches, and then to all the flock over which the Holy Ghost has made him overseer (1 Tim. iv. 16; Acts xx, 28); and to "show himself in all things a pattern of good works" (Tit. ii. 7). Not only outsiders, but the members of his own church or churches lose confidence in him when they know that he falls below the high standard set up by the Holy Spirit in the Apostle Paul for a true gospel minister; and, no matter what may be his mental ability or his acquaintance with the mere letter of the Scriptures, he does not edify his spiritual hearers, and, instead of rejoicing, they regret to sit under his ministrations. We are shocked to see the Christian pulpit occupied by a man whom we know to be dishonest, immoral, intemperate, inhospitable, heretical, ignorant of the Scriptures and unable to expound them, violent, quarrelsome, covetous, and proud, and having no regard for good order in the house of God. A man who will defraud his fellow-man can not preach to us; nor can a profligate, or a drunkard, or an unkind man, or one who teaches fundamental error, or one who does not know the Bible or its meaning, or a fighter, or a quarreller, or one who loves gold better than he loves God, or a vain man, or one who wants to get and keep all the world in the church. If all persons thus notoriously disqualified for the Christian ministry were kept out of our pulpits and out of our editorial chairs, we would have gospel peace and true prosperity in the Zion of our God.

S. H.

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## WHAT THE PROPHETS HAD TO EAT.

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Read Ezekiel, Chapter iv.

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As a type of a siege and of the terrible sufferings of Israel and Juda among the Gentiles, as a judgment of the Lord for their rebellion, the prophet Ezekiel was commanded to mix with his daily food a portion of human excrement, but upon his earnest expostulation, cow's excrement was allowed instead, and he was commanded to eat

of it by measure for 390 days while he prophesied against Israel. This was to him a real foretaste of the impending judgment of God upon the nation. No wonder if gospel ministers become heart-sick when, in addition to their own infirmities of vile nature, they are also conscious of the evil conduct of others who profess to be Christians, and yet discharge the loathsome excrement of moral turpitude. Do not censure them, dear reader, when they are impelled to reprove, but rather drop a tear of sympathy for the bitterness of their souls; for they would not of choice allude to those evils of the flock of their care; the minister would not tarnish the beauty of his sermon, nor extract the least sweetness from his heavenly message; but he does not refuse the meat appointed him, nor omit the duty enjoined upon him, to reprove, rebuke, and exhort with all long-suffering and doctrine; he should not neglect these things. The prescribed mixture of wheat, barley, beans, lentiles, millet, and fitches would no doubt have constituted a desirable and wholesome article of food had it not been for the defilement consequent upon its final preparation; which was designed to prefigure the final result of the evil conduct of the people, who were destined to eat their defiled meat among the Gentiles, into whose power they were delivered as a judgment for their wicked rebellion against God.

The prophet had received the inward preparation for his prophetic work—a beneficent hand had extended to him a roll, written within and without (Ezek. ii. 10), which signifies that the spirit of prophecy was put into his heart, and that it should be manifested outwardly in the exercise of the gift bestowed. John also received and ate a book, which was in his mouth sweet as honey, but it became a bitter burden in his belly (Rev. x. 9); even so was it with Ezekiel for sweetness in its first effect—sweet in the mouth; and every true minister has some experience of deep inward bitterness; yet when the spiritual qualification is finished and God's message to Israel is called to the surface, it is sweet in his mouth—he enjoys the sweetness and sacredness of the truth of God, even though it denounces the evil course pursued by His people. He receives this wonderfully strange



and mysterious provision at the hand of God, and he knows full well that vile human nature will reject it, for it is not adapted to the desires of the flesh and mind of nature's corrupt children.

Another feature that should not be overlooked is, that God *caused* Ezekiel to eat the roll; he did it not of his own accord, but by the power of divine command; he must needs have the word of God in him before he could speak it out. Whether Ezekiel, or Jeremiah, or John ate a material book, or material instrument of writing, or not, as the case may have been, I deem it unnecessary to discuss; but although the ministers of Christ are not required to swallow the written inscription of God's word, yet it is none the less necessary that they first receive the Divine call by the Spirit of Almighty God, and the inward preparation of the heart before they are either authorized or able to speak God's word to Israel, or to any other people, in the sense of the gospel of Christ. After this heavenly calling is effected, and this spiritual gift is bestowed, the subject of it can say with Jeremiah: "Thy words were found, and I did eat them; and Thy words were to me the joy and rejoicing of mine heart; for I am called by Thy name, O Lord of hosts." Yet, oh! how little does the prophet, the apostle or the minister anticipate the future development of the hidden counsel of God touching the people to whom they are sent, or of the soul-sickening disappointments in store for them? Hear the same prophet again: "I sat not with the assembly of the mockers, nor rejoiced: I sat alone, because of Thy hand; for Thou hast filled me with indignation" (Jere. xv. 16, 17). Perhaps the prophet indulged the infatuation that, as the Lord had called him, and he had received and eaten the word of the Lord, and had been sent to speak that word to Israel, they would at once hear and repent of their rebellion. But, alas! what holy indignation he felt when, under the glorious brightness of heavenly inspiration, he was brought in contact with a nation of rebels, and by the same heavenly radiance beheld, as never before, the great contrast between sin and holiness. See Jeremiah withdraw from the corrupt assembly, awe-stricken and dis-



couraged, take a seat off to himself, as if, not he, but the holy message with which he was intrusted, was too sacred to be spent upon hardened hearts and deaf ears. It seems as though he thought that the Lord had deceived him, and gave vent to the following complaint: "Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt Thou be altogether unto me as a lion, and as waters that fail?" And it appears from the next following expressions that the prophet was about ready to abandon the field of labor assigned him; for the Lord just then spake thus: "If thou return, then will I bring thee again, and thou shalt stand before Me: and if thou take forth the precious from the vile, thou shalt be as My mouth; let them return unto thee; but return not thou unto them." The prophet is at this point presented as a nucleus around which persons approved of the Lord might be gathered and separated from the vile. This kind of division is right and proper at all times when the Lord's people become so mixed up with carnal, disorderly people.

And now for the encouragement of the called, qualified, tempted, and tried ministers of Jesus Christ, let us review the precious promise, and if we are favored with the presence of faith to embrace it, we are in a happy case. Yet keep in view the nature of the case of Jeremiah in every particular, especially the fact that he refused to affiliate in the assembly of the mockers, but withdrew, which act was approved, and moreover he was commanded to maintain his separate position, and let the repentant Israelites come to him, but he was forbidden to go to them; and keep also in mind that all were Israelites, both prophet and people.

#### THE PROMISE.

"And I will make thee unto this people a fenced brasen wall; and they shall fight against thee, but they shall not prevail against thee; for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible."

Upon the ground and principles indicated by the foregoing Scriptures, the writer has constantly desired to

stand before the Lord, and thus far has His precious promise been verified to him; and he fully recognizes the merciful and gracious hand of the Lord in his preservation from utter destruction by the wicked devices of Satan; and all praise be to Him who reigns in righteousness. Amen.

J. E. W. H.

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### THE SIGNS OF THESE TIMES.

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According to the request of Brother F. W. Bland, as expressed in an extract in this number of THE GOSPEL MESSENGER, I will briefly characterize what I believe that the Scriptures clearly represent as the signs of these last evil and perilous times. These signs are plainly set forth in 1 Tim. iv. 1-3; 2 Tim. iii. 1-13; 2 Thess. ii. 1-12; and Rev. iii. 14-22, as formalism, hypocrisy, idolatry, iniquity, a falling away or departure from the faith once delivered unto the saints, enforced celibacy, epicureanism, selfishness, covetousness, pride, boastfulness, blasphemy, disobedience to parents, untruthfulness, absence of even natural affection, treachery, slander, rashness, fierceness, intemperateness, irreconcilableness, love of pleasure instead of love of God, exaltation of self and of man above God, lawlessness, delusion, deceivableness, spiritual indifference, spiritual vanity, and spiritual destitution. The so-called Christian nations are more grasping, oppressive, warlike, and cruel than the avowedly heathen nations of the world; the armies and navies of these professedly Christian nations are multiplied more than ever before since the world began. Many of the theological seminaries and colleges and universities have become the principal hot-beds of infidelity. Many of our laws seem to be made and executed in favor of the rich and against the poor; money is esteemed of more value than man; extortion and oppression prevail; the human race worships mammon and despises God. Many periodicals, professedly Christian, flatly belie the words of even the Lord Jesus Christ Himself, and do their utmost to propagate infidelity. Under the influence of the prince of darkness, they put darkness for light, and evil for good, and wrong for right; and they stigmatize

those who see and tell the truth as pessimists, old-fog-ists, and a disgrace to the civilization of this so-called enlightened century. The most arrant denials of God's word are taught in the so-called Sabbath schools and in the pulpits of so-called Christendom. The love of money and pleasure have annihilated almost all awe for death and judgment and eternity. The corruption of moral death pervades all the ranks of society. There is no fear of God in the hearts or lives of men. Civil and religious liberty is fast passing away. Money and brute force seem to rule the world. Religious profession increases three times as fast as the population; and crime, according to the latest statistics, is increasing four times as fast as the population. The church of Christ, under carnal leadership, is divided, in some sections, into warring, irreconcilable, and bleeding factions. The night of this ungodly, Laodicean age is hastening on apace, and soon the man of sin, with all his satanic power and lying wonders, will be fully revealed, and the sign of terrible majesty of Christ, the incarnate Son of God, the last and supreme judge of the human race, will be seen in heaven, and He will instantly end all worldly business and pleasure, and send the wicked into the everlasting fire prepared for the Devil and his angels, and welcome the righteous into the everlasting blessedness prepared of God for them in the heaven of immortal glory. The world's mocking unbelief of these impending most solemn and awful events is but a demonstration of the rapid approach of the great and final day of judgment and the perdition of the ungodly. S. H.

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### MODERN REVIVAL MACHINERY.

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Ancient Israel, rejecting the rule of the Lord and His prophet Samuel (through Samuel's sons) over them, desired to be like the nations around them in having a king to reign over them (1 Sam. viii.); and so some of our young ministers seem to desire to revolutionize the Old Baptists, and bring them up to date, and have them to depart from the customs of the apostles and of our Baptist forefathers and to adopt nearly if not all the

machinery of modern so-called revivalism. They seem to have a zeal for the cause of God, but not according to a knowledge of the Scriptures and of the history of the church of God (Rom. x. 2). Among these pieces of modern revival machinery are protracted meetings of one or more weeks previously appointed by human authority, the use of nearly all sorts of instruments of music in public worship (as commanded by King Nebuchadnezzar of Babylon in the worship of his golden image in the plain of Dura, Dan. iii. 7), the sending for professional revivalists, who must be well paid, to conduct such meetings, the amusement and entertainment of the congregation by all the arts of oratory, the telling of many fabulous and touching stories to work upon the natural feelings of the hearers, the announcement that all who come forward for membership will be received and no questions asked them, the singing of all sorts of lively tunes, whether the sentiments be true or false, the use of anxious or mourners' benches and hand-shakings in such meetings—all of these things being the inventions of men in the latter part of the eighteenth century, and never heard of before. Even some worthy and excellent members and ministers may be led astray by these plausible, modern, human, and clap-trap inventions. When the Lord pours out His Spirit in wonderful fullness and power upon His people, as on the day of Pentecost (Acts ii.), and when, as then, forgetful of worldly interests, and absorbed with heavenly realities, they meet day after day in His private and public worship for a while, that is all right, because it is of the Lord; but when men, animated by carnal and worldly motives, undertake to counterfeit this work of the Divine Spirit, they make a miserable failure, gather a mass of unregenerated members into the so-called churches, and they bring confusion into their societies and discredit upon their profession. The object of the true gospel ministry, and of the true church, is not quantity, but quality, in the membership; one grain of wheat is worth more than a bushel of chaff; the stones in the spiritual temple of God should be living and not dead.

S. H.



## AN UNSCRIPTURAL AND PRESUMPTUOUS PIECE OF ASSOCIATIONAL DESPOTISM.

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A brother in Alabama writes me that the clerk of an Association in that State recently told him that that Association had spoken his church out of existence! Churches are ancient institutions established by the Lord; while Associations are modern institutions established by men; and even in the constitutions of most of Baptist Associations it is expressly declared that they have no authority to infringe upon the internal rights of the churches. And yet here is an Association, a professedly Primitive Baptist Association of churches, that presumes to speak a church out of existence, or annihilate the church! The Association first recognized the excluded members of the church as being a church, and then pretended to unchurch the church itself! I do not know of any New School Baptist or Protestant or Catholic Association or Synod or Conference or Council that would exercise such a despotism over any of its societies. No one but the Creator can uncreate or destroy; no power but that of God, who establishes His churches, can unchurch or annihilate them. It is one of the most distinctive features of true Primitive Baptists not to idolize men-made institutions. Associations of churches for the pure and simple worship of God are all right; but Associations of churches for the destruction of churches are all wrong, and the sooner such unscriptural despotisms are abolished the better it will be for the churches of the saints. Let each gospel church stand fast in the liberty wherewith Christ hath made it free. Every true Bible Baptist church will so stand, and the gates of hell shall not prevail against it.

S. H.

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## QUESTIONS AND ANSWERS.

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1. Q. Are the books called the Gospels of Matthew, Mark, Luke, and John second-century revisions, by unknown authors of traditions of the life and teachings of Jesus, coming down from the first century of the Christian Era? A. According to the latest and highest schol-

arship of the world, and the universal consent of all intelligent, informed, and spiritual minds, the Gospels of Matthew, Mark, Luke, and John, were written by those men, under divine inspiration, in the first century of the Christian Era, and contain perfectly truthful accounts of the birth, life, miracles, teachings, sufferings, death, burial, resurrection and ascension of the Lord Jesus Christ, the Messiah of the Old Testament Scriptures, the eternal Son of God who became, according to divine purpose and prophecy, at the very time and place foretold, the son of the Virgin Mary, and the all-sufficient Saviour of all His people from sin and hell.

2. Q. Christ says (in Matt. xviii. 10), "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven"; what does He mean? A. That all the children of God, all the believers in Christ, however little in their own esteem or in that of other human beings on earth, have guardian angels, ministering spirits, who are always consciously in the presence of God, and who watch every moment over these members of the body of Christ (Gen. xxviii. 12; xxxii. 1; xlviii. 16; 1 Kings xix. 5-8; Psalm xxxiv. 7; xci. 11; Luke xv. 7, 10; Acts xii. 15; Heb. i. 14).

3. Q. Who is our heavenly mother? A. In Gal. iv. 26 the Apostle Paul, in order to emphasize the spiritual freedom of the believers in Christ, their freedom from the ceremonialism and condemnation and penalty of the law, says that the free Jerusalem which is above, that is, the church of God, is the *mother* of them all; and the Apostle John, in Rev. xxi. 2, in order to emphasize the spiritual purity, beauty, and loveliness of the church of God, calls it "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a *bride* adorned for her husband.

4. Q. Do you believe in infant regeneration, and if so, why? A. I do, because of the plain teaching of such Scriptures as Gen. xii. 3; 1 Sam. i., ii., iii.; 2 Sam. xii. 15-23; 1 Kings xiv. 12, 13; Job iii. 11-19; Psalm viii. 2; xxii. 27; Isa. xi. 11; Jer. i. 5; xxxi. 34; Ezek. xvi. 21; Matt. xi. 25, 26; xix. 13, 14; Luke i. 15; John iii. 3, 5; vi. 37-39; xvii. 1-3; Rev. v. 9; vii. 9.

5. Q. Did the Jews commit sin in crucifying Jesus? Did God cause them to crucify Him? Was the crucifying of Jesus decreed of God beforehand? A. To my mind all these questions are clearly and finally answered in the language of the Holy Ghost by the Apostle Peter on the Day of Pentecost in Acts ii. 23:—"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." I will add a few other Scriptures that answer these questions. "Thou shalt not kill" (Exod. xx. 13). "Sin is the transgression of the law" (1 John iii. 4). "Let no man say, when he is tempted, I am tempted of God, for God can not be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (Jas. i. 13-15). "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth" (1 John i. 5, 6). The kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ. For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done" (Acts iv. 26-28). The crucifixion of Christ was the greatest crime ever committed on earth; and yet an infinitely wise and righteous God foreordained from eternity to suffer the wicked Jews and Gentiles to commit this crime for the satisfaction of His holy law in the death of Christ, the Covenant Head and Surety of His sinful people, and for their everlasting salvation from sin and hell. Herein is a deep mystery that no finite mind has ever explored, or probably ever can explore, and it highly becomes us, poor sin-darkened mortals, to leave it, in unspeakable reverence, just where the Scriptures leave it, as the wisest and best men have always done.

6. Q. Who was it that first trusted in Christ (Eph. i. 12)? A. The Jews who believed in Him before the Gentiles did.



7. Q. Are there any circumstances under which a church may recognize alien baptism and not violate gospel order? A. I do not know of any. When a society which is not a church of Christ professes to baptize a person, such an act is not gospel or New Testament baptism; and even a believer who has received such an immersion ought to desire to be received in the fellowship of a church of Christ and be baptized by her authority.

S. H.

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## REMARKABLE PROVIDENCES.

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"Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord." Psalm cvii, 8, 43.

### A WONDERFUL ESCAPE.

Many of our readers, says Mr. H. L. Hastings, of Boston, Mass., in his *Ebenezers*, says: A correspondent of the *Boston Herald*, in a letter dated New York, April 20, 1868, relates the following incident which seems to illustrate the leadings of the Holy Spirit, without whom "we know not what we should pray for as we ought," and the mercy of that gracious providence which delivers us from unknown dangers, and directs our feet in paths of safety and of blessing:

"A remarkable conversion was related yesterday from the pulpit of the Sixth Avenue Baptist church in Brooklyn, which is worthy of being noted. A lady residing in Buffalo was about to visit her relatives in Brooklyn. She had been the special object of prayer on the part of a female friend, who called upon her a few hours before her departure, and, stating that she felt unusually depressed at parting from her, requested her to join in prayer. This she cheerfully assented to. Shortly after, her husband came home from his place of business to escort her to the train, and he also stated that he felt a foreboding of danger; and, being a religious man, he knelt and prayed for God's protection over his wife during her travels. She embarked on the train, much impressed by the earnestness of the prayers of her lady friend and of her husband, and was soon convinced that



the time had come for her to go to the Saviour. Her mind was much troubled, she became violently agitated, and not wishing to show her agitation to a lady sitting beside her, she arose and went into the car ahead of the one in which she had a sleeping-birth engaged. She had hardly seated herself, before the car which she had left was precipitated to the base of the rocky precipice at the base of Carr's Point. Her lady friend was killed. The car into which she had entered was the one from which the coupling broke, and she was saved. She was one of the most indefatigable of the ministering angels who solaced the dying with words of heavenly cheer, and was almost everywhere in her efforts to save the wounded. She arrived in Brooklyn on Saturday afternoon, and was filled with gratitude to that God who shows His providence to all of us in His own mysterious way. She will say to her husband on her return to her home, as Ruth said to Naomi, 'Thy God shall be my God.' "

The Lord God is a sun and a shield; and all events are subservient to His gracious will, and all things work together for His people's good. By outward events as marked as the earthquake and the storm, and by inward impulses, secret as the viewless winds, He helps and guides and saves His trusting ones. "The secret of the Lord is with them that fear Him." How blessed it is to hear from Him those inner whisperings of that still small voice which reveal to us our danger, and direct us in the ways of peace; and how comforting in the midst of the atheistic babble of a godless world, to recognize the constant presence of an overruling God, and the goodness of Him who hears and answers prayer!

S. H.

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### EXTRACTS.

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Alexander City, Ala., April 18, 1905.

*Elder S. Hassell—*

DEAR SIR:—Please find enclosed money order for two dollars for the renewal of subscription for THE GOSPEL MESSENGER for Mrs. Didema Meadows and W. L. Johnson.

I began with the *Pathway*, and I want to keep it up while I live if I can. I subscribed for the *Pathway* before it was ever published, and I hope you may live long to send us the MESSENGER.

Yours,

W. L. JOHNSON.

Lake City, Fla., Route 5, February 4, 1905.

*Elder S. Hassell—*

DEAR BROTHER:—Enclosed find post-office order for \$2.00, to renew my subscription for GOSPEL MESSENGER the next two years. I like the MESSENGER and expect to take it as long as I live if it continues to contend for the doctrine that it now advocates, and if I should continue able to pay for it.

I am, your brother in hope of a better life,

L. W. RIVERS.

Columbus, Ga., May 17, 1905.

DEAR BROTHER HASSELL:—I fear I will worry you and impose upon your time in writing you so often, but I feel like I want to either write or talk upon certain subjects, and as it is so seldom I can find anyone to talk to or are interested in these things, I relieve my mind by writing. Now, my mind is reaching out and wondering what are the signs of the times. Are we left in darkness to that extent we are not furnished with any Scripture pointing out the times of this age of the world? In other words, what prophetic age is this? My heart is often made sad by the things with which I am surrounded. It does seem to me that the many religious orders mystify the word of God. If I go to their meetings, I see nothing but formality and no solemnity in their worship. Just see their Sabbath Schools—how they are training up the young, making false impressions on their tender minds, and many other things that are not warranted in the Word of God.

Now, Brother Hassell, I would like to see a piece in the MESSENGER from you on the signs of the times. I do often feel like I want to speak to this deluded generation; if the blind lead the blind, both will fall into the ditch. Oh! that the good Lord would send more laborers into His vineyard, and rescue His little ones out of Babylon.

Yours truly,

L. W. BLAND.

Gray, Ga., March 12, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—Through the shifting scenes of time a kind Providence has preserved our lives through another year, so that I have the opportunity of renewing my subscription to your valuable paper, which is past due. I ought to have remitted last September; but two of my dear companions were taken away on earth to join the host above—one a dear sister that has lived with me for thirty-three years, died the 28th of last June, and the other one, my husband, died the 23d of September following. I have experienced some sad and lonely hours, but try to bear my trials with Christian fortitude, and to say, "The Lord gave, and the Lord hath taken away; blessed be His holy name. I was at my son's house about three weeks ago, and his house was set on fire and burned his baby child, aged three years old, together with nearly all of his household furniture. Oh! it was so sad to see the house burn, knowing the little child was in the flames. Oh! I have seen so much trouble since my last remittance. I have been taking THE GOSPEL MESSENGER, which has come regularly ever since its first publication.

I hope I may be able to continue taking it. May the Lord's choicest blessings, in providence and grace, be upon you, is my feeble prayer. Pray for me and my children.

Your little sister (if one at all, I feel to be the least of all),  
MRS. E. A. BRAGG.

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Lavender, Ga., June 13, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD, AS I HOPE:—Enclosed please find one dollar as a renewal of my subscription for the GOSPEL MESSENGER. I have taken it so long and like it so well that I don't want to do without it. I enjoy reading it so much. It comes regularly, and we are always anxious to get it; so please continue to send it to me at Lavender, Ga. May the Lord spare you long and enable you to still contend for the faith once delivered to the saints, is my prayer.

W. A. LONG.

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Milo, Iowa, June 19, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—Another year has rolled around, and I see my time for the GOSPEL MESSENGER has only been paid till May. I have enjoyed reading your paper more this year than ever, for I have been situated so I could not attend meeting very regularly. I like the GOSPEL MESSENGER, and could not get along very well without it. So you will find enclosed one dollar, for which please send me the paper for another year. I am, as I hope,

Your sister in Christ,

ADA B. BAUGH.

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Beauvoir, Miss., June 6, 1905.

DEAR BROTHER:—Please change my paper from Beauvoir, Harrison County, Miss., to Kosciusko, Attala County, Miss. I am still well pleased with THE GOSPEL MESSENGER. I think our paper has the right name—the gospel written as well as delivered extempore, is glad tidings of good things to the saints of God. May you long live to edify and comfort the people of Israel's God.

Your brother in hope,

JAMES M. SIMMONS.

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R. I., Fayetteville, Tenn., June 6, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—By the request of the brethren, I write you to know if you can pay this country a visit some time this summer or fall. The matter having been talked among the brethren, some of the churches have taken it up and acted upon it in conference. Some of the churches want you to stay as high as three days with them. If you can come, let me know when you can come and how long you can stay, and I will arrange appointments accordingly. Suffer me to express my approval of the management of the MESSENGER and especially the principles it advocates.

Yours to serve in gospel bonds,

J. T. STEWART.

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Big Sandy, Tenn., June 22, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I expect to take the good old MESSENGER as long as I can pay for it; for my wife and I don't think we can do with-

out it. It is all the preaching we have, and we endorse your view on predestination and also on Associations.

Yours in hope,

R. C. FLOYD.

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Madisonville, Tex., June 20, 1905.

DEAR BRO. HASSELL:—In addition to the expressions of approval of the article on *Wisdom of Moderation and Gentleness* in the MESSENGER for May, which you kindly inform me you will publish in the July issue, I send the following from Elder R. W. Thompson, editor of *The Primitive Monitor*:

DEAR BROTHER DENTON:—I have read your article in the May number of THE GOSPEL MESSENGER and give it my hearty endorsement. It is scripturally right, godly, and brotherly, and should be adhered to by Baptists everywhere, and all who have peace and order in the Zion of our God. It is the sentiments of the great majority of the Primitive Baptists, and should be of all the rest, and let the strife die out.

Your brother for peace,

R. W. THOMPSON.

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Jasper, Texas, June 22, 1905.

Elder S. Hassell—

DEAR BROTHER:—I am pleased with Bro. Newman's Proposition for Peace, and your remarks are good. Oh! if our dear, divided brethren would stop and consider, surely they would lay down their weapons of war and stand arrayed against the common enemy, and quit devouring one another. Oh, it is a shame, and I do hope the churches will check it by stopping hot-headed leaders or preachers from so much hobby-riding, and hard sayings, and, in many instances, misrepresentations!

Your brother, I hope, in Christ,

D. RICHARDSON.

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## SELECTIONS.

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### THE BIBLE.

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As an outcome of inspiration the Christian world has a book that needs no apology, a book that contains the earliest history of mankind, whose records are confirmed by every archæological excavation; a book that in the whole field of literature is unique in this, that its characters from first to last are neither distorted, overdrawn nor misrepresented; whose narratives in brevity, pathos, simplicity, and universal interest are unequalled; whose Book of Job is the noblest poem in any literature; whose book of Ruth is the tenderest idyl yet written; whose book of Ecclesiastes is more terrible and desperate in its despair than any tragedy of Aeschylus or Shakespeare; whose stories of patriarchal life in Genesis surpass almost immeasurably anything found in Herodotus; whose Book of Psalms goes so deeply into the spiritual experiences of man's nature, his faith, his doubt, his reason, his hope, his tender trust, his ardent aspirations, that it will remain to the end of time the best manual of devotion for the human race that has ever been written; whose prophetic literature stands among all productions of human genius so absolutely alone that there are no other writings with



which it can be classed; whose scientific allusions are no longer scoffed at; whose cast of morals is the purest, and whose exhibition of divine love is the most constraining ever yet conceived by the human mind, and no one rationally can doubt that, if the truths of this inspired book were followed, they would guide the nations of the earth to the utmost physical development, to the greatest political prosperity, to the most rapid intellectual progress, and to the highest moral and spiritual perfection possible in this world.—*Townsend.*

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### DEATH.

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There is a lesson that concerns the whole world, which yet few of the world lay to heart; and that is that all men are mortal. If I ask at the practice of the universality of mankind it denies it. If I return and ask at my own breast, why I confess I must meet with death, but conclude myself immortal for the present, and so hold easy for the time being, though multitudes drop down around me. Ah! when do I think on death, or suppose its approach near? Many pleasing foolish scenes of life do I act in my fancy, but how seldom the final scene of dissolution! When do I represent myself to myself, laid on a sick-bed, on a death-bed, with broken groans, cold sweats, trembling joints, an intermitting pulse and all the signs of death, while friends bewail about me? Or, when do I run through the more interesting part of the scene, how, when I leave the world, matters may stand between God and my soul? How I shall appear before the Majesty of heaven, and stand in the tremendous judgment? Strange! Is this the practice of one who knows and would fain believe, he must die? Pious kings have had their sepulchres hewn out long before their death, that every time they saw them, they might, in the midst of all their pomp and glory, see where they must shortly lie. In this even heathens shame me, of whom some have, by their own orders, had monitions of their own mortality made to them daily; while others have set the skulls of the deceased at their tables, to moderate their mirth, and remind them of mortality.

When I look abroad in the world, scenes of sorrow are everywhere to be seen. Sometimes both parents taken away from a young family of helpless orphans. At other times, the rising pillars, the apparent support of their aged and infirm parents, are snatched away from the grey-haired mourners! Who shall guard with Omnipotence, whether He cut down the *olive plants from about the table*, or break the tree from amidst the dependent *sprigs*? Indeed it is hard to persuade fond affection into silence, or to attain to resignation under the loss of a beloved friend. For when my renewed part is prostrate at the throne of the all-wise Disposer, then my corruption is apt to rise in rebellion against the doings of the Most High. But whether have I the most interest in my nearest relations, or in God? Is one creature more connected with another creature, by any tie, than the Creator of both. What do I pray for, but that the will of God be done? And yet, if it come near my family, I take again my word, and would have my will preferred to God's! All I am, and have, are God's to dispose of, how and when He pleases; who will never infringe His justice, or forget His bowels of compassion, even in my afflictions!

Would I not glorify God in my life and in my death? And why

not also in the death of my friends? He glorifies Himself in their life, therefore they existed; He glorifies Himself in their death, therefore they are not. Will I pull and draw with God? or shall I tell Him He can not have my friends yet, for, though they served their generation, yet they have not served my fond affection? An excess of grief here betrays my want of love to God, to my relations, and to myself. For if I love God, I will be glad that His will be done with me and mine, even in death. If I love my friends, I will be happy in their happiness; and if I love my own soul, I will bless God for taking away friends, when likely to come too much between my love and my Beloved, and likely to take too much of my affection from "the chiefest among ten thousand."

Death and life, earth and heaven, time and eternity, the footstool and the throne, are Thine. Can I bewail my friends, of whose felicity I have the cheerful hope that they are brought from death to life, translated from earth to heaven, and from footstool to the throne? They are above the reach of sorrow; and on that account, shall I be below the reach of comfort? Though carnal ties are dissolved in death, yet the spiritual relation ceases not. So it matters not where the family dwell; for even in heaven they are exalted members of our exalted Head; thus, though far scattered, some in this world, some in the other world, yet all shall be convened together in "the general assembly and church of the First-Born," free from sin, free from sorrow. Almost my anguish would convert to joy did not streams of briny grief pollute the crystal current, and recall my ponderous loss. But what call I loss? *Absence*, not *loss*. They are found of God—dwell in and with God, so in what respects are they lost? Just this, I see them not. What is that to them who are so happy? and what should it be to me who know them to be so happy? I ought not to grieve over a friend far from home, in a foreign country, there to make a fortune, if informed by every post of his prosperity. But here I am sure, not only of their felicity, but of its perpetuity. But here I am sure, not only of their God for a supply of all. And since I have not them fondly to talk with, let my soliloquy be to God; and as my love can not penetrate into the pulverizing sepulchre, to hug their mouldering clay, nor enter eternity to find out their disembodied soul, let it return and empty itself alone on God.

Now I see the vanity of the world; death when sent pities not the life of the poor, spares not the rich, but is faithful to his charge, and can not be corrupted. They are happy in leaving me, and going to God. I am happy in losing them and returning to God. God has broken, as Hezekiah did, the brazen serpent, the idol to whom I gave incense, only due to God, and called it *a piece of clay*. But now may the sweet hope of a blessed immortality banish the sorrows of present dissolution, and mitigate my grief; the more so as I need not sorrow like them that have no hope. A little and I am no more; soon my dust shall mingle with theirs, and wait that joyful trumpet that shall summon every gracious slumberer to immortality and bliss.

JAMES MEIKLE.

From *Solitude Sweetened*.

(of Scotland, 1758).

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To give a man a full knowledge of true mortality, I should need to send him to no other book than the New Testament.—*John Locke*.

## OBITUARIES.

"Blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

### DEACON I. C. BLAKE.

It is with sadness and a consciousness of our inability to do the subject justice that we offer this tribute to the great worth and exalted Christian character of our departed brother, Deacon I. C. Blake. He was born in Perry County, Alabama, June 5, 1827, and died near Eclectic, Alabama, April 11, 1905. When eight years old his father, Wm. Blake, moved from Perry and settled near Equality, Coosa County, Alabama, where with the exception of about sixteen months, he spent his long and useful life. He was married three times. His first wife was Martha A. Gray, to whom he was married December 22, 1851. To them were born ten children—eight boys and two girls—seven of whom are living, besides a large number of grandchildren. His second marriage was to Dervie Pittman, who lived but a few years after her marriage. On November 20, 1889, he was married to Sister Bettie Sharp, daughter of Deacon J. F. Sharp, who was well known to the Baptists of Alabama.

Bro. Blake was baptized into the fellowship of Bethel church, Coosa County, Alabama, September 7, 1856, by Elder R. W. Carlisle, and was ordained a deacon July 4, 1868. As a soldier and an officer in the civil war, as a private citizen, and as a member of the Board of Revenue for a number of years in his county, as a Christian and officer in the church, and in every relation of life, he enjoyed the confidence and esteem of all who knew him. As a husband he was kind and affectionate, as a parent he was mild but firm in his family discipline, and as a neighbor he was sympathetic and ever ready to respond to the appeals and the needs of the distressed.

We realize that in the death of our beloved brother a great man in Israel has fallen, that one of the strongest pillars in the church has been removed, for as a scriptorian and a disciplinarian he had but few equals. But his long, well-spent life has closed. He fought a good fight, he kept the faith, and as a faithful servant of Him, who called him by His grace into the fellowship and service of the saints, he is now enjoying that sweet repose promised to the faithful in Christ Jesus. Yet, while his labors are ended, we rejoice to know that his good works and the impress of his spotless character still live and will furnish an incentive to the living to aspire to a better and higher life.

We can only commend our dear sister, in her sorrow and widowhood, to Him who has never turned away empty one of His children who called upon His name. May His grace strengthen and sustain her, and may His Holy Spirit comfort her in her sad bereavement.

We would exhort the children and grandchildren, as much as possible, to follow the examples and practice the virtues of their worthy sire by discharging the duties that may be impressed upon them, and thus honor his memory, and enjoy that peace and comfort which sustained him amidst the many sore trials through which he was called to pass.

Done by order of the church in conference, April 22, 1905.

J. H. JOHNSON,

E. LINDSEY,

D. G. WILBANKS,

*Committee.*

*(The Primitive Baptist and the Baptist Trumpet will please copy.)*



## MRS. VICTORIA CHILDS.

I have been requested by Brother Childs to write an obituary of Victoria, his wife, who was born October 25, 1845, and was married to William Childs March 8, 1861, and was baptized into the fellowship of the Primitive Baptist church at Mt. Zion, Macon County, Ga., July, 1901, and died May 3, 1905, after a lingering illness of years, though confined to her bed but a few months at the last; and during all of which time of suffering and trials they say she was never once heard to murmur, but in that sweet, patient, and lowly spirit of meekness that characterized all her walk and conversation in life, she honored her profession of Jesus Christ. She was what we term an old-fashioned woman, whose adorning was the hidden man of the heart, "even the ornament of a meek and quiet spirit," ever manifesting the principle of "pure and undefiled religion." When I recall her retired yet active and useful life as a wife, mother, neighbor, and church member, I can think of no words of praise and commendation too good to be applied to her. She was certainly true to every relative position she filled in life; and such a life, according to the word of God, went out in peace and assurance of faith, "fearing no evil." Precious sister! and precious was her death in God's sight! She was an aunt of Elder W. W. Childs; and in her last illness every needed attention was given her by her friends and physicians.

To Brother Childs and her children I would say that, while your loss is irreparable, bear it with resignation, as knowing it is her gain and God's will; and children, remember her special request of you to take her place in God's house, and arise and be baptized. She believed you all had a hope and loved her doctrine. Prove it.

There were eight children born to her, yet but six—three boys and three girls—survive; none in the church, yet all strong believers in their mother's doctrine; all married save the youngest boy.

Sister Childs seemed extremely partial to me, and was very anxious to see me toward the last, but I lived so far away that I did not get there. But how often have I talked with her and always to my comfort and edification. Oh, I loved her as one of the pure-hearted who walked with God. May we all emulate her walk in life, and, like her, pass the river of death in peace.

Her late pastor,  
R. F. D. No. 2, Lizella, Ga.

J. T. YOUNG.

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 FOOTSTEPS OF THE FLOCK, BY ELDER JOHN K. BOOTON.

This book of 407 pages is a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc. There are copious quotations from John Gill's most sound, learned, and able exposition of the Scriptures, and from Church Histories; and it contains the address of the Old School Baptists at the Convention at Black Rock, Maryland, in 1832, and a history of some of the oldest Primitive Baptist Associations. The book is sound and instructive, and should find a permanent place in the library of every Primitive Baptist family. Price One Dollar, postpaid.

Do not send any order to Elder John K. Booton, as he is dead, and such order can not be collected; but send all orders to his widow—

MRS. EMILY BOOTON.  
Luray, Page Co., Va.



## RUSHTON ON THE ATONEMENT.

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S. HASSELL.

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S. H.

Stay not until you are told of opportunities to do good; inquire after them. My experience of life makes me sure of one truth, which I do not try to explain: That the sweetest happiness we ever know, the very wine of human life, comes not from love, but from sacrifice—from the effort to make others happy. This is as true to me as that my flesh will burn if I touch red-hot metal.—*John Boyle O'Reilly.*

513 Congress Street, E. Savannah, Ga., June 27, A. D. 1905.

*To God's Children Everywhere who are "Poor in Spirit," "Peacemakers," and Humble Followers of The Meek and Lowly Jesus.*

DEAR BRETHREN AND SISTERS:—As we have an exceedingly great, lovely and truthful friend, in our BLESSED REDEEMER, I hope my *humble prayer* this lovely June morning is, that we love one another, and that these angel spirits, Friendship, Love, and Truth, are with us, our guides wherever we go, for we know where their gentle footsteps lead, we need not fear the foe, because they smile upon the little child, and they bless the heart of youth, and that the old are nourished by these three, by FRIENDSHIP, LOVE AND TRUTH. These angel spirits will evermore guard us, in our way, if we are walking in the footsteps of JESUS, and we will not go astray, because God has given them alike, to old and young, to all His poor, obedient children, who are *rich in faith*, feeling that *His Banner* is over *them*, and that *His Banner* is the Banner of Friendship, Truth, and Love.

Your brother, I hope,

M. M. MATTOX.

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S. HASSELL.

Vol. 27.

No. 9.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

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SEPTEMBER, 1905.



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# The Gospel Messenger.

SEPTEMBER, 1905.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 27. WILLIAMSTON, N. C., SEPTEMBER, 1905. No. 9.

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## THE DEAD SEA.

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I looked upon a sea,  
And lo! 'twas dead,  
Although by Hermon's snows  
And Jordan fed.

How came a fate so dire?  
The tale's soon told:  
All that it got it kept,  
And fast did hold.

All tributary streams  
Found here their grave,  
Because this sea received  
But nothing gave.

O sea that's dead! teach me  
To know and feel  
That selfish grasp and greed  
My doom will seal.

And, Lord, help me my best,  
Myself, to give,  
That I may others bless,  
And, like Thee, live.

*Moorèstown, N. J.*

WM. P. FINNEY.

## GOSPEL PEACE.

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CRAWFORDSVILLE, IND., June 27, 1905.

DEAR BROTHER DENTON:—I have just read your article in THE GOSPEL MESSENGER for May, 1905. I love dearly the spirit in which it is written, and also the matter of it. I also approve Elder Hassell's remarks.

It was my desire, at our Fulton meeting, that our people should oppose any sentiment that minimized the difference between right and wrong, or that involved the idea that chance and accident attended the course of events in time or eternity. I regard the subject of predestination as a deep and mysterious one. Concerning the salvation of God's people and the work of grace it seems plain enough.

Where brethren are agreed that God is not the Author of sin,—that sin is blameworthy, and without excuse, and also agreed that neither chance nor Satan rules this world, they ought to drop hurtful expressions that wound the feelings of each other. I sensibly feel that age is coming on me, and I greatly desire peace among our brethren. I am tired of strife. You may use this in any way you like.

Your brother in hope,

J. H. OLIPHANT.

DEAR BROTHER HASSELL:—Doubtless it will be a pleasure to you and your subscribers generally to read this letter from Elder Oliphant. I send it for publication in THE GOSPEL MESSENGER.

J. C. D.

---

PATASKALA, OHIO, July 24, 1905.

*Elder S. Hassell—*

DEAR BROTHER:—I was at Sister Cummins' in Indiana, Saturday night, and had access to some MESSENGERS, in which I saw some things which generated a desire to talk with you; and if you will allow the likes of one like me to speak, when I assure you of my earnest desire for your welfare you may not, I pray you, feel offended.

Bro. ———'s article on Rom. viii. 19-23, you are right about. The things he said are true (perhaps),

but that is not the text to prove them by. I find very, very few who have right views of that passage, and the labored efforts I have heard to make it "fit" have been painful to me.

Your repeated references to the "division" in the South warn me that perhaps it is more serious than we conceive of; and as the efforts thus far to heal seem to have been in a manner fruitless, I would suggest that it be dropped and all of you take up Malachi iii. 8, 9, 10, with all of its bearings, which would furnish a rich subject and a golden opportunity to be a *doer* of the word. "*Try the Lord.*" That the churches are starving to death because of covetousness, I am fully convinced. The Lord said so, and I believe God. If the Baptists to-day would do that which they *can* do, the Lord would do that which they can not do for themselves—open the windows of heaven and pour them out a blessing, that there will not be room to receive it." Let us try Him.

In one of your articles I saw you said so much about "Editors," and "Another Editor." I was surprised at the number of them. I wonder if the church would not be as well off if we had less. I can remember when we only had one or two, and I know we were in a healthier state than now. May the Lord bless you.

Your brother in love,

FRANK MCGLADE.

#### REMARKS.

I regard the substance of Elder McGlade's letter as highly important. The truth may be set forth and yet it may be based upon the wrong text. Of course we are all imperfect, and few of us understand all texts alike, and we should be forbearing towards each other. No doubt too much has been said and written upon the points of difference among us, especially when we have shown a proud and bitter spirit towards our brethren; the agitation of these points in such a spirit widens instead of healing the division. And, instead of 14 periodicals among us, not only with difficulty making the barest subsistence, but some of them always warring bitterly upon their brethren, I believe that it would be far better to have only half a dozen or fewer periodicals.



cals conducted by experienced men endowed with an abundance of the spirit of heavenly wisdom and love and meekness. As in Bible times covetousness, which is idolatry, is the chief and most ruinous sin of the people of God. It was condemned alike by prophets and apostles and by our self-sacrificing Saviour; it is just as offensive now to an unchangeable God as it ever was, and will just as certainly be visited by His fatherly wrath and His chastening rod. S. H.

---

BRANTFORD, ONT., CANADA, July 7, 1905.

DEAR ELDER HASSELL:—Please find enclosed my subscription to the MESSENGER for current year, payment of which having been delayed through sheer carelessness until now.

Hope you are well, and that your churches are free from the disputations and vexed discussions now so prevalent among old Baptists in other sections. Some there are who appear to be wise beyond that which is written, and take pleasure in delving into subjects the meaning of which has not been revealed to fallible mortals; to say nothing about their declaration of non-fellowship for all the godly men who can not see through their spectacles! Not many, indeed, are actuated by the same principle as the late dear Elder Respass, whose sayings on this head you quoted in the last MESSENGER. "Time salvation," "Predestination of all things," and the "Resurrection" appear to be, as it were, the stock in trade, either for or against, of many preachers, as if there were no other texts in the Scriptures. The former is too simple a subject about which to raise such a controversy, much less to set up a bar of fellowship. The very name implies a condition prescribed, the punctual performance of which would give a legal title to all the blessings annexed to that condition. This in effect would be to obtain a justification by the works of the law, which no intelligent Baptist believes. Why, then, such a disturbance over nothing?

The "Predestination of all things," although clearly taught in the Scriptures and entered on divine record as consistent with the workmanship of a Supreme Cre-

ator and Ruler, as well as by a regard to His own eternal perfection, does not by any means give a license to the individual sinner or clear him from responsibility and accountability for his actions, neither can he feel it so.

I attended the June meeting in Ekfrid (a place well known to you and where your late honored father also preached) for the forty-fifth consecutive year, and truly it was, as in former days, a meeting long to be remembered, especially for its able preaching and large orderly gathering. Since you visited this place a new, commodious brick house with gallery, of modern design, and in keeping with the position of the locality, has been erected to accommodate the interesting congregation. With the resident pastors, Carnell and Curry, Elders Durand, Vail and Sikes were the visiting ministers who preached.

The latter, J. C. Sikes, of Texas, was never in Canada before. He showed himself to be a giant in the Scriptures, and was well received, of course.

JOHN A. LEITCH.

#### REMARKS.

Mr. John A. Leitch has long been one of my best friends, and I have wondered why he has never joined the Old Baptist church. I have been satisfied for years that the difference, among the most of our people, on time salvation and predestination, results from a different meaning attached to those words and from a misunderstanding of each other, and should not now, as it was not twenty years ago, be a bar of fellowship between them; and I believe that, with a fuller knowledge of the Scriptures and with more love and forbearance toward one another, it would not be. All of us see only through a glass darkly, and know only in part. It is certain that we are more comforted in obeying than in disobeying God, and yet that only by His grace do we obey Him; and that while He had, from eternity, a purpose in regard to all things, it was to suffer, and righteously punish sin, and to work and graciously reward holiness. In regard to the resurrection of the body that is affirmed by the Apostle Paul to be a *vital*, a *fundamental* truth of the Christian Religion, without which all our faith

and preaching are vain; and, therefore, we should not fellowship any man or any angel from heaven who denies it.

Like my dear father, I greatly enjoyed my visit in 1892 to our Canadian brethren; and no doubt all our readers will be interested in hearing from them.

S. H.

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## EXPERIENCE.

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WELDON, LA., July 6, 1905.

*Elder S. Hassell—*

DEAR BROTHER IN HOPE:—After a long delay and a deepfelt sense of my inability to perform anything good in the eyes of our God, I have decided to write a short sketch of my life. I was born July 19, 1852; and in 1865, at the age of 14, one bright Sabbath morning while romping over the yard, having a child's pleasure and enjoyment, I heard my mother call me. I ran quickly to her and she began talking to me, as she had at other times, trying to show me the evils that surrounded me to which I was constantly subject. Her greatest fear for me was that I would become a victim to strong drink. And while she was admonishing me, apparently with unusual interest and tenderness, she exclaimed to me very impressively, "Robert, I fear that you will be a drunkard!" This sentence, as it fell from her quivering lips, sank deeply into my heart. From that moment I became troubled on account of my sins and rebellion against God. For the first time in life I felt burdened with sin and guilt. This began with me in the spring of the year and continued until July, at which time there was a Missionary Baptist meeting commenced in the neighborhood where we were living, in Washington County, Texas, twelve miles west of Brenham. I attended the first service of the meeting, hoping to be benefited by something that was said or done. My constant prayer was to God to be merciful to me a sinner. I listened attentively to the preacher, and especially to his text, and all the singing, and prayers that were uttered aloud, and humbly went and bowed down at

the mourners' bench. All these things, which were the work of the creature man (save the text alone) did not do my poor soul any good. The good and comforting words of the text are still fresh in my memory. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. vii. 7. I felt like every word was to me. They rang in my ears every hour from the time I heard them until Monday morning following, when my father asked me to go and plow for a neighbor. On my way to the field I was carrying a plow on my shoulder. I felt that all my sins were forgiven me. Everything around me looked lovely. The evergreen liveoak trees that were near by were prettier than I had ever seen them. The sun shone out brighter. The birds sang sweeter than I had ever heard before. It was my first time to rejoice in a Saviour's love that was shed abroad in my heart by the power of the Holy Ghost. After this it was my soul's delight to be with Christian people and to go to meeting, which I sought to do all I could. Three years elapsed, and my father moved to Burleson County, Texas, where I joined the Methodist people. It seemed like to me my very soul was craving to be with the Lord's people, and it was the first opportunity I had had in a long time of going to meeting of any kind. Ere long I became very much dissatisfied. My father and mother persuaded me to read the New Testament, especially on the subject of baptism, and I found that the Methodist people were sadly in error as regards this holy ordinance of our Saviour. So I staid with them only one month, at which time the Missionary people began a protracted meeting, and the first time an opportunity was given for members I went up and tried in the best way I could to tell of my little experience, and I was received and baptized by them. In the year 1873 I married Miss Jemima H. Whitfield, who was also a member of the Missionary Baptists, and we lived happily together as members of that order more than fourteen years. At the expiration of this time I felt that I was called of God to preach His word. In this I feared greatly that I was mistaekn. However, I also felt an earnest desire to read and search the Scriptures, and in my weakness I undertook the



task, pleading for the mercy and guidance of our Heavenly Father with me in the effort. Dear brethren and sisters, when I began this important duty that rested so heavily on my mind, I was thoroughly initiated in all their ways and practices, Pharisee-like, teaching for doctrine the commandments of men. So I was a member of these people in the full sense of the word—a Missionary Baptist. The main object I had in view was to acquire a knowledge of the Holy Scriptures that I might be able to preach to the people and sustain them in all the modern mission forms that are so commonly known among them. I sincerely believed that all their ministers, together with all their members, were instrumental in the hand of an All-wise God to save poor alien sinners. I had never been able to read the Bible with any spiritual understanding. But the time of the Lord had come to remove the darkness from my mind, that I might be able to behold some of the beauty in the glorious truths of the Scriptures. I found that Jesus alone was the Saviour of sinners, and that He said, “No man can come unto Me except the Father who hath sent Me, draw him, and I will raise him up at the last day” (John vi. 44). “I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy” (Rom. ix. 15, 16). “Not by works of righteousness which we have done, but according to His mercy He saves us by the washing of regeneration and renewing of the Holy Ghost” (Titus iii. 5). The above expressions of Scripture, together with many others I would like real well to present, but space forbids just now, had given satisfaction to my mind that the eternal salvation of God’s children is unconditional. I did not any longer believe as I did before that my precious mother, who was a member of the same order, but is now a consistent member of the Primitive Baptists, was instrumental in the hand of the living God in imparting eternal life to her little boy. But, as in the parable of the sower, “That on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience” (Luke viii. 15). If I

indeed have been favored with the gracious blessing of eternal life, God had quickened me into life; so my heart was ready for the words that mother spoke to me; I was in possession of a spiritual mind capacitated to see, hear, and understand the truths of Jesus. Again, I was informed by reading the Bible of the glorious doctrine of Election and Predestination, something I had never heard preached in my life by the other people. I will here mention some of the proof texts on these points of doctrine that was so strengthening and consoling to my heart. "And she shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. i. 21). "All that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out" (John vi. 37). "As Thou hast given Him power over all flesh that He should give eternal life to as many as Thou hast given Him, and this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John xvii. 2,3). "For whom He did foreknow He also did predestinate to be conformed to the image of His Son that He might be the first born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. viii. 29, 30). "According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love, having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will" (Eph. i. 4, 5). "But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My law in their inward parts, and write it in their hearts, and will be their God and they shall be My people; and they shall teach no more, every man his neighbor, and every man his brother, saying know the Lord, for they shall all know Me from the least of them unto the greatest of them, saith the Lord; I will forgive their iniquities and I will remember their sins no more" (Jer. xxxi. 33, 34).

It was in the month of January, 1888, I was made willing, I hope, by the power of God in reading the

eternal truths of the Holy Scriptures, to separate myself from the Missionary Baptists, and in the month following, on the second Sunday, at their regular conference meeting, I told them I was dissatisfied with their order and practice, and desired to withdraw myself as a member of their body. And on the Saturday before the first Sunday in April, myself and dear companion went to Little Flock church, Bell County, Texas, three miles east of Temple. I told my wife on my way to the church-house that I felt like I wanted to join the Old Baptists. Her eyes filled with tears, and she said, "I feel like I want to go with you; I have been thinking it would be better for me to stay with the children in the Missionary church; but I feel now that it is better to obey God than man." Elder Wm. Thomas was pastor of Little Flock church at that time, and on that day he used the 10th chapter of John and preached by commenting upon many good things that are mentioned in it. I thought it was the sweetest preaching that I had ever heard in my life. I felt like I was in a heavenly place; I was filled with joy and praise to the Giver of all good. After preaching service the church went into conference, and gave opportunity for the reception of members. I went and gave my hand, followed by my wife. We tried to give them a reason of our little hope in Jesus, and were gladly received by the church, and were baptized by the pastor the next day. I want to tell you, dear ones, that this was a time and season of much joy and gladness in my poor heart. The things I had so long craved and desired God had given to me, like the poor lame man that was laid at the beautiful gate of the temple to receive alms of the people, whom, when Peter the man of God, took by the right hand and raised him up, his ankle bones received strength, and he began to leap and praise God. While many precious seasons of joy, peace, and love have been afforded me along the pathway of life, I have been encompassed with many sorrows, sore trials and afflictions; yet He who said, "I will never leave thee, nor forsake thee," is still my comfort, consolation, and strength. In the year 1897, in Bastrop County, Texas, at Mt. Tabor church, of the Primitive Baptist faith and order, I was ordained to the full work of the gospel

ministry, and have been trying in my weakness to preach Jesus to the poor and broken in heart most of the time ever since. Although I must confess that I have had some hard struggles of being strongly tempted to be silent and never lift my voice again in an effort to preach, yet the dear Lord, who proves His love to His children by chastising them, has fully shown to me, a poor, helpless worm of the dust, that I must continue on and do the best I can, trusting in the precious promises of our blessed Redeemer, who has said, "Lo, I am with you alway, even unto the end of the world." And I feel to say to-day with the Apostle Paul, if not greatly deceived, that it is by the grace of God I am what I am. I never have found any peace or satisfaction of mind in shrinking from this duty; when I obey the heavenly impressions there is joy unspeakable and full of glory that is given me. To God be all the praise, for it is due Him. I feel that I am unworthy a home among the dear Old Baptists who are God's poor, afflicted people, scattered abroad on this earth. I have the happy privilege, up to this good day, of assembling with them and engaging with them in singing praises to the sweet name of Jesus and talking of His loving-kindness and mercy and power to save poor helpless sinners. I do hope that I have the heavenly desire of Ruth—"Entreat me not to leave thee or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried; the Lord do so to me and more also if aught but death part thee and me."

Remember me at a throne of God's grace.

Your little in hope of eternal life,

ROBERT S. FARRON.

## EXPERIENCE.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD, IF ONE SO UNWORTHY AS I CAN BE ALLOWED TO CLAIM THE RELATIONSHIP WITH THE DEAR BRETHREN AND SISTERS:—By request I will try to write what I sometimes hope and trust the Lord has done



for my poor soul. Eight years ago I was made to see and feel myself a sinner. I tried to pray, but my prayers seemed to avail nothing. I would read the Bible, sometimes bowed down with grief, while at others not much troubled, and would go on and rejoice for a while, but soon doubts and fears would come again, and I would feel worse than ever. The more I tried to do good, the worse I felt. I could see no way I could be saved, for I thought my case a sealed one, and I would soon hear the awful sentence, "Depart from Me, for I never knew you." I would often try to pray, but all I could say was, "Lord, have mercy on me a poor sinner!" Sometimes I would seek lively company, to try to enjoy myself, but my pleasures would soon be turned into mourning by a thought of death and eternity. I tried every way to throw off my troubles, but to no purpose. During protracted meetings, when they called up mourners, I would go up for prayer, but the more I went the worse I felt. I could find no rest at home nor abroad. I gave up all hope, and tried to content myself, but could not. I went on in that way till about four years ago. While the protracted meeting was going on at Rock Springs (Missionary Baptist) I attended on Friday night, feeling as badly as ever; and when the invitation was given for mourners, I thought I would go one more time, and when I returned to my seat I leaned my head on the back of the bench in front of me and whispered, "Lord, have mercy on me, a poor sinner!" and when I raised up I felt my burden was all gone, and everything looked new and bright, and the following words came to my mind—

"Amazing grace, how sweet the sound,  
That saved a wretch like me;  
I once was lost, but now I'm found,  
Was blind, but now I see."

On Sunday night I offered myself for membership, and was received, and on Wednesday I was baptized, and went on rejoicing for awhile, but soon doubts and fears came with more force than ever. I prayed to the Lord, if I was deceived, to undeceive me; and show me the right church, and it seemed that something said, "You are wrong; go join at Macedonia" (Primitive Baptist church). But I went on and on until Saturday before

the second Sunday in June, when the opportunity was given for membership at that church. I went forward and told part of what I have written, and was received, and on Sunday (the next day) I was baptized by Bro. W. B. Morgan. I used to hate the Primitive Baptists, but now I love them, and I want to live and die with them. I will close, asking an interest in the prayers of all the saints.

From your unworthy sister in hope of eternal life,  
(MISS) INA WELDON.

*Marcoot, Ala.*

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## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala. }

Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## THE GREATEST ARE THE HUMBLEST.

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The greatest in the kingdom of heaven are the humblest, the most child-like. So teaches the Lord Jesus Christ in Matt. xviii. 1-4; Mark ix. 33-37; and Luke xxii. 24-27. Even His twelve chosen apostles, who were continually with Him, and heard His words, and saw His acts, and observed His spirit, had still in their carnal natures the principles of selfishness, worldliness, envy, jealousy, and ambition, and actually disputed with each other, even near the close of His earthly ministry, as to which should be the greatest in the kingdom which they thought He would soon set up in the world. And He gently and

effectively reproved them for their carnality by calling a little child to Him, and taking him in His loving arms, and saying to them, "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Unless, by Divine grace, we are converted or turned from the world to God, from self to Christ, from pride to humility, from self-indulgence to self-sacrifice, we will not only not have a high place in the kingdom of heaven, but we will have no place in that kingdom at all. The *little child* whom our Lord called to Himself and embraced and set before His apostles as their model, like the most of other *little children*, was simple, humble, trustful, teachable, obedient, and submissive; he felt his own weakness and dependence and nothingness; and unless we have the same spirit, the spirit of heaven, the Spirit of Christ, in our hearts, we can not be saved. The greatest of the prophets and apostles and of the ministers and the people of God are the humblest; and the Lord Jesus, God manifest in the flesh, the greatest Being that ever trod this globe, was the humblest of all. He had the highest place in the universe, and took the lowest place, to glorify God and to save His people from their sins, and He calls all of them to come unto Him, and to learn of Him to be meek and lowly in heart (Matt. xi. 28-30). We may think highly of ourselves, like the proud Pharisee who went up to the temple to pray, and we may be highly honored in the church of God, and even occupy lofty editorial chairs, and yet be destitute of the converting grace of God, and spend our eternity in an ever-burning hell! Repeatedly does the Supreme and Final Judge of quick and dead declare that "Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted" (Matt. xxiii. 12; Luke xiv. 11; xviii. 14). "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. lvii. 15). The children of God are like Him in character, and are actuated, in their dealings with each other and

with their fellow-creatures, by the Spirit of Christ, the Spirit of holiness and tenderness and meekness and love—not usurping the sole prerogatives of God, and seeking to smite down and destroy their poor, weak, and even erring brethren with the lightnings of Divine vengeance, but striving rather (as directed by Christ in the context, Matt. xviii. 10-35), in gentleness and love, to reclaim and save them from error, putting on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering, forbearing and forgiving one another, if any man have a quarrel against any, even as Christ has forgiven them” (Colos. iii. 12-15). If the humblest are the greatest in the kingdom of heaven, then the proudest are the least, if indeed they have any place at all in the spiritual kingdom of God. Even naturally the wisest men are the humblest; and still more is this great fact true in the spiritual world. Those who are truly greatest are, not the masters, but the servants of all (Luke xxii. 26; Matt. xx. 26-28; Philip. ii. 5-11).

S. H.

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### SOWING AND REAPING.

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“Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not.” Gal. vi. 7, 8, 9.

All men are are liable to be deceived, to be misled, led into error, cheated and deluded; therefore the Apostle’s warning is of universal application, and always timely, because the danger is always present. Even though a man may be alone, isolated from human companionship and free from the influence of all other human beings, yet he is not exempt from deception—he may deceive himself, or be deceived within himself, for deceit proceeds from the heart (Jer. xvii. 8; James i. 22; 1 John i. 8). The human heart is deceitful, above all things; “Let no man deceive himself.” 1 Cor. iii. 18. Outside of ourselves, there are many deceivers and deceptions of countless varieties.



False teachers had deceived the Galatian brethren, and led their minds into the error of salvation by the works of the law; and the same error is still taught and believed in the world, by the world, and doubtless many of the dear children of God are entangled in the meshes of the ingeniously woven net of men who are deceived themselves and are therefore deceiving others, and are zealously engaged in perverting the gospel of Christ. The text is an admonition to the church, and should be heeded by every member. Be not deceived; God is not mocked, He is not to be imitated or mimicked in derision, laughed at and ridiculed by men whose doctrines represent Him as dependent upon the human will in order to the execution of His own will in the salvation of sinners, and as liable to defeat as Satan himself.

But as the text contains a practical lesson for the special benefit of the church or children of God, let us proceed to notice the matter of sowing. "For whatsoever a man soweth, that shall he also reap." It is quite natural for all men to sow to the flesh, and hence a universal harvest of corruption is now being reaped; but to sow to the Spirit is supernatural, and can be done by those only who are born of the Spirit. The Devil can sow tares among the wheat, but when did he ever sow wheat among the tares? Never! He has no good seed to sow, and, therefore, there is no good harvest derived from his sowing. And so far as Christianity is concerned, the apostate and depraved human family are destitute of good seeds, and it is vain to look to that source for the production of a good crop. Man, in nature, can sow to his flesh *only*, and to the Spirit, never. But the children of God, being born of the Spirit of God, and His seed remaining in him can, in the sense of our text, sow to the Spirit, and it follows, not as the result of his practical sowing, or obedience, but as the result of God's regenerating grace, that he shall reap life everlasting. The very fact of a man's inclination to the leading of the Spirit is evidence, but not the prime cause, of his gracious state, and of his glorious end—everlasting life. (See Rom. vi. 22; 1 John iii. 9; John v. 24.) By these Scriptures it will be seen that the spiritual sowers have everlasting life already, and are not to obtain it by sow-

ing as a reward of their labor; it is the gift of God through Christ, and those to whom it is given shall not come into (everlasting) condemnation, having already passed from death unto life. And still it appears from the text at the head of this article that the children of God are liable to be deceived and led into error, and sow to the flesh, by yielding to the inclination of the flesh, which is unchanged in its nature, and will remain so until the resurrection of the body, and full adoption into the celestial spirit world. We have only to refer the Christian reader to his or her own daily experience to prove that we are often influenced by our carnal lusts and desires to yield to the fleshly side of the two antagonistic principles which we embody, the flesh and the spirit are in conflict, and a warfare is going on between the human and divine natures, and will continue as long as the spark of mortal life shall burn. It is evident that the sowing in the sense of this text is the act of the creature and the reaping likewise; for the text plainly teaches this: "For whatsoever a *man* soweth, that shall *he* (the same man) also reap." It is as plainly taught that the sowing to the Spirit is the act of the man as that the sowing to the flesh is his act; and also that the act of sowing and of reaping is assigned to the man; yet it is a truth that should not be overlooked, that no man can do either the one or the other independently of God. "There is no power but of God." All the powers that be are derived from the eternal, self-existent and Almighty Sovereign of the universe. He has given to mankind all the power they possess, whether physical, mental, moral, or spiritual; but we have not His authority to abuse these given powers, but to use them according to His law and commandments. And the children of God, being free from the law of sin and death, are subjects of the kingdom and laws of Christ, until they are discharged by death from the active duties of the militant kingdom and pass to their final and everlasting rest. And they are instructed in the Scriptures, and given understanding by the Holy Spirit as to how they should live and act in the different relations of life while in this imperfect state. Each one may determine the nature and character of his sowing by the harvest

he reaps; for if he sows to *his* (not some other man's) flesh, he *shall* of the flesh reap corruption. There is no escape. The man that sows is the same that reaps, and he reaps just what he sows. Could he reasonably expect any better?

To sow to the flesh is, to incline or yield our active members to the service of our carnal lust and pleasures, by which we become involved in a state of barrenness and darkness, and bring ourselves into sorrow, shame, and remorse, and thus afflict ourselves and reap a harvest of corruption against which we are warned in the Scriptures, and by the faithful servants of Christ. Then let us indeed be not weary in well-doing, for in due season we shall reap if we faint not. We have the encouragement of the word of God by the prophet, saying, "But they that wait on the Lord shall renew their strength, they shall mount up with wings as with eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. xl. 31. "I waited patiently for the Lord, and He inclined unto me, and heard my cry." Psa. xl. 1. Many similar expressions are found in the Psalms. So we have all necessary admonition and encouragement to wait patiently, and walk uprightly, and hope for a glorious end.

J. E. W. H.

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### THE SKULL.

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I desire to present a few plain suggestions on the subject of the human skull, as it is the uppermost part of the human body and the seat of human intellect, and, as such, it gives direction to the actions of the entire body. In the formation of the combined elements or forces of the "wonderfully and fearfully made" creature man there are mysteries so deep and incomprehensible that no human being can ever fully explain them; and I shall not, therefore, expose my ignorance in attempting the impossible task, but leave it to any and all who may claim to be capable of a thorough solution of the problem. We hear and read of "brain-power," by which phrase reference is had to mental force, or to the mind or native intellect of the person spoken of. It is a popular theory that the human mind is susceptible of a high state of cultivation,



and that the necessary facilities are provided by the Creator for the elevation of the human mind to a higher moral plane; all of which in a qualified sense may be safely admitted; but we note the fact that many of the most intelligent, refined and cultured men and women on earth manifest the utmost degree of ignorance of the teachings of the Holy Scriptures, and seem to vainly depend upon that knowledge and wisdom which they have acquired and embody in themselves to guide them and lead them into the Divine favor and kingdom of the Lord Jesus Christ. Of such persons Cowper has said: "Skulls that can not teach and will not learn," which form of expression applies to persons who are mentally weak and deficient in capability to attain to human knowledge; and how much more so are the greatest minds of men to penetrate the treasures of the wisdom and knowledge which are hid in Christ! Col. ii. 3.

It is a sad delusion of which many are victims, that a well-formed and well-filled brain shell is all that men need to qualify them for heavenly and divine attainments. Such skulls are void of any element of divine grace; there is no germ of life therein from which may spring a plant fitted for the kingdom of heaven. Such skulls are full of enmity to God, and may be easily traced to Golgotha where our blessed Saviour was crucified; but on the occasion of His resurrection none of them were present. Such people may indeed review the bloody scene, and speak and write in eloquent strains of the blood-stained cross of Jesus, they may sing in beautiful strains of His wonderful love displayed in His life and death, but alas! while all this exercise evidences the presence of human life and knowledge, it is nothing but the letter of the truth at best, and can never rise above the carnal fountain from which it proceeds; they may say, Lord, Lord, but no man can say (from the heart) that Jesus is the Lord but by the Holy Ghost, (1 Cor. 12:3). Therefore it is plain that the human skull, (mind) unrenewed, unqualified by the light and life of Christ, is always found at variance with God and His truth, and in sympathy and love with the world. Like Jezebel of old, they feed and foster the false and hate and persecute the true prophets, and it is evident that the



same wicked spirit that prompted Jezebel's love for falsehood still remains active among men, feeding, fostering and teaching every false way, and misleading many of the Lord's dear people by her pretended love for the souls of men. Although Jezebel was hurled out of a window and instantly killed at the command of Jehu, and the dogs devoured her flesh, yet her skull, her feet and the palms of her hands were left, and these represent the important factors in the machinery of the world's religious operations of all subsequent ages of the world. Beware, dear child of God, of this old skull, these progressive feet and busy hands of wicked Jezebel; for it is certain that she was busy in her favorite profession of teaching in the church at Thyatira in Asia, 980 years after her corporal body had been eaten by the dogs.

J. E. W. H.

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### QUESTIONS AND ANSWERS.

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1. Q. Are we doing God's will when we transgress His commands? A. While God perfectly foreknows and suffers our transgressions of His holy commandments, we are despising and defying Him when we disobey Him, and, either in time or eternity, He will assuredly chastise or punish us for our disobedience. All who by His spirit of grace do His holy will Christ declares will enter into the kingdom of heaven (Matt. vii. 21—27; xxv. 31—46).

2. Q. Did the apostles or any Baptist ministers before the 19th century re-immersion believers who had been baptized in the name of the Father and the Son and the Holy Ghost? If not who began the practice, and when? A. The New Testament nowhere speaks of the re-immersion of believers who had been baptized by the authority of a gospel church, in the name of the Trinity or the Lord Jesus Christ; and I do not know of an instance of such a practice among Baptists until the last half of the 19th century, when it began, according to my understanding, in Georgia on the ground that the church authorizing such an immersion was in disorder. As maintained by Elder J. R. Respass, I believe that the

remedy for disorder in a gospel church is not re-immersion, but a repentance and confession and forsaking of the wrong.

3. Q. What is meant by bringing forward on their journey after a godly sort (3 John 6)? A. The literal translation is, "whom thou wilt do well sending them forward worthily of God." The expression "worthily of God" is a high standard of Christian conduct; and the Apostle John herein enjoins Gaius, and, in him, every other believer, to help on the ministry of Christ in their ministerial journeys in that loving and liberal manner which characterizes the Lord in His treatment of His people, (Acts xv. 3; Rom. xv. 24; 1 Cor. xvi. 6, 11.)

4. Q. What is meant by Rev. ii. 20-23? A. Jezebel, the wicked wife of King Ahab, who led him into idolatry and sin, here represents all false, unregenerate teachers who lead others astray in doctrine and practice, and though a merciful God gives them space or time for repentance, they do not repent, and God declares that He will destroy them and all who, under the sole influence of the same evil spirit, are like them in character and conduct, and that He will send great temporal tribulations upon even His own children who impenitently yield to their wicked influence, for He searches the secret recesses of the soul, and will give unto every one according to his works. Our God is a consuming fire to sin in every form and every being (Exod. xxiv. 17; Deut. iv. 24; Heb. xii. 29).

5. Q. Why is the number of the second beast or false prophet said to be 666? A. Because 7 is the perfect number, and 777 might well represent the perfect three—one God; while the dragon (Satan) and the first beast (or persecuting world power) and the second beast (the false church using the world power to persecute the people of God), constitute the Hellish Anti-Trinity, and are represented by 666, as pretending to imitate God but falling short of such imitation. They are all embodied in the second beast, the false church, not the true church, the bride, the Lamb's wife, but the harlot, arrayed in purple and scarlet and gold and precious stones and pearls, seated upon a scarlet-colored beast, and having a golden cup in her hand, full of abomina-

tions, and drunken with the blood of the saints and of the martyrs of Jesus (Rev. xxi., xvii.).

6. Q. Why were some religious people called "Dissenters"? A. Because they refused assent to the doctrines and compliance with the practices of the Established or State Church. In the 17th century this name was, in England, applied especially to the Presbyterians, Independents (Congregationalists), and Baptists. Ecclesiastical tyranny brought on the Civil War in England in that century; but by the Toleration Act of 1689, Dissenters obtained in England legal security in celebrating their worship. Yet England still has an Established Church, supported by taxation; and so, from time immemorial, have all the countries of the Eastern hemisphere, and most of the countries of America. Entire religious liberty was first granted, under Baptist influence, in the colony of Rhode Island; but in all the other colonies, up to the Revolutionary War, there was more or less religious persecution. Religious liberty was granted (so far as any act of Congress was concerned) by the Federal Constitution of 1789; but Church and State were not completely divorced in all the States of the Union until 1840.

7. Q. Can the marriage ceremony be legally performed by persons who are licensed but not ordained to preach? A. In nearly all the States of the Union the law requires that the marriage ceremony shall be performed by a magistrate or an ordained minister; but I am informed that in a few States a merely licensed minister is also allowed to perform the marriage ceremony.

S. H.

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## REMARKABLE PROVIDENCES.

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"Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." Psalm cvii. 8, 43.

OLIVER HEYWOOD.

In Mr. H. L. Hastings' "Tales of Trust," I find the following account of the merciful providence of God for one of His poor and afflicted servants. Mr. Oliver Heywood was an English dissenting or non-conformist min-

ister, born in 1629, and died in 1702. He was the author of many writings on practical religion. He was reduced to great straits, his little stock of money was quite exhausted, the family provisions were entirely consumed, and Martha, a maid-servant, who had lived in his family several years, and who had often assisted them, could now lend them no more from her little savings of former years. Mr. Heywood trusted that God would still provide for him, who had nothing but the Divine providence to live upon. He said, "When cruse and barrel both are dry, we still will trust in God most high." When the children began to be impatient for food, Mr. Heywood called his servant, and said to her:—"Martha, take a basket, and go to Halifax, and call on Mr. N., the shopkeeper, and say, I desire him to lend me five shillings (about \$1.25) ; if he will be kind enough to do it, bring us some bread and cheese and such other little things as you know we most need ; be as expeditious as you can in returning home, for the poor children begin to be fretful for want of something to eat ; put on your hat and cloak, and the Lord give you good speed ; in the meantime we will offer up our request to Him who feedeth the young ravens when they cry, and who knows what we have need of before we ask Him."

Martha observed her master's directions ; but when she came near the house, where she was told to ask the loan of five shillings, through timidity and bashfulness her heart failed her. She passed by the door again and again, without having the courage to go in and tell her errand. At length Mr. N., standing at his shop door, and seeing Martha in the street, called her to him and said, "Are you not Mr. Heywood's servant?" When she, with an anxious heart, had answered in the affirmative, he added : "I am glad I have this opportunity of seeing you ; some friends at M. have sent me five guineas (about \$26.00) for your master, and I was just thinking how I should contrive to send the money to him." Martha burst into tears, and for some time could not utter a syllable ; the necessities of the family, their trust in Providence, the seasonableness of the supply, and a variety of other ideas entering her mind at once, quite overpowered her. At length she told Mr. N. upon what



errand she had come, but that she had not courage to ask him to lend her poor master money. The gentleman could not but be affected with the story, and told her to come to him when the like necessity should press upon them at any future time. She made haste to procure the necessary provisions, and, with a heart lightened of its burden, she ran home to tell the success of her journey.

Though she had not been long absent, the hungry family had often looked wishfully out of the window for her arrival. When she arrived, the joy to see her was as great as when a fleet of ships arrives laden with provisions for the relief of a starving town closely besieged by an enemy. The children danced around her, eager to look into the basket of eatables; the patient mother wiped her eyes; the father smiled and said, "The Lord hath not forgotten to be gracious; His word is true from the beginning. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." Martha related every circumstance of her little expedition, as soon as her tears of joy could permit it; and all partook of the homely fare with a sweeter relish than the fastidious Roman nobles ever knew, when thousands of dollars were expended to furnish one repast. Had you been present when this pious family were eating their bread and cheese, and drinking pure water from the spring, you might have found the worthy and humble man of God thus addressing his companion: "Did I not tell you, my dear, that the Lord would surely provide for us? Why were you so fearful, O ye of little faith? Our Heavenly Father knoweth that we have need of these things. Jesus said unto His disciples, 'When I sent you without purse and scrip, lacked ye any thing? and they said, Nothing, Lord.'"

This was but one of many remarkable deliverances which were experienced by this servant of God in those days of great religious persecution. May it encourage those who read it, like him, to confide in the living God in every hour of need.

S. H.

### ERRATA.

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In THE GOSPEL MESSENGER for August, 1905, of which, on account of my absence from home, I did not see the proof, the following mistakes occurred:

On page 274, in the second stanza, second line, *lights* should be *light*.

On page 285, 1st line, "diseased" should be "the diseased."

On page 292, 20th line, put "the" at the beginning of the line.

On page 299, the writer of the second letter is "F." not "L." W. Bland.

On page 302, 16th line from the bottom, "guard" should be "quarrel."

On page 303, 21st line from the bottom, "But here I am sure, not only of their" should be "Whatever my loss be, let me look to"

On page 303, 2d line from the bottom, "mortality" should be "morality." S. H.

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### EXTRACTS.

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Furman, Ala., June 30, 1905.

Elder S. Hassell—

MY DEAR BROTHER:—Enclosed find post-office money order of one dollar as a donation to help on with THE MESSENGER. I regret that there is no chance to procure subscribers here for you. I have tried among the colored people; and the white people all belong to the Arminian sects and have no use for Old Baptists or their papers. Since the going down of the Primitive Baptist church here I am the only member left. In my afflicted condition it is too far away to visit any of our churches, the nearest one 25 miles away. My health is better at present than it has been for some time, and I still enjoy some measure of prosperity in business, of which my youngest son is in charge. Office work was too confining for me, and I had to give it up and take out-door exercise.

Truly and fraternally yours,

J. H. PUREFOY.

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Auburn, Ala., July 26, 1905.

Elder S. Hassell—

DEAR BROTHER IN THE LORD:—We have just had our annual three days' meeting at Mt. Olive church, and Brother J. E. W. Henderson was with us, and preached much to the edification of the children of God. I do feel like the dear old brother ought to cheer up and feel like the Lord is for him, and if the Lord be for him, who can

be against him? When the brethren of Mt. Olive met him, it was with great joy; but, when we had to take the parting hand, it was with tears and sorrow. May the good Lord spare such a man long on earth to proclaim the unsearchable riches of God to the children of men, is my prayer, for Jesus' sake.

Your little, unworthy brother,

A. L. LAZENBY.

Point Clear, Ala., July 15, 1905.

*Elder Sylvester Hassell—*

MY DEAR BROTHER:—Please excuse me for not sending in my subscription for THE GOSPEL MESSENGER sooner. I enjoy reading it very much. I do think the old Primitive Baptists come nearer following the teachings of the Bible than any denomination I have ever known or heard of. I did like so much to read old Bro. Mitchell's letters. It seemed to me he could explain the Scriptures and make them plainer to me than any other man I ever read after, but all the writers on the old MESSENGER are good. I hope God will bless you and keep you in the right way for many years to come, for it is the Christian men and women that in a sense keep up the world; if it wasn't for them the world would not stand any longer than Sodom and Gomorrah did after Lot was removed.

Yours in love,

W. V. STREET.

#### APPEAL FOR HELP.

Shellman, Ga., July 24, 1905.

TO OUR BRETHREN AND FRIENDS OF THE CAUSE OF CHRIST:—We, a little band of Primitive Baptists, called "Union Church," have moved to Shellman, Ga., and are building us a house of worship, and we solicit your aid in helping us. Any amount contributed will be thankfully received and credited.

Send contributions to Sister S. J. Whatley, one of the committee, Shellman, Randolph County, Ga.

Valdosta, Ga., 532 Roger St., July 15, 1905.

DEAR BROTHER HASSELL:—Enclosed find money order for \$2 to pay for THE MESSENGER for the past and ensuing year. I am sorry not to have sent my remittance sooner, but it is simply due to my neglect and numerous demands on my time. I can truthfully say THE MESSENGER is one of our best papers, and I am glad to see it contends for the same precious truths which it has always advocated.

Yours, unworthily,

MRS. J. S. O'NEAL.

Yatesville, Ga., June 27, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed you will please find money order, which pays for my MESSENGER another year. I enjoy reading your paper very much, indeed it is always a great pleasure for me to get your valuable and most instructive periodical.

May the good Lord bless you.

Yours truly,

T. M. HAYGOOD.

Dover, Ga., July 19, 1905.

*To Sylvester Hassell—*

DEAR SIR:—I have fallen behind again with my subscription. Enclosed please find money order for \$2 to pay up to March, 1906, if I am not mistaken. I can't do without the paper. It is all the preaching I get at all. I hope you will live a long time to write for us. I think your writings a true advocate for righteousness and peace.

Respectfully,

MRS. J. W. ROBINSON.

McDonough, Ga., June 27, 1905.

*Elder S. Hassell—*

DEAR BROTHER IN THE LORD:—Find enclosed post-office order for three dollars for THE GOSPEL MESSENGER. I want THE GOSPEL MESSENGER as long as I live and you are able to edit it.

May the Lord bless you, strengthen you, and lengthen your days for the good of His people and for His own glory.

Your Brother, I hope,

A. C. GUNTER.

Sallis, Miss., July 20, 1905.

*Elder Sylvester Hassell—*

MY VERY DEAR BROTHER:—I have been for the last six weeks visiting in central Mississippi and middle Georgia. Where I have been the Baptists are in peace. I have read your writings for many years and found as little to condemn therein as any one I ever read after. THE MESSENGER is always gladly received by all lovers of truth, and especially by lovers of peace. I am sorry I have to trouble you so much about changing my paper, but it has been unavoidable. Please change my paper from Koscinsho, Miss., to Beauvoir, Harrison County, Miss. You have my most sincere prayers for your future health and success.

Your brother in hope,

JAMES M. SIMMONS.

No. 137 Midwood St., Brooklyn, N. Y., July 21, 1905.

*Elder Sylvester Hassell—*

MY VERY DEAR BROTHER:—I am reminded that my subscription to THE GOSPEL MESSENGER became due on the 1st inst.; enclosed please find \$1 to renew the same for one year.

I hope you are favored with a fair measure of health; I suppose that is all we have any reason to expect.

The churches in the East seem to be in a quiet and peaceful condition. The different Associations met as usual in May and June; the meetings were well attended and the preaching was good. I wonder sometimes if we will ever meet each other again on the shores of time: you do not seem to get up this way. It is not to be wondered at when one considers how much you have to occupy your time at home and among the churches located in the South.

With kindest wishes and brotherly love,

R. M. STRONG.

Wilson, N. C., July 14, 1905.

*Elder S. Hassell—*

MY DEAR ESTEEMED BROTHER:—I see my subscription for THE MESSENGER expired with the July number, and I do not wish to fall behind. It is always a welcome visitor. Its pages show the precious



from the vile, and give no uncertain sound. Enclosed find money order for one dollar to renew my subscription one year.

P. S.—Please give your views on Revelation, 2d chapter, 21st verse. I am trying to serve five churches in my weak way. They are all in peace and prosperity, as I have the privilege to baptize some every Sunday. I hope you may be spared many more years to defend the faith once delivered to the saints.

Your brother in the eternal hope of Christ,

G. W. BOSWELL.

Farmville, N. C., July 30, 1905.

DEAR BROTHER HASSELL:—Enclosed find one dollar for MESSENGER and one to do with as you choose. I hope this will find you in the enjoyment of health. I am just recovering from a long spell of bronchitis—have not been able to attend my meetings but a few times since last October. Brother Williford has been preaching for us. The congregation has increased, but there has been no addition to the church. The house has been painted and plastered, and paid for or nearly so. Pray that my family may be brought to a knowledge of the truth as it is in Christ, that we may be saved from the delusions of the world.

Hoping your mind may be led to come and preach for us soon,  
I am, with Christian love, I hope, Mrs. H. L. DIXON.

Graham, Tex., July 26, 1905.

Elder S. Hassell—

DEAR BROTHER:—I now publish the *Banner of Peace* weekly. I am writing a series of articles on the question, "Are the Heathen Lost Without the Preached Gospel?" These articles are expected to run till the end of this year. We will send the *Banner of Peace* to new subscribers at 25 cents each to the end of this year. I still believe and preach and write as I did when I was connected with THE GOSPEL MESSENGER. I desire to so labor as to unite our people in peace if I can. I think it is not best to insist on bars of fellowship between churches on ordinary questions. I am now getting a good circulation, but hope to get a still larger circulation by sending our paper at a very low price.

Yours for the loving religion of Jesus Christ,

J. H. FISHER.

San Angelo, Tex., July 18, 1905.

*Gospel Messenger*, Williamston, N. C.—

In conversation to-day with Brother J. J. Stephens, for whom I enclose one dollar to pay for his subscription, and to whom you will please send a receipt, I was impressed with the idea that through the columns of THE MESSENGER I might obtain some information which I have been endeavoring to obtain for many years, viz.: My great grandfather, Elder Joseph Baker, had his membership in one of the old Primitive Baptist churches somewhere in North Carolina, and I believe in what was known as the Pee Dee section. He and his wife took their church letters with them to Georgia in 1792, '3, or '4. He was at that time a licenciate preacher, and was called to ordination, I believe, in 1794. He settled in Washington County and was a member of the Powelton Conference in 1802 and represented the Hephzibah Association. He had his membership in and

served the Bethlehem church until about 1806 or 1808, when he moved to Baldwin County and organized the Fishing Creek church in that county, where he died in 1820.

Now what I want is that the brethren of the Old Baptists of your State will aid me in locating the church and county in which he lived in North Carolina when and before he moved to Georgia.

It appears to me that if the old church books were preserved a reference to those old books in all the older churches might furnish me at once, and easily, with the information desired.

Yours, I trust, in Christ,

A. J. BAKER.

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## SELECTIONS.

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### FIVE POPES.

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The *London Truth* says that there are five popes in the world, and catalogues them as follows: First, the pope of the Latin Church; second, the Schismatic or Orthodox pope; third, the Father of the Faithful, ruling at Constantinople; fourth, the pope of Tibet, who has 500,000,000 subjects, and fifth, the Schismatic pope of the Mohammedan world, who reigns at Morocco.

All five of these popes, it is said, are just now threatened with hard times. The pope at Rome is making strenuous appeals to the American people for contributions to make good the loss of income from France.

The pope at Constantinople is almost always having trouble, both financial and political. The pope of Tibet recently fled from the city at the approach of a British expedition. Of the five popes, Pius X. is said to be the most venerable, Nicholas the most feared, the Sultan the most terror-haunted, the Dalai Lama the most mysterious, and the head of the Moslem Schismatics the best natured. The latter is said to be the son of an English mother. None of these popes recognize any of the others.

Sometimes we are inclined to think, however, that the number given in this London paper is vastly understated. We seem to have met a few popes in the course of our life even in America,—if by the word pope we understand a person claiming to be infallible, and a judge or ruler of his fellows. Perhaps our readers may be acquainted with a few such.—*Selected.*

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EVEN SO FATHER, FOR SO IT SEEMED GOOD IN THY SIGHT.  
MATT. 11:26.

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In a deaf and dumb school, a distinguished visitor was listening to the silent examination of the little ones. Not a word was spoken but as each question was presented in the language of signs, a little one would write the answer on the blackboard. Finally the visitor was asked if he did not wish to submit some questions himself. Noticing a little shrivelled, pinched face in front of him that seemed a living embodiment of pain, he asked "how do you explain the fact that a God of infinite power and wisdom has allowed you to be such a sufferer?" The question was translated into the language of signs and the little fellow called to the platform. For a moment, the pinched face took on a shade of deeper pain and then it lighted up as he stepped to the blackboard and wrote the words, "Even so, Father, for so it seemed good in

thy sight." The hush of silence that had rested upon that audience was broken by murmurs and sobs of deep response.—*Watchword and Truth.*

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

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### DEACON J. M. PRIMM.

Union Church at their regular meeting, Saturday before the fourth Sunday in July, 1905, appointed their pastor to write the obituary of J. M. Primm. He was born in Tennessee April 28, 1818, came to Arkansas at an early day, where he spent a long and useful life. He was made to see himself a lost and ruined sinner in the sight of a just and holy God, and obtained a sweet hope that Jesus was his Saviour while in his youth. He united with the Primitive Baptist church in Johnson County, Ark., in 1866, where he remained a faithful member until called home. Brother Primm was a firm believer in the Primitive Baptist doctrine and proved the same by his walk. He was held in high esteem by the church and the world at large. All who knew him loved him as a Christian man. For about thirty-five years he served the church as Deacon to the satisfaction of all. The writer had known Brother Primm for thirty-seven years, and saw this precious old brother attend his church meeting when so feeble he would have to lie down during services. Oh! what an example for young members! But his work on earth is done. He surely fell asleep in Jesus April 15, 1905, at his home in Johnson County, Ark., where he had lived more than fifty years, aged eighty-seven years lacking thirteen days. He leaves his aged companion, Sister Primm, with whom he had affectionately lived nearly sixty-one years, also seven children, and several grand and great grandchildren, with the church and community to mourn their loss. Three of his children are members of the Primitive Baptist church. May they all follow his example soon is my prayer. His funeral was held Monday, April 17th. The writer tried to preach to a large concourse of weeping brethren, relatives and friends, using as a text 1 Cor. xv. 49—"As we have borne the image of the earthly, we shall also bear the image of the heavenly." His body was then laid in its last resting place, to await the coming of the Lord, when his body, together with those of all the saints of every nation, will come forth in the image of Jesus, never to sorrow any more, but to join in praising His blessed name for ever and ever. May the good Lord watch over, sustain, and comfort his aged wife in her declining years, and may her last days be spent in His sweet service, and may He reconcile all that mourn to His holy will, is the prayer of the writer.

Humbly submitted in love,  
Watalula, Ark.

W. A. BARHAM.

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### MARSHALL L. MEADS.

My dear brother, Marshall L. Meads, son of John S. Meads, was born in Pasquotank County, N. C., September 15, 1877, was baptized by Elder E. E. Lundy in Pasquotank River, in the fellowship of the Primitive Baptist church at Flatty Creek, July 26, 1903, was married to Miss Sadie Banks January 14, 1904, and then lived only

18 days, dying of pneumonia February 1, 1904, after an illness of 9 days. He was most industrious, obedient, excellent, gentle, useful, and kind in sickness, constantly and lovingly watching by his father's bedside, often with tears of sympathy in his eyes, when the latter was sick four weeks with typhoid fever in 1902. His age, at the time of his death, was 26 years, 4 months, and 17 days.

One short year of time has past,  
One long year of grief we've borne,  
But we love thee as when last  
We said Good-bye that fatal morn.

Gone to meet thy dear mother,  
Gone to rest in heaven's joy,  
Gone from father, sisters, brothers,  
Gone where death does not destroy.

Far beyond the mystic river  
Waves the light of hope and rest,  
Where we'll meet to live forever,  
As the Saviour's welcome guests.

Oh! 'tis hard for me to bear it,  
Hard to think it can be true;  
But to have a crown and wear it  
Is a sister's wish for you.

His Sister,

Norfolk, Va.

DAISY M. JOHNSON.

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#### MRS. EMMA E. GRIFFIN.

Mrs. Emma Elizabeth Griffin was born in Griffin's Township, Martin County, N. C., February 9, 1863, and died at her home Monday afternoon at 6 o'clock, July 10, 1905. She was married to George W. Griffin March 25, 1880. She leaves a husband and seven children—two sons and five daughters and a host of relatives and friends to mourn their loss. She was the daughter of Mr. Edwin Manning. I feel to believe that she was a Primitive Baptist at heart, though she never made any public confession. She attended Smithwick's Creek church regularly about 25 years. She had a stroke of paralysis the 10th of last March, about 3 o'clock in the afternoon, though she revived and lived four months and one day. I had Drs. Harrell and Proctor to attend her, though her case appeared to be beyond medical skill. On Thursday morning, July 6th, I was sitting on the bedside and she said, "George, is that you?" I answered, "It is." She held out her hand and said, "Goodbye, I must leave you." She called for all the family and bade them goodbye, and said, "I must leave you all; do the best you can." She bade all the company goodbye, and, strange to say, although the family and company were weeping very much, yet not a tear was seen in her eyes. On Friday morning following she called me again and said, "George, I must leave you." I enquired of her, "Do you dread it?" She answered, "Not much." I feel to believe if there is rest for any one, there is for her. She was always very attentive to visiting the sick when she was able. Mrs. Griffin was buried in the Manning family burying ground, funeral services being conducted by Elder Henry Peel, Mr. W. H. Peel, and Elder A. D. Mizell, of the Primitive Baptist church. There was a large congregation in attendance. She was a noble woman, a faithful wife, and a loving mother.



She departs in her prime, but her useful life has left a strong impress on the lives of those dependent on her direction and care. I desire to thank the people of the community for the kindness and hospitality bestowed upon my wife during her afflictions.

"Come, my dear friends, and mourn with me,  
In my afflicted state;  
I am bereaved, as you may see,  
Of my dear, loving mate."

Primitive Baptist papers please copy.

G. W. GRIFFIN.

---

#### BASCOM G. ARMOR.

We, the undersigned committee, were appointed by Mt. Moriah church to write a memorial in loving remembrance of our departed Brother, Bascom G. Armor, and what we can say will be only a feeble expression of our love and fellowship for him. The subject of this notice was a son of brother and sister W. S. Armor, of Brooklyn, Ga., and was born December 26, 1882, and died May 17, 1905, at the age of 22 years, 4 months and 21 days. Brother Armor was one of the brightest of young men within our acquaintance; he lived up to the moral law as nearly as it is possible, so far as we know, and his Christian life was an exemplary one. He had been a member of our church for three years, and all of his attributes of character, and his gentle and kind disposition were well worthy of emulation. It has been said that "Death loves a shining mark," and in this instance this saying has been truly verified, but we do not want to complain at the providences of God, but must bow in humble submission to His dealings with us; still it is very hard to give one up who has so entwined his lovely character around our hearts, by his Christian walk and godly conversation, together with his humility and his great reverence for his Lord and Saviour, who has called him out of nature's darkness into the marvelous light of the Kingdom of God. Brother Armor took great delight in singing the sweet songs of Zion, and was ever faithful in the discharge of his duties. Not only the church will miss him, but his host of friends, who were limited only by his acquaintance, will shed a tear over his early bier.

We will meet him no more on earth, but by the grace of God we hope to meet him in the New Jerusalem, in the city whose maker and builder is God; where we can mingle our voices and praises forevermore. May the God of all grace comfort those who are so bereft by his early departure to be with his precious Saviour, by giving us grace to be reconciled to all of His dealings with us, and by giving us that sweet assurance that when we have run the race set before us, we may hear that good and welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord"; for we are fully persuaded that Brother Armor is now sweetly resting in the arms of a glorified and risen Saviour.

J. T. WHATLEY,  
O. L. RODGERS,  
J. M. LOBERTY.

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#### CHANGE OF ADDRESS.

Elder W. J. Hull has removed from Paris, Ark., to Snyder, Scurry County, Texas.

## NEXT SESSION OF THE KEHUKEE ASSOCIATION.

The 140th Annual Session of the Kehukee Primitive Baptist Association is appointed to be held, D. V., with the church at Beargrass, Martin County, N. C., the 1st Sunday (first day) of October, 1905, and Saturday preceding, and on Monday following. Visitors from the North and West and South should reach Everett's, on the branch of the Atlantic Coast Line Railroad that runs from Rocky Mount to Plymouth, N. C., Friday evening, September 29th, where they will be met and conveyed to suitable homes; and visitors from the East should reach Williamston, N. C., Saturday morning, September 30th, where they will be met and conveyed to the Association. Ask for reduced rates on the railroads. All lovers of Bible truth are cordially invited to meet with us for the worship of God.

M. T. LAWRENCE, *Clerk.*

S. HASSELL, *Moderator.*

## SPECIAL NOTICE.

Hymn and Tune Book in both shape and round notes, compiled by Elders Silas H. Durand and P. G. Lester. Price, 80 cents; sent by mail, \$7.00 per dozen; sent at expense of purchaser.

There will be sent with each book, upon request, without additional cost, a neat pamphlet of 30 pages containing Rudiments of Music and graded lessons for use in singing classes in connection with the H. and T. book. Send orders to Elder Silas H. Durand, Southampton, Bucks Co., Pa.

## FOOTSTEPS OF THE FLOCK, BY ELDER JOHN K. BOOTON.

This book of 407 pages is a compilation of the history of God's people from the creation of the world to the present day, as found in sacred and profane history, church records, documents, etc. There are copious quotations from John Gill's most sound, learned, and able exposition of the Scriptures, and from Church Histories; and it contains the address of the Old School Baptists at the Convention at Black Rock, Maryland, in 1832, and a history of some of the oldest Primitive Baptist Associations. The book is sound and instructive, and should find a permanent place in the library of every Primitive Baptist family. Price One Dollar, postpaid.

Do not send any order to Elder John K. Booton, as he is dead, and such order can not be collected; but send all orders to his widow—

MRS. EMILY BOOTON.

Luray, Page Co., Va.

## DROPSY REMEDY.

Dropsy Remedy, purely vegetable, removes from one to two gallons of water in a day. Shortness of breath quickly relieved. Cures the worst cases of Dropsy in all its forms, and after being given up by the best doctors to die. Specially efficacious in Dropsy of the Heart. *Best and Cheapest* known remedy. Only \$1 a package, six packages \$5 by mail postpaid, and *free to very poor people* who are really unable to pay. Trial package free to any address, when name, age, address, and symptoms of patient are given, with ten one-cent stamps.

ELDER C. W. ANDERSON,

Pettigrew, Madison Co., Arkansas.

I know, from my own observation, that this is an effective remedy for dropsy, and I take pleasure in recommending it to physicians and patients.

S. HASSELL.

## RUSHTON ON THE ATONEMENT.

A Defense of Particular Redemption, wherein the Doctrine of Andrew Fuller relative to the Atonement is tried by the Word of God, in Four Letters to a Baptist Minister by William Rushton, of Liverpool, England, in 1831. This is one of the ablest books ever written in proof of the great central Bible and Primitive Baptist doctrine of the specialty and efficacy of the atonement of Christ for the eternal salvation of all His people from sin and hell. An edition of 136 pages, in Long Primer Type, omitting Mr. Rushton's Introduction of 3½ pages and 3½ pages of his First Letter, because they were illegible in the old copy that he had, but containing all the remainder of the work, all the strong scriptural arguments, has been published by Elder J. M. Perkins, R. F. D. No. 5, Mayfield, Ky., and is sent postpaid by him for 28 cents; and an edition of 152 pages, in Small Pica Type, containing the Introduction and all the Four Letters, has been published by Elder John R. Daily, Luray, Va., and is sent postpaid by him for 50 cents. This is a book of great and permanent value as a defense against ruinous modern errors and a vindication of pure, old-fashioned Bible truth. If you wish a copy, send to Elder Perkins or to Elder Daily for it.

## LED BY A WAY I KNEW NOT.

Price Reduced to Fifty Cents.

A new revised and enlarged edition (305 pages) of my Christian Experience, and reasons for leaving the Missionary Baptists, and uniting with the Primitive Baptists, with an exposition of the issues dividing them, and other matters touching the Primitive faith and practice, and supplementary articles on Scriptural subjects. Address,

MRS. R. ANNA PHILLIPS,

Rural Mail Delivery, No. 3, Macon, Ga.

## MODERN SECRET SOCIETIES.

The above is the title of a little book of 320 pages just written by Charles A. Blanchard, President of Wheaton College, Wheaton, Illinois, and President of the National Christian Association (opposed to secret societies). It is the latest and one of the best books on this large and growing evil of our country. Those who wish to know the real truth about these heathenish institutions should send seventy-five cents to the National Christian Association, 221 West Madison Street, Chicago, Ill., and get a copy of this interesting and valuable book.

## MY REASONS FOR LEAVING THE NEW-SCHOOL BAPTISTS.

Having received many requests to reprint my book, "My Reasons for Leaving the New-School Baptists," I have decided to get out a new edition. I have published and circulated 5,000, but this seems to have been only an advertisement to create a demand. More requests are now coming in than ever before for them.

All who will send on their orders now, for one or more, at 25 cents each, will help me bear the expense and burden.

I have received many words of encouragement about its benefiting some in seeing the true church. I hope it will do good.

Don't send stamps.

J. H. FISHER,

Graham, Texas.

Vol. 27.

No. 10.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

OCTOBER, 1905.



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# The Gospel Messenger.

OCTOBER, 1905.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 27.    WILLIAMSTON, N. C., OCTOBER, 1905.    No. 10.

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## THE SUITABLENESS OF THE GOSPEL.

“As cold waters to a thirsty soul.” Prov. xxv. 25.

No news can suit a ruined race  
But sovereign, free, eternal grace;  
No other gospel can impart  
Joy, peace, and comfort to the heart.

But those are tidings good indeed,  
Which tell me Jesus deigned to bleed,  
To vanquish Satan, cancel sin,  
And bring eternal glory in.

The only gospel we can own  
Sets Jesus Christ upon His throne;  
Proclaims salvation full and free,  
Obtained on Calvary's rugged tree.

The gospel is the news from heaven,  
Of grace bestowed and sin forgiven—  
Redeeming blood—electing love—  
Of quickening grace—and joy above.

Lord, write this gospel in my heart,  
And in its blessings give me part,  
Until I see my Saviour's face,  
And sing, “I'm saved by gospel grace.”

—Joseph Irous, of England (1825).

## LOVELY PEACE PROSPECT.

COLQUITT GA., August 7, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Enclosed I send you P. O. money order for \$1, the amount of one year's subscription to the dear old MESSENGER, trusting that the dear old paper may prosper and continue to give the people of God spiritual information and food, as it has ever done since its first issue. I have been a subscriber now ever since the first volume was published, and we look for it with as much interest as if it were a special letter from a near relative in a foreign country. Indeed it is a communication from our spiritual kindred—as we trust—and our hearts leap for joy when the glad tidings are read from its pages. It is with genuine pleasure that we write and say the prospects for a settlement in the Flint River Association are very bright indeed. A large majority of the churches have already expressed a desire for peace, and have arranged for a reunion at Tired Creek church, six miles southeast of Whigham, in Decatur County, Ga., on the Saturday before the first Sunday in November next. God grant that the meeting may prove to be a reunion such as the Flint River Association was noted for before the lamented division in 1900. Until the enemy of the church crept in at the meeting of the Association at Olive Grove church in 1900, the Flint River was one of the most lovely bodies in all our land; and it is sad to know that several of the old landmarks of the church passed away before the dawn of peace. But while it is sad, yet it is a glorious thought to realize that, after the darkness of the night of despair has passed, joy cometh in the morning. Oh! how sweet 'twill be to know that we have all got back home, and that sweet peace and love abounds in the hearts of all the dear people of God, for which let us thank and praise the Lord, who has shown us all the error of our way. I trust nothing else will arise to cause a division among our people. However, I hear of some dissatisfaction on account of the custom of holding stated protracted meetings. I have also heard that some of our ministers

have exhorted alien sinners to repent of their sins *at these meetings*, which you know, my brother, implies that a sinner can repent of his own free will and ability. This is wrong and should not be done from the Primitive Baptist pulpit. When a meeting protracts itself, it is all right to continue it. But to publish a protracted meeting for months ahead and then adopt such methods as we learn some are practicing, we think it wrong and altogether contrary to the practice of Primitive Baptists.

May the good Lord in His wisdom and mercy keep us from error, and keep us in the scriptural path of duty.

Brother Hassell, when you are in communion with the Lord, remember me and mine. In love and sweet hope, I beg to remain,

Your unworthy brother,

E. B. BUSH.

---

### PREDESTINATION.

---

I have heard one or two of our brethren say that some Baptists were afraid of predestination. I can not say that I am unless I knew what it consists of. Its fulness has never been revealed to me by the ablest tongue or pen, that I have consulted. Elders S. H. Durand and Walter Cash had some discussion over the subject a few years ago, when Elder Durand very wisely remarked like this: "It belongs to a class of subjects the apostle spoke of in Romans ii. 33, "O, the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out." Which is followed by the question, For who hath known the mind of the Lord? which is the same as saying, Unless we know the mind of the Lord, we can not comprehend predestination? Occasionally, in an experimental or even in a doctrinal way, a ray of light is reflected on it. But to give it a thorough analyzing or make it a continual hobby, is a waste of time, leads to controversy, and tends to grievous divisions. "The tender lambs of Christ can not assimilate it, nor the sheep of his pasture feed upon it." 1 Cor. iii. 2. Paul said, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are



ye able. \* \* \* Whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" The foregoing is a true picture of our brethren in some sections now. These things were written for our example, and are for our admonition. Wherefore let him that thinketh he standeth take heed lest he fall. We should indulge in the gospel simplified, or well explained, as the good mother or nurse suits the nourishments of life to the appetite and system of the tender babe.

For the apostle, in 1 Cor. i. 21, says: "It pleased God by the foolishness of preaching to save them that believe." The child finds itself living, but does not know when, of whom, nor how it was born, only from testimony afterward gathered. But life is manifested and it realizes it, and inquires what it should do to receive the joys of salvation. It desires to know its duties, as Paul and Cornelius, and not the depths of God's purposes. The minister speaks that which he knows and tells what he has seen, and the new-born child has fellowship for it, and comes home to his friends, which is the church, and tells them how great things the Lord has done for him—tells his experience—brings forth fruits meet for repentance, Baptist like. Not concerned about predestination, but the milk of the word, which runs in the channel of Christian experience, witnessing that he is changed and past from death unto life, because he loves the brethren. In my ministry of forty years, I search for and admonish this character. Paul says: "I count not myself to apprehend, but whereunto we have already attained let us walk by the same rule." This shows a sufficiency given that we can live in church or Christian fellowship, and not be contending about words to no profit, in trying to comprehend the unsearchable mind and eternal purpose of God. I have been pastor of eleven churches, and received into the church and baptized many, but never approached them upon election and predestination for their qualification for church membership. We believe in the foreknowledge, election, and predestination of God, but do not believe in the ability of man to comprehend or set it forth in a manner to feed or edify the lambs of Christ, or there would not be so much contro-

versy and division among the children of God. So we should obey the injunction, "Let all things be done unto edification."

In hope,  
R. 3, Hillsville, Va.

ISAAC WEBB.

#### REMARKS.

Elder Isaac Webb is one of our oldest, ablest, and wisest, and most exemplary ministers in the United States. While all Primitive Baptists believe and uncompromisingly maintain the doctrine of election and predestination, *the wisest and best of our ministers*, like him, recognize its incomprehensibility, and do not make a hobby of it, but speak chiefly on simpler points of doctrine, and, most of all, upon experimental and practical godliness. They, like the Apostle Paul, would rather speak five words in a known than ten thousand words in an unknown tongue, and prefer, in the loving and lowly spirit of the Lord Jesus, to simplify the Scriptures and edify the dear people of God and glorify their Divine Master, rather than to apparently and momentarily aggrandize themselves by sending forth from their brains and mouths a flood of the generally embittered utterances of a poor, extreme, one-sided human philosophy, which studiously ignores more than one-half of the Scriptures and more than three-fourths of Christian experience, and which confuses and divides the churches of the saints.

S. H.

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MORELAND, GA., August 1, 1905.

*Elder Hassell—*

DEAR BROTHER:—Your article on Modern Revival Machinery is one of the best and most timely I ever saw in print. I have been impressed several years to write on that subject, but have felt too little and ignorant and too much embarrassed to oppose the views of some leading Baptists and ministers in this State. I am sorry to see some churches and some ministers will have "continued" meetings *regardless* of what other good Baptists who are in good order may think. Did the Saviour and apostles disregard the feelings of even the weak and ig-

norant Christians and adopt forms or customs that were popular with the world? The Bible is silent as to how long a meeting ought to go on, and may-be the apostles had worship many days a few times, but they were inspired and could discern between the flesh and the spirit, and we of this generation can not, and we are human and are not *proof* against excitement. True and undefiled religion never was popular and never will be, and when Primitive Baptists depart from the old landmarks and try to carry *anything* that is popular we had better go slow. Paul in First Corinthians viii. 9, says—"Take heed lest this liberty of yours become a stumbling block to them that are weak"; and to the Romans he says, "Follow after the things that make for peace." Will it "make for peace" for a part of the Baptists to have such meetings *regardless* of what others think, when every one knows the Baptists are divided on the subject? The mark of the true church is being few in number—"a remnant according to the election of grace"; then why should we compass land and sea to gain numbers?

Now this is written with fear and trembling, and I hope it will do no harm.

Love to you and the cause for which you contend.

A weak brother, if one at all,

GEO. P. HURST.

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### PURE, UNDEFILED, OLD-TIME RELIGION.

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PHOENIX, ALA., August 27th, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD:—I desire to write you some of my thoughts, and also ask you a few questions concerning the present condition of our people, the Primitive Baptists. I notice that there seems to be a division in the minds of the Primitive Baptists. I notice that they are not agreed, as it seems to me they should be—they do not see nor understand, nor feel alike, nor believe alike. They seem to be like sheep without a shepherd. It seems that they pay but little attention to their preachers, and but little attention to the Scriptures. They do not seem to regard the Scrip-

tures but very little, in all they say and do. Can any of our preachers tell us what is the matter—why are things as they are among us? Has Jesus gone from us, and left us as a dead institution? Or have we left Jesus, and gone after the institutions, and fashions, and styles of the world? Have we become, like Sarah of old, impatient, and can not wait upon the Lord for the children of promise to come in? Have we become so impatient that we must give the church over to the world or Egypt, in order that the promised children may come in with us? You know that Sarai gave Abraham, her husband, over to Hagar, in order that the promised child, Isaac, might be born; but this was not of the Lord; it was of the flesh, and Ishmael was born; and, in course of time, Isaac, the promised child, was born, as God said he should be. Ishmael was not a promised child; therefore he could not be the heir. He was a son of a bond-woman. She was an Egyptian, and not a free woman. Isaac, the promised son, was of the free woman. Ishmael was of the world; therefore the bond woman and her son could not be heir with the free woman and her son. In Isaac shall the seed be called, and not in Ishmael. Therefore all the children of God are by promise. Every one of the children of God has a new covenant in their hearts and minds; and if they have not this Law or Covenant in their hearts and minds, they are not the children of promise, and if not of promise, then they are not of God, and have no business in the church. This Law, or Covenant, that God writes in their hearts and minds embraces all the good works that He before ordained that they should walk in individually or as an organization. Everything pertaining to His kingdom or His church set up here in this world, which kingdom or church is not of this world, is embraced in this Law, or Laws, which God writes in their hearts and minds.

The world nor none of its attractions, its wisdom, nor none of the works of the flesh, are embraced in these Laws or the New Covenant that God writes and puts in their hearts and minds, but these Laws or Covenant excludes the world, and flesh, and all its attractions, in every way and sense. The kingdom of God is not of this world, neither is the wisdom, nor the works that are to



be performed in this kingdom, of the world. The wisdom that built this kingdom and directs the works that are to be performed in this kingdom is not of the world; but "of Him are ye, in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption." This kingdom, and all of its inmates or subjects, are of God; and of God are they in Christ Jesus; and Christ Jesus is made unto them, that are in Him, Wisdom, and Righteousness, and Sanctification, and Redemption. (1 Cor. i. 30). And all of this nation are of promise. This is a separate nation, separated from the world by the Holy Spirit. Now it does not seem to me that this kingdom needs any worldly attractions, nor amusements, or any musical instruments of this world, nor six or eight or ten days' meetings and mourners' benches, and sending off after "revival preachers" to come and do all the preaching that is done during these six and eight and ten days' meeting, to revive members and to get the promised sons and daughters to come into the kingdom. We think that God will bring all of His children in, and we think that He will build His church. We think, "Except the Lord builds the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain. Psalm 127:1. We do not think the Lord will turn this business over to preachers and organs, nor any kind of musical instruments of this world, nor six and eight and ten days' meetings, neither do we think that the Lord is depending upon such things to build and keep this house, city, or church, or kingdom. We learn that He, Himself, builds and keeps this kingdom, or church, and He waters it and keeps it alive, and will continue to do so as long as He pleases, and has a will and purpose to do so, without the aid of men, or preachers, organs, or protracted meetings, mourners' bench or musical instruments of any kind. Let us wait upon the Lord; let us trust in Him; let us not become so impatient. Let us not appeal to the wisdom of this world, nor to the musical instruments of this world, nor to the protracted meetings, and "revival preachers," nor mourners' benches, nor to the institutions of men which are of this world. "Be not conformed to this world, but be ye

transformed by the renewing of your mind." Let us keep clear of all these things. How many preachers are there among the Old School Baptists in this age that preach like Paul did, or like the other apostles did? Why is it that the churches do not demand this of the preachers? Why don't the churches give the preachers to understand that they, the preachers, are servants of the church, and not lords over the church? Let the churches ever treat their preachers or pastors and take care of them, as their servants, and appreciate them as such, and love them for the work's sake. The church should never let the preacher come between them and Christ, and His principles. Let us remain inside of the teachings and the practice of Jesus and the apostles. The time came when Ishmael, the son of the bond-woman, the Egyptian, who was of the world, mocked Isaac, the child of promise. And when the Old Baptists become so impatient, and their preachers so popular with the world, that they become so faint-hearted, and so full of worldly sympathy for the world, till they shun to declare all the counsel of God, and want the church to grow in numbers so badly, and the preachers and churches fail to execute the discipline of Christ, and appeal to protracted meetings and musical instruments, in the church, and "revival preachers," and mourners' benches, and the styles and fashions of the world, together with the wisdom of the world, you may look for a host of Ishmaelites to come in, who do not love the free woman, nor any of her children, nor the laws that govern her. They will think it is all right to leave off the ordinances and practice of Jesus, and take in Sunday schools, and depend on and trust in the wisdom of the world for their preachers. They can take in secret societies, and all the styles and fashions of the world, and sing and make melody on the organ, and only a certain few must do that, and in the good protracted meetings they can take them in who have no experience of grace, and can not tell the reason of a hope. Then these uncircumcised Ishmaelites will begin to mock the children of promise. They will not want to hear the pastor preach the predestination and election of God, nor the choice of God in Christ before the foundation of the world, nor

the Covenant. They will not want to hear him preach against covetousness, and divorce laws, nor the institutions of the world, nor worldly attractions. They will not see nor feel that it is wrong for them to engage in all kind of wordly amusements; they will think it right to engage in all kinds of covetousness, except that of the best gifts,—this they know nothing and care nothing about. They joined the protracted meeting, and the organ, and the noises, and “revival preacher,” and in this they will manifest great interest. But as soon as this meeting is over, and the “revivalist preacher” is gone, their religion will be over and gone also. Perhaps they will not see the inside of the meeting house until the time for the protracted meeting to start again. Then they will come in with some great and eloquent preacher on the brain, to come and do all the preaching that is done both day and night; and by these means they can practice their fleshly ambition and partiality, regardless of the opposition and protest of the children of promise, who have the New Covenant or Laws of God written in their hearts and minds, and are not of this world, but of God, and can not be comforted and edified by such worldly service and worship, and can not glory in such things, but who can glory only in Jesus, who is formed in them the hope of glory. The new covenant or laws, that God writes in their hearts and minds, does not embrace such worldly service and worship, but excludes it. David had his singers and musical instruments under the Old Covenant, and such were embraced in the Old Covenant, but are not embraced in the New Covenant, or Laws, that God writes in the hearts and minds of His children in this age. The children of God should act or practice the New Covenant in their worship and service. It should govern them in this age, for the Old Covenant and service are done away with; therefore it should not govern the children of promise, in a church capacity, in this age, but they should be governed by the New Covenant that God makes with the House of Israel. And they should not bring anything into the house of worship and service that is not embraced in this New Covenant, or Laws, that God writes in their hearts and minds.

There were only three hundred with Gideon that



lapped of the water, like a dog, with their tongues. These three hundred were to look on Gideon, and do as he did. This they did, and the Midianites fled. It is said that a dog laps three times with his tongue before he swallows once. We find that the doctrine of God, and experience, and practice, is written in the hearts and minds of the children of promise by the Holy Spirit. And again God, the Law-giver, Christ, the Law-fulfiller, and the Holy Spirit takes the things of Christ and shows them unto the children of promise. Therefore, all who have this written in their hearts and minds by God Himself are subjects for baptism. The ministers, having this written in their hearts and minds, and having committed unto themselves a dispensation of the gospel, can baptize in the name of the Father, and of the Son, and of the Holy Ghost. And all such characters love God and His kingdom, and the Son, and Holy Spirit, and have a great and noble principle in them. They love and desire to practice going to the church, or the kingdom which is not of this world, and being baptized. They love the Laws of God and His ordinances; they love the assembling of themselves together, and taking the bread and wine, and washing the saints' feet; they love the truth and the practice of it; they love honesty and sobriety and virtue and chastity and solemnity, and meekness, preaching the truth, and prayer, and singing the hymns of praise unto the Lord. They hate every false way, and love the righteousness that is of Jesus. And as the three hundred, that were with Gideon, looked on him and did as he did, so let all the children of promise, that have the New Covenant, or the Laws of God, written in their hearts and minds, look on Jesus, and do as He did, and follow His precepts and examples in every way and everywhere, individually and collectively, and they will not have any need of the protracted meetings and organs, or musical instruments, and "revival preachers," and fleshly attractions in the church; they do not belong in it. But the church should stand and walk in the High-Way, the Good Old Way, that leads to peace and love and fellowship, and brotherly kindness. Rebuke and reproof, and showing the people of God their sins and transgressions, and the execution of



discipline would be of more benefit now than all the organs and protracted meetings, and eloquent preachers, that make a big display in the flesh; and as Jesus and the apostles cried out against all ungodliness and immorality, and rebuked and reproved, so should the ministers of God do in this age. And as the ministers weaken down, and refuse to cry out against ungodliness and the covetousness of the world, so will the church weaken down in the execution of discipline.

W. M. BULLARD.

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### PROTRACTED MEETINGS.

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CRAMER, HALE COUNTY, ALA., August 19, 1905.

It is with sincere regret and sorrow that I notice a disposition on the part of Primitive Baptists in some sections to go into the protracted meeting business, for I feel confident that, though they have started by a circuitous route, they will never stop till they land squarely in Babylon. Indeed, some of the most prominent among us in this new move among our people have already landed there, to-wit, Elders Hackleman, Todd and Strickland; while some others that have been most successful and conspicuous in these protracted meetings, so far as getting people to unite with the church, is concerned, have proposed new plans for our people, which, if adopted, would land the entire brotherhood into Babylon.

Do I hear one say, "Why, some of our ablest, wisest and best preachers favor such meetings." The more is the pity, my brother, for I have not a doubt about its Babylonish tendency, and the next thing in order will be the turning of the corners of truth a little here and there and the lowering of the standard of church discipline. But the brethren that favor such meetings tell me that they preach Christ crucified—preach the gospel in its purity and simplicity, and that in such preaching there is nothing attractive to the world—the unregenerate, and hence they do not have in their meetings mere fleshly or animal excitement, but that the interest manifested is real, genuine, and spiritual. Brethren, tell me

not that you do not get up mere fleshly or animal excitement in such meetings, for I have been among Primitive Baptists long enough (thirty years) to know that they can and do sometimes get up fleshly excitement and sympathy among people of the world and sometimes get such people to unite with them just as worldly religionists do. For instance, I was at a far distant point last year and heard talk of one such meeting among our folks where a number of persons had joined the church, and though several months had passed since the great meeting, twelve of the new members had never been back to the meeting.

While brethren who favor and carry on such meetings repudiate the idea of saving souls and quickening the dead sinner into spiritual life by their preaching, they will apparently find more people than you ever thought of before that are already born of God, that already have a good hope—and I do not doubt that they will progress with this idea till they and their newly-found converts will be just as much deluded as ever those were that followed up the other extreme.

While we read that the disciples ceased not to teach and to preach Jesus Christ daily in the temple and in every house, (Acts 5:42), we also read that they, at the same time and under the same circumstances, "had all things common," and that none of them claimed "aught of the things which he possessed was his own"; but we do not read of a like state of affairs after the disciples were dispersed by persecution and went everywhere preaching the Word.

After the church was organized in different localities, and the apostles and ministers of the gospel were doubtless proceeding to preach the gospel and administer the ordinances in a way and manner that should be a pattern or model for all true gospel ministers in all succeeding ages, we read of nothing like protracted meetings among them, but we are told in Acts 17:2, that Paul's "manner" or custom was to preach on the Sabbath day, listen: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

Again, we read in Acts, 18th chapter, about Paul's

finding Aquila and Priscilla and that "because he was of the same craft, he abode with them, and wrought (for by their occupations they were tent-makers). And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." I do not doubt that apostolic ministers preached on other days than the Sabbath, and that they sometimes preached two or more days consecutively, but I am at the same time satisfied that we shall search the divine record in vain for a model of the protracted meeting system. "Dr." T. DeWitt Talmage gave the Methodists credit for originating protracted meetings. So, if we want a model for protracted meetings, we can get it in Babylon, but not in the apostolic church.

Protracted meetings are a part of the machinery of the modern religious world and have been their main machine in building up this great modern Babylon and tower of Babel, and I am truly sorry to see that any of our folks are coveting it. If our folks go to building a tower of Babel they will be sure to use slime for mortar, just like other folks do. It might be lawful for a church to hold meetings 365 days in the year, but it surely is not expedient. It has been wisely said that "Unlawful things ruin thousands, lawful things (unlawfully used) ten thousands."

We are admonished by an inspired apostle to "abstain from all appearance of evil"; and if this protracted meeting machinery is not an evil it certainly has the appearance of it. In the address sent abroad by the Black Rock Convention of Primitive Baptists in 1832, in which convention they formally withdrew from those Baptists that advocated modern missionism with its kindred institutions, they say, among other things concerning protracted meetings: "Some may be ready to enquire whether protracted meetings, as such, may not with propriety be held, provided they be held without excluding doctrinal preaching, or introducing any of these new plans. However others may judge an act, we can not approve of such meetings."

Again, in Hassell's Church History, page 767, we read:

"At length *protracted meetings* began to be much



talked of far and near, and so many reports were circulated concerning the wonderful effects of them, that by many they were thought to be the very thing for promoting religious revivals. For some time, four days was the amount of time allotted them, but soon these meetings began to overrun this time, and the original term was exchanged for *meetings of days*, without any limit as to their number. In connection with these meetings came along a new sort of preachers, who went into the business of conducting them by new rules of their own. In process of time, the Baptists became a good deal engaged in these peculiar gatherings, and many of them seemed much pleased with them." Brethren, shall we read the records of history in vain? Remember that the quotation just cited is from Benedict, who was giving an account of the introduction of new things into the Baptist family prior to the division of 1832.

If circumstances and attending peculiarities require a meeting to be continued an indefinite number of days, that is all right, and I would say amen to it, but to deliberately appoint and conduct a protracted meeting for the apparent or expressed purpose of building up or reviving the church, and during the progress of such meeting to continually urge and exhort people to join the church, is something new among Primitive Baptists, and a sad omen for our people. I am not at all afraid that we will build up too fast, no, sir, not in the right way. And I know that we have an account of three thousand being added to the church in one day in apostolic times, but that great addition was not effected by a protracted meeting nor by the efforts and zeal of men, but by the mighty God of Jacob. I am satisfied that opposition to these new things will in due time be ridiculed as mere tradition and old fogysm, and that old-fashioned principles and practices and methods and men will be left more and more in the background in proportion as this new movement develops itself among us. I have met one sister who said she at first united with the church through a mere fleshly or sympathetic feeling, and afterward experienced pungent conviction for sin and then sweet relief through grace, and then rejected her first baptism and was baptized again at her own urgent request.



We are living in perilous times indeed. A spirit of unrest seems to be pervading our ranks in many sections, and you, my dear brethren, that are content with the old-fashioned way of gospel truth and the simplicity of that practice, which has distinguished our people in the ages past, had better be on your guard. "Take heed that no man deceive you," and remember that

"Since man by sin hast lost his God,  
He seeks creation through,  
And vainly strives for solid bliss,  
In trying something new."

This protracted meeting machinery has been the chief means in the hands of corrupt and designing men for the spiritual prostitution and religious debauchery of the present generation.

I very much fear that those elders among us now appearing in different States are actuated by the same spirit or motive that Andrew Fuller was when, in great love for the church and cause of truth, as he claimed, he wanted to raise the church above the "dung hill of society" by his mission machinery and general atonement doctrine, for, mind you, protracted meetings are not the only popular and fashionable thing they are coveting—they want organs along with them, and in connection with these things they become more liberal, so that if a brother wishes he can go along and join some of the secret societies and no fuss about it. I do not say it is thus with all that favor the new move, but this is so in some localities and is but a legitimate consequence of the practice.

Now, brethren, mark what I tell you, the most of the elders that are practicing these new things are gradually leaving doctrinal preaching and confining themselves more and more to what they call practical preaching, and the main point with them seems to be to get people into the church—to get them to *join the church*, and to this point they seem to bend all their energies, and how anxious they seem to baptize people. Look out, brethren! Better let the regular pastor do the baptizing, unless there is something special or peculiar in the case. The true ministers want to see you honor your pastor.

About 1827 the old Kehukee Association of North

Carolina, the oldest Primitive Baptist Association in the world, sounded the alarm in the Baptist family against modern missionism with all of its auxiliaries, among which was protracted meetings, by refusing to suffer such things advocated among them, and now in 1905, about 78 years hence, Elder Sylvester Hassell, who belongs to and is Moderator of that same old Association, is the first one of our editors, so far as I know, to sound out clearly and distinctly against this new move or attempt on the part of some of our elders and editors to lead our people astray by inducing them to adopt the modern revival machinery, organs, etc. (See MESSENGER for August.) Elder Hassell is editor of the GOSPEL MESSENGER, a monthly periodical, the subscription price of which is one dollar a year. I have been reading it for the last twenty years and during all this time it has been safe, sound, moderate, conservative, a true medium of Christian correspondence, free from bitter controversies and useless and unkind personalities, but firm and uncompromising in its advocacy of the eternal truth of God our Saviour and of the ancient faith and practice of the church of God. We are certainly living in a critical hour, and in this hour of peril if you want a good, safe counselor and desire to encourage and uphold those that are contending for the good old way, brethren, send for the GOSPEL MESSENGER. G. W. STEWART.

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ANGIER, N. C., August 15, 1905.

*Elder S. Hassell—*

DEAR BROTHER IN HOPE:—By the request of many good and precious brethren of Alabama, among whom I traveled and preached the past spring and summer, that I write, through the MESSENGER, and let them hear from me on my return, I will give a sort sketch of the same. I left home the last of March, stopped off and attended the meeting of the church at Lawer Spring, Anson County, N. C., first Saturday and Sunday in April, had a very pleasant meeting, then visited Pleasant Grove, Watson, Union Grove and High Hill churches, and found them in peace and love—how good and pleasant that is! “When love in one delightful stream through

every bosom flows," and wrath, anger, malice, strife and all evil-speaking are put away from among the Lord's dear people. I next visited the church at Mill Creek, S. C., second Saturday and Sunday in April, where we had a pleasant little meeting. From there I went to Birmingham, Ala., and out to Fayette, in Fayette County, where I met our dear brother, G. W. Stewart, on Friday before the third Sunday in April. We attended the church—Hopewell—Saturday and Sunday. Much love, union and peace seemed to abound. Then we visited all the churches of the Hopewell Association in Fayette, Lamar, Pickens and Tuscaloosa counties up to second Sunday in May. They are a lovely band of brethren and sisters. I love to remember their many tokens of love and kindness to me, unworthy as I felt of such. After the last meeting at Nazareth church, second Sunday and Saturday before in May, I accompanied Elder Stewart to his home in Hale County. I feel that the Lord blessed and prospered our journey among those dear people. All praise and honor to His great name.

In May I visited among my relatives in Hale County. I and Elder Stewart visited old Five Mile church third Sunday and Saturday before. Had a good and pleasant meeting. First Saturday and Sunday in June was at the monthly meeting of Providence church, near Elder S's home. At this church I met with joy the dear and faithful brethren and sisters, among them that dear old brother, John Frazier, now about 94 years of age, who has been one of the most remarkable, prompt and faithful brethren I ever met. The power of God's wonderful and all-abounding grace has been visibly displayed in that man, so much so, that even those of opposite views of faith and doctrine often speak in the highest terms of Bro. Frazier. He has come as near living out his religion as any man I have known, proving that he possessed pure and undefiled religion. O! that more of us could so live—letting our light shine before the world that they might take knowledge of us that we love the Lord. The second Saturday and Sunday in June I and Elder Stewart went over in Green County, Ala., to Sa-repta church, where we had a very pleasant and delightful meeting; found all in peace and love. We came

back the next week and up in Bibb County to Mt. Zion and Little Hope churches, where we had good and lovely meetings. We returned to Bro. Stewart's home and spent another week with relatives, and preached again at Providence church first Saturday and Sunday in July. Monday I left for southeast Alabama. Bro. Stewart, being a little sick, could not start with me, but was better in a few days and joined me Wednesday after second Sunday at Union church, in Dale County. I preached first at Troy, Alabama; found dear Elder and Brother Henderson quite feeble, but he improved, and I met him again at the last appointment at Concord at the Union Meeting, fifth Sunday, and heard him preach, much to my comfort and satisfaction. I regard him as an able minister—meek, humble, and faithful, and though he has passed through sore and fiery trials and been persecuted and misrepresented and those with him, they stand firm in the faith, doctrine, and practice of the Apostolic church. I would like to make special mention of the many interesting meetings and of dear brethren and sisters we met in southeastern Alabama, but I see it will make this article too lengthy. I can truly say I have never met anywhere more sound and orderly Baptists than I found in Pike, Dale, Houston, Coffee, Geneva and Henry counties, Alabama.

Dear brethren: I rejoice that I found you walking in truth and love. May the good Lord continue to bless you all to live near Him in humility and at each other's feet. I remember you all in love for your kindness to me.

Farewell,

J. E. ADAMS.

P. S.—I wish to mention one very unusual incident I met with at the District Meeting at Piney Grove, in Henry County, Ala. Dear old brother Lizenby, in his 89th year, traveled on foot sixteen miles to meet with his brethren at that place. Is that not a remarkable case of physical and spiritual strength and faith of God's elect? I think, Bro. Hassell, his case will do to record among the incidents of remarkable providences which you publish in the GOSPEL MESSENGER.

Yours in love.

J. E. A.



## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
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Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## MODERN REVIVAL MACHINERY.

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According to request, I republish, in the present number of THE GOSPEL MESSENGER, my editorial on the above subject published in THE MESSENGER for August, 1905, and my remarks on the use of instrumental music in church worship published in THE MESSENGER for April, 1898, and January, 1904; and I add the *never answered and the unanswerable objections*, against the unscriptural principles and methods of modern merely humanly appointed Protracted Meetings, set forth in "The Old School Addresses at the Black Rock Convention" of 1832, published in THE MESSENGER for March, 1904, and also a few additional remarks of my own on this subject.

Ancient Israel, rejecting the rule of the Lord and His prophet Samuel (through Samuel's sons) over them, desired to be like the nations around them in having a king to reign over them (1 Sam. viii.); and so some of our young ministers seem to desire to revolutionize the Old Baptists, and bring them up to date, and have them to depart from the customs of the apostles and of our Baptist forefathers and to adopt nearly if not all the machinery of modern so-called revivalism. They seem to have a zeal for the cause of God, but not according to a knowledge of the Scriptures and of the history of the

church of God (Rom. x. 2). Among these pieces of modern revival machinery are protracted meetings of one or more weeks previously appointed by human authority, the use of nearly all sorts of musical instrument in public worship (as commanded by King Nebuchadnezzar of Babylon in the worship of his golden image in the plain of Dura, Dan. iii. 7), the sending for professional revivalists, who must be well paid, to conduct such meetings, the amusement and entertainment of the congregation by all the arts of oratory, the telling of many fabulous and touching stories to work upon the natural feelings of the hearers, the announcement that all who come forward for membership will be received and no questions asked them, the singing of all sorts of lively tunes, whether the sentiments be true or false, the use of anxious or mourners' benches and hand-shakings in such meetings—all of these things being the inventions of men in the latter part of the eighteenth century, and never heard of before. Even some worthy and excellent members and ministers may be led astray by these plausible, modern, human, and clap-trap inventions. When the Lord pours out His Spirit in wonderful fullness and power upon His people, as on the day of Pentecost (Acts ii.), and when, as then, forgetful of worldly interests, and absorbed with heavenly realities, they meet day after day in His private and public worship for a while, that is all right, because it is of the Lord; but when men, animated by carnal and worldly motives, undertake to counterfeit this work of the Divine Spirit, they make a miserable failure, gather a mass of unregenerated members into the so-called churches, and they bring confusion into their societies and discredit upon their profession. The object of the true gospel ministry, and of the true church, is not quantity, but quality, in the membership; one grain of wheat is worth more than a bushel of chaff; the stones in the spiritual temple of God should be living and not dead.

In answer to the questions as to when and by whom was instrumental music first introduced in Christian worship, and what are the most scriptural objections offered by Primitive Baptists in opposition to it, and as to how Psalm cl. 3-5 is explained by the great majority

of Primitive Baptists who are opposed to the use of musical instruments in church service, I said in THE MESSENGER for April, 1898, and January, 1904:—Cain built the first city, and named it Enoch after his son; and Jubal, a descendant of Cain, invented the first musical instruments, the harp and the organ (or rather the pipe, as the word translated “organ” should be rendered and is rendered in the Revised Version, Gen. iv. 17, 21). Musical instruments were used in the tabernacle and temple service, as well as by the “companies of prophets,” and David and Elisha, during the Old Testament dispensation; but no mention is made of their use by Christ and His apostles in the churches during the New Testament dispensation. Instruments were very little used in church worship before the fifth century, and toward the close of the sixth century they were prohibited by Pope Gregory. The Hebrew word rendered “organ” in the King James Version of Psalm cl. 4, should be rendered pipe. The modern organ was invented by the Greeks of Alexandria, Egypt, in the second century of the Christian Era, and is said to have been introduced into the Catholic “church” in the seventh century after Christ. But organs were never regarded with favor by the Greek Catholics, and they were for hundreds of years vehemently opposed in the Roman Catholic and Protestant “churches.” In Scotland the Protestants, except a few Episcopalians, still refuse to use the organ in public worship. The scriptural objections of Primitive Baptists to the use of unchristian choirs and of musical instruments in public worship are the total absence of any precept or example of their use in the apostolic churches; and the fact that the Apostle Paul requires us to sing praises to the Lord *with grace and melody in our hearts*; unchristian choirs have no grace in their hearts, so that their pretended praises to God are but mockeries; and dead musical instruments have neither grace nor hearts. There may be more, but I do not know of a half-dozen Primitive Baptist churches in the United States that use organs in their public worship. I am truly sorry that there are any instruments used in any of our church-houses, as such a thing is an offense to nearly all our brethren, and as such a prac-



tice is a departure from the custom of the apostolic churches.

In regard to Protracted Meetings, our Baptist forefathers speak as follows in "The Old School Address at the Black Rock Convention," at Black Rock church, Baltimore County, Maryland, September 29, 1832: "Before stating our objection to these meetings, we would observe that we consider the example worthy to be imitated which the Apostles set, of embracing every opportunity, consistent with propriety, for preaching the gospel wherever they meet with an assembly, whether in a Jews' synagogue on the seventh day, or in a Christian assembly on the first day of the week. And the exhortation to be instant in season and out of season we would gladly accept. Therefore, whenever circumstances call a congregation together from day to day, as at an Association or the like, we would embrace the opportunity of preaching the gospel to them from time to time, so often as they shall come together. But to the principles and plans of protracted meetings (distinguishingly so called) we do decidedly object. The principle of these meetings we can not fellowship. Regeneration, we believe, is exclusively the work of the Holy Ghost, performed by His divine power, at His own sovereign pleasure, according to the provisions of the everlasting covenant. But these meetings are got up either for the purpose of inducing the Holy Spirit to regenerate multitudes who would otherwise not be converted, or to convert them themselves by the machinery of these meetings, or rather to bring them into their churches by means of exciting their animal feelings, without any regard to their being *born again*. Whichever of these may be considered the true ground upon which these meetings are founded, we are at a loss to know how any person, who has known what it is to be born again, can countenance them. The plans of these meetings are equally as objectionable. For, in the first place, all doctrinal preaching, or, in other words, all illustration of God's plan of salvation is excluded professedly from these meetings. Hence they would make believers of their converts without presenting any fixed truths to their minds to believe. Whereas God has *chosen His people*



to salvation, through sanctification of the Spirit, and belief of the TRUTH. 2. Thess. ii. 13. Secondly, the leaders of these meetings fix standards by which to decide of persons' repentance and desire of salvation, which the word of God nowhere warrants, such as rising off their seats, coming to anxious seats, or going to a certain place, etc. Whereas, the New Testament has given us a standard from which we have no right to depart, viz., that of bringing forth fruits meet for repentance. Thirdly, they lead the people to depend on mediators other than the Lord Jesus Christ, to obtain peace for them, by offering themselves as intercessors, whereas the Scriptures acknowledge but the *one God and one Mediator*. Some may be ready to inquire whether protracted meetings, as such, may not with propriety be held, provided they be held without excluding doctrinal preaching or introducing any of these new plans. However, others may judge and act, we can not approve of such meetings for the following reasons: 1st. Because by appointing and holding a protracted meeting, although we may not carry it to the same excess to which others do, yet, as most people will make no distinction between it and those meetings where all the *borrowed machinery* from Methodist camp meetings is introduced, we shall generally be considered as countenancing those meetings. 2d. Because the motives we could have for conforming to the custom of holding these newly invented meetings are such as we think can not bear the test. For we must be induced thus to conform to the reigning custom, either in order to shun the reproach generally attached to those who will not conform to what is popular, or to try the experiment whether one holding a protracted meeting will not induce the Holy Ghost to produce a revival among us, commensurate with the strange fire kindled by others; or else we must be led to this plan from having imbibed the notion that the Holy Ghost is, somehow, so the creature of human feelings that He is led to regenerate persons by our getting their animal feelings excited: and therefore that in the same proportion as we can by any measure get the feelings of the people aroused, there will be a revival of religion. This latter motive can scarcely be supposed to have place with

any who would not go the whole length of every popular measure. But first. We do not believe it becoming a follower of Jesus to seek an exemption from reproach by conforming to the schemes of men. 2d. We believe the Holy Ghost to be too sacred a Being to be trifled with by trying experiments upon Him. And 3d. We believe the Holy Ghost to be God. We would as soon expect that the Father would be induced to predestinate persons *to the adoption of children*, by their feelings being excited, and the Son be induced to redeem them, as that the Holy Ghost would be thus induced to quicken them. *These Three are One.* The purpose of the Father, the redemption of the Son, and the regenerating power of the Holy Ghost must run in perfect accordance, and be commensurate, one with the other."

During the last hundred years, the ablest ministers, among the Baptists and other denominations, even those who have generally, at other times, preached sound doctrine, have, at these unscripturally designed and appointed protracted meetings, expressed the rankest Arminian sentiments, dividing the Godhead, undeifying the Divine Spirit and Son, if not the Father, and declaring that the eternal salvation of the sinner depends, not upon the will and work of God, but upon the will and work of man, thus making man really his own saviour. I would humbly and lovingly, earnestly and solemnly warn our dear brethren and sisters everywhere of the ruinous tendency of these modern, human, and unscriptural inventions. Elders W. M. Bullard and G. W. Stewart have, in this number of THE GOSPEL MESSENGER sound, able, instructive, and excellent articles on these subjects, which express the deep and unalterable, because scriptural, sentiments of the great majority of Primitive Baptists. I learn that some of our churches that allow Protracted Meetings are still further departing from the apostolic faith and practices by acknowledging the baptisms of other denominations and receiving into their membership persons who belong to secret, oath-bound, Anti-Christian institutions.

THE GOSPEL MESSENGER stands squarely upon the *scriptural principles* set forth by our Baptist forefathers in the Old School Address of the Black Rock Conven-

tion, and believed and practiced by our brethren known as the Beebe and the Clark Baptists, and by all the Primitive Baptists of Virginia and North Carolina, and by the great majority of the Old School or Primitive Baptists of the United States. No matter what any creature in the universe may say, we believe the words of the Lord Jesus Christ: "All that the Father giveth Me shall come to Me, and him that cometh unto Me I will in no wise cast out, but will raise him up at the last day" (John vi. 37-40). "I lay down My life for the sheep; they hear My voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand" (John x. 15-30). "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee, as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him, and this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John xvii. 1-3). "Salvation is of the Lord" (Jonah ii. 9), and therefore it is not the work of the creature, whether angel or man, and it is not the product of any human effort or machinery. S. H.

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#### DEATH OF ELDER S. F. CAYCE.

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Elder S. F. Cayce, of Martin, Weakley County, Tenn., founder and editor of *The Primitive Baptist*, an eight page weekly periodical in newspaper form, established January 1, 1886, was born October 15, 1850, and died suddenly August 27, 1905, while in attendance at the Collins River Association, held at Sulphur Springs church, nine miles from McMinnville, Warren County, Tenn. While preaching the last sermon of the Association on Sunday, August 27th, from 1 Cor. xv. 49 ("And as we have borne the image of the earthly, we shall also bear the image of the heavenly"), and while dwelling, in a rapturous manner, on the glories of the vital scriptural doctrine of the resurrection of the body, he, after speaking about 45 minutes, said, "I am tired, excuse me, and let me rest awhile," and dropped his head, but in a



moment raised it again, and repeated his text, and then lowering his head again, and closing his eyes, he said, "Everything is turning round"; he then waved his hand, and grasped the book-board, and said "I am so sick I can hardly refrain," which were his last words. The brethren and friends took him in charge, and summoned medical aid, and started with him to the house of a friend, but he breathed his last about 5 p. m., while on the way. His remains were taken home to Martin, Tenn., and on Tuesday, August 29th, they were deposited in a vault in the East Side Cemetery there, Elders J. K. Stephens, of Bald Knob, Ark., and J. C. Ross, of Greenfield, Tenn., conducting the funeral services, all denominations showing the greatest respect for his memory, and several other ministers expressing their high appreciation of his character.

Elder Cayce was a firm believer and an able, fearless, uncompromising, yet kind and gentle, advocate of the great fundamental Scriptural truths held by Bible Baptists from John, the first Baptist in the world, to the present time. I visited him at his home and his home church on my tour in the west from October 5th to December 24th, 1895. I was cordially received by him, and learned to love and esteem him highly for his steadfast, able, and tender adherence to the pure and eternal principles of the Scriptures. He delighted to maintain those principles with tongue and pen, and was not ashamed or afraid to contend for them, both privately and publicly, whether in the presence of friends or foes. I believe that the Lord had written those principles in both his mind and heart, and gave him grace to manifest them in his daily conduct and conversation, in his preaching and in his editorials; and that it was of the Lord that his dying testimony was borne to the truth of the fundamental doctrine of the Christian religion, the resurrection of these natural, mortal, and corruptible to spiritual, immortal, and incorruptible bodies by the almighty power of God, the denial of which truth belies the plainest declarations of the word of God, represents Christ as still dead in the grave, and makes all our preaching and all our faith vain. I feel assured that our dear brother has, by rich and reigning grace, entered into heavenly and eternal rest, and that Christ, at



His second personal coming to the world, will raise his sleeping body and make it like His own glorious body, and so, in his glorified soul and body, shall he be ever with the Lord.

Elder C. H. Cayce, son of Elder S. F. Cayce, who has been associated with his father in the publication of *The Primitive Baptist* since September, 1886, will continue to edit and publish the paper. May the Lord bless and sustain him and the other children and their afflicted widowed mother, and enable him to conduct the periodical in the same Christian spirit as his father did.

S. H.

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### MY THIRD VISIT TO THE KETOCKTON AND EBENEZER ASSOCIATIONS.

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In the fall of 1894 I visited churches in the bounds of the Ketockton and Ebenezer Associations; and in August, 1895 and 1897, I attended those Associations, on the latter visit Elders A. J. Moore and M. T. Lawrence accompanying me; and in August, 1905, Elder Charles Meads, of Elizabeth City, N. C., and I attended those Associations, leaving our homes August 16th, and returning September 4th. We went by rail to Norfolk, Va., and thence by steamer up the Potomac River to Washington, D. C., and returned by the same route. The Ketockton Association (formed in 1766, just one year after the Kehukee Association, the oldest Primitive Baptist Association in the world) was held the third Friday, Saturday, and Sunday in August, with Seneca church, at Dawsonville, Maryland; and the Ebenezer Association (formed from the Ketockton in 1828) was held the fourth Friday, Saturday, and Sunday in August, with Alma church, about seven miles from Luray, Virginia. The attendance at each Association was large. Ten ministers, including Elder Meads and myself, were at each Association; Elder C. H. Waters, of 5706 Brightwood Avenue, N. W., Washington, D. C., the Moderator, and Elders T. S. Dalton, J. A. Norton, and E. E. Oliver, of the Ketockton, and Elder John R. Daily, of the Ebenezer, Elder T. N. Alderton, of the Patterson's Creek, and Elder C. L. Funk, of the Juniata, and Elder J. M.

Thompson, of the White Water, Ind., were at the Kestockton; and Elder John R. Daily, the Moderator, and Elder R. T. Strickler, of the Ebenezer, and the above-mentioned Elders except Elder C. H. Waters, were at the Ebenezer Association. We visited the beautiful Caverns of Luray, the wonderful works of God, half a mile west of Luray, Va., underlying an area of about 100 acres, some of the chambers being 260 feet deep; they are lighted by electricity, and their marvellous varicolored limestone formations are pointed out by a guide. Elders Meads and I also, with the pastor, Elder T. N. Alderton, attended the regular monthly meeting of Bethel church, near Kenmore, Fairfax County, Va., the first Saturday and Sunday in September; and we had meetings in Luray, Va., Great Cacapon, W. Va., and Washington, D. C., and with Hawksbill and Mill Creek churches in Page County, Va., and at the residences of Bro. B. F. Dyson, Mrs. Emily Allnutt, Mr. Lee Long, Sister Hickerson, Sister Lou A. Oliver and Dr. Alfred Leigh. We were everywhere most kindly received and treated; and we found the members and ministers, as I found them on my three former visits, sound and orderly, sincere and earnest, genuine and faithful, gracious and loving Old School Baptists, not carried off from the foundations of pure and eternal scriptural truth by any of the winds of false doctrine or practice blowing with great vehemence over the religious world and moving even some Primitive Baptist ministers and members from the solid and enduring bed-rock of Bible principle. I was rejoiced to learn that, *with the exception of a very few extremists*, the prejudices between those called the Clark and the Beebe Baptists have melted down under the sunshine of Divine truth and love, and it is to be hoped that the few remaining icebergs will be dissolved under the same benign influence, and that the churches and Associations on both sides will be united, as they were before 1850, and as they came near being in 1897. If they would visit each other in love and attend each other's meetings more, as nearly all of them agreed to do in 1897, I believe that gospel peace and fellowship would follow.

S. H.

THE PAST AND PRESENT.

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When the harvest is past, when the summer is ended and the fruits have been gathered and consumed, and the church, like Naomi, looks back to the land of Israel, from whence she has wilfully departed in the time of famine, draped in garments of mourning for her lost loved ones, sorrow-stricken and desolate in a far country and among strangers, what a yearning for the first ripe fruits, what a sad remorse she feels, and what bitter words of complaint she utters. "Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat; my soul desired the first ripe fruits." Mic. 7:1. The present state of the church in southeast Alabama, and other sections of the country is such as to revive the pathetic sentiment of the church in the prophetic age. The ancient people of God had experienced a much happier time, a time of great wealth, great honor and great numbers; but they had drifted into the broad way, the gate being wide enough to admit the whole nation, (Mal. 3:9), and yet, in their decimated and afflicted condition they found their case so complicated, being so completely interwoven with the heathen, through their unwarranted affiliation with idolatrous worshippers, and had formed such wicked allegiance with the people of other nations, that they found it impossible to escape and return to the point from which they had descended with anything like the strength and substance with which they had departed. Like the prodigal son, they had wasted their substance with riotous living, and feign would have settled down among, and satisfied their longing appetites, with the defiled meats of the heathen idolaters. But the God of Israel had appointed for them a nobler heritage; for they were His people in a sense that no other nation ever was or ever can be. They were the legitimate offspring of Abraham, to whom God had made His unchangeable promise; and they were the type of the church of God, the body of Christ, the heirs of the promise of eternal life; and as His chosen people, God had promised to visit their transgression



with the rod, and now it had come to pass. Now we behold the prophet, the man of God, in the midst of the fields and vineyards, once crowned with the ripened grain and burdened with clusters of luscious fruits, and alas! they have been reaped, the harvest is past, (Jer. 8:20), the summer fruits have been gathered, and where are they? Out of sight, or consumed. And now we find ourselves as the grape-gleaners of the vintage and as the grain-gleaners in the harvest fields; we do not find the fruits in clusters, but only a grape or two here and there, or a little handful of barley here and there; yet scant as it is, we must have it, our life depends upon the provision which the Lord has made for us, and although our pride may be wounded on being found so poor and destitute, and our low estate can not be concealed from other people around us; they can see and know our poverty in the world, but can not see nor know our wealth in Christ; they know not that our relation to Him is such as to secure to us the heirship of heaven. But those who have evidence of their relation to the great Heir of all things, can well afford to glean behind the reapers, and thus expose their poverty to the world for a little season, sustained by the grace of God and the sweet assurance that He has chosen the poor of this world, rich in faith and heirs of the heavenly kingdom. (James 2:5.)

We have seen what we thought were better times here in this country; times when the Primitive Baptists were as a compact city or a cemented wall; when there was a oneness of sentiment both as to doctrine and practice, so far as expressions were heard, and when the churches seemed to be gradually growing and the members seemed much interested in the cause of Christ, and enjoyed the public meetings for worship, and their private intercourse was of that nature, that they would group together at their homes after attending the public services, and talk over the sermons they had heard, and how they were impressed and delighted, etc. O, dear reader, the fruit hung in rich clusters then, there seemed not to be a dead branch, nor fruitless tree in the garden of the Lord.

But with all this blessedness still in memory, the ques-



tion presents itself, Can it be that most of our enjoyments were merely social and our pleasures carnal? and did we not worship and serve the creature more than the Creator? Was our prosperity more of an outward exhibition of worldly, sensual enjoyment than of sound, humble, spiritual devotion to Christ, and for the honor and glory of God? "Who can understand his errors? Cleanse thou me from secret faults." (Psa. 19:20). We have surely gone out of the straight and narrow way somewhere and some how, and our fellowship for one another has weakened, and our affections grown cold, and now in divided groups we are gleaning for very life and existence in almost barren fields and vineyards. At this extremity, hope asserts itself, and we close this article with a quotation: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever; because He delighteth in mercy." Mic. 7:18. Read to close of the chapter.

We hope that the Lord's children will have the spirit of prayer for afflicted Zion in Southeast Alabama.

J. E. W. H.

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### SHALL KNOW HEREAFTER.

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"What I do thou knowest not now; but thou shalt know hereafter."—Jno. 13: 7.

At the time our Saviour spoke the words above written, He was engaged in washing His disciples' feet; but whether He had reference to that particular act exclusively or not is not clear to my mind. However, after He had finished washing the disciples' feet, He sat down, and said, "Know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am"; and without pausing for an answer from them, (for surely they knew that Jesus had washed their feet). He continued: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet," etc. Jesus had literally washed the disciples' feet, and they knew it; but still they needed further instruction in reference to the lesson which He designed to impress

upon their minds; and the manner of His reasoning upon the example thus given is at once forcible and impressive. He whom they acknowledged to be their Master and Lord, which He really was, had stooped as a servant at their feet and washed them and dried them with a towel; what a lesson of humility was this! how reasonable that they, whose Lord had washed their feet, should also humbly and meekly bow at one another's feet as a token of mutual esteem and self-abasement. And the example of the loving Saviour appears yet more beautiful and sublime in the fact that He humbled Himself, and became obedient unto death, even the death of the cross, being found in fashion as a man, and taking on Himself the form of a servant. Oh! was it not a supreme example of loving condescension, when Jesus took on Himself the seed of Abraham, and suffered in the likeness of sinful flesh, the just for the unjust, that He might bring His people to God in a spotless character, and impart to them His own blessed and holy nature, and the gift of eternal life?

“What I do thou knowest not now, but thou shalt know hereafter,” may refer, not only to the act of washing the disciples' feet, but also to many other things which occur in the order of God's mysterious providence; His ways are so different from ours, and His thoughts so much above and beyond the narrow scope of human wisdom and understanding that we are often puzzled and deeply mystified at the way in which He is pleased to deal with us, that what He does, and why He does it is painfully withheld from us until He is pleased to unfold to us His wise and merciful design, and then how glad we are that He rules in the heavens above and among the inhabitants of the earth, and hath done His own good pleasure in all of His dealings with us. Often in affliction and pain, we are made to inquire, “Is His mercy clean gone forever?” and why are we left to perish in sorrow and gloom? and there is no answer to our prayers; and we feel forlorn and forsaken, and the enemy taunts us with the mocking words, “Where is now thy God?” Yet we live to realize that it was good that we were afflicted, and that the Lord doeth all things well.

The patriarch, Jacob, did not understand the providence of God in the absence of his beloved Joseph, and mourned for him as dead, and when Benjamin was also taken from him he said, "All these things are against me"; but afterwards he said, "It is enough"; he was pleased and happy in the good providence of God when he understood it better. Jeremiah, the prophet, was perplexed at the worldly prosperity of the wicked, and inquired of the Lord concerning the same, but afterward the question was answered as the righteous judgments of God fell upon them; and David likewise complained of his own afflictions and persecutions at times, and at other times, when the purpose of God was revealed to him, he said it was good for him that he was afflicted.

It is good for us to believe that God's counsel shall stand, and that He will do all His pleasure, and supremely good would it be if at all times and under all circumstances we could fully recognize the great truth that He controls and governs the universe, and that nothing can transpire without His sovereign permission; that nothing can possibly take place that will in the least frustrate His eternal counsel nor defeat His purposes. And since God's judgments are unsearchable and His ways past finding out, let us wait patiently for His good time in the hereafter to impart to us such knowledge and understanding as He seeth fit to reveal, and doubtless we shall then see and know that He doeth all things well.

J. E. W. H.

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### ETERNAL LIFE.

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Paul the apostle of Jesus Christ had hope of eternal life which God that can not lie promised before the world began. Tit. i: 2.

To whom was this promise made? evidently to some one; but not *to* Paul, yet *for* him, and for all who were chosen in Christ Jesus before the world began. Eph. 1:4. John says: "This is the record, that God hath given us eternal life, and this life is in His Son. Paul teaches that Christ is the Seed to whom the promise was made, and also that the elect people of God are the heirs of promise.

The gift of eternal life through Jesus Christ our Lord is the fulfillment of the great promise of which Paul had hope. And so the heirs of promise—the elect of God—shall live forever and forever.

Amen.

J. E. W. H.

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### THE PILGRIMAGE OF A STRANGER.

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The above is the title of a very interesting book of 321 pages, written by Elder John R. Daily, Editor of *Zion's Advocate*, Luray, Va., giving a history of his family and life, experience and ministry, and of several debates that he has had with ministers of other denominations in defence of several important points of doctrine held by Old School or Primitive Baptists. Elder Daily is a native of Indiana, but removed, in 1898, to Luray, Va., and besides editing and publishing the *Advocate*, he serves four churches in that section. Of his ten children, one died in infancy, and nine are living, of whom all but the youngest one are Primitive Baptists, and two of his sons, Harvey and Ollie, are ordained ministers. *The Pilgrimage of a Stranger* is sent postpaid by Elder John R. Daily, Luray, Va., for One Dollar. In 1902 he, with Elder E. W. Thomas, of Danville, Ind., published a Primitive Baptist Hymn and Tune Book, which he sells at 50 cents per copy, or \$5.40 per dozen postpaid, or express prepaid. And in 1904 he reprinted an old English work, *A Defence of Particular Redemption*, by Wm. Rushton, which he sends postpaid for 50 cents.

S. H.

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### THE PERFECT LAW OF LIBERTY.

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Elder R. W. Thompson, of Greenfield, Ind., has reprinted, and sends postpaid for fifty cents, *The Perfect Law of Liberty*, or *The Glory of God Revealed in the Gospel*, by Elder Wm. Gadsby, of Manchester, England, the editor of the London *Gospel Standard* from its foundation in 1835 to his death in 1844, and the author of 22 religious works of great ability, including *The Everlasting Task for Arminians*. He was a minister of the



Particular Baptist Church, of England, and planted forty Baptist churches, and preached from six to eight times a week. Because he maintained that the gospel, and not the law, is the perfect rule of life for the believer, he was falsely stigmatized as an Antinomian. This work of Mr. Gadsby's is very instructive and comforting to the child of God, and it is a strong incentive to his living and loving obedience to his Heavenly Father.

S. H.

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### QUESTIONS AND ANSWERS.

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1. Q. What does Paul mean when he says, "If in this life only we have hope, we are of all men most miserable," or, as the original literally reads, "more pitiable than all (other) men"? A. That, in one sense, if there be no resurrection of the dead, no future existence, Christians will be the victims of the greatest disappointment, and will, therefore, be more to be pitied than all other men; while, in another sense, while they are enabled, by the Holy Spirit, to feel themselves to be the objects of God's eternal love, they are more happy or blessed than all other men.

2. Q. What is the condition of man between death and the resurrection? A. While the body returns to the earth as it was, the spirit returns to God who gave it (Gen. ii. 7; Eccles. xii. 7), the spirit of the lost being consigned to torment, and that of the saved being welcomed to Paradise or the manifested presence of God (Luke xvi. 19-31; Luke xxiii. 43; 2 Cor. 5:8; Philip. i. 23).

3. Q. Will we know each other in heaven? A. The Scriptures do not directly say so, nor do any church articles of faith say that we will or will not. This is, therefore, a matter of individual opinion. Some think that we will, and others think that we will not. From Matt. viii. 11; xvii. 4; 1 Cor. xiii. 12; 2 Cor. v. 16, I think that we will know each other in heaven, but without any fleshly or sinful feelings.

S. H.

## REMARKABLE PROVIDENCES.

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"Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." Psalm cvii, 8, 43.

## THE OTHER CHEEK.

"Two brothers had fallen out, and in the heat and whirlwind of his passion the elder struck the younger on his cheek. Brave as steel, and quick as lightning, the other raised his hand to return the blow, but ere it fell, he remembered how he had read that morning, by his mother's knee, these words: 'Whosoever shall smite thee on the right cheek, turn to him the other also!' No sophist, but a simple child, he took Christ's words in their plain and ordinary sense, and, turning on his brother eyes whose tears of forgiveness had quenched the flash of anger, he offered the other cheek for a second blow. It was the other's turn to weep now. Surprised, subdued, melted, he fell on his brother's neck, and, kissing him, acknowledged his offence, and implored forgiveness.

"Love is stronger than wrath; it conquers all. Omnipotence could create a world, Justice can condemn it, and Vengeance can destroy it; only Love could redeem and save it; and when God bids us to overcome evil with good, He equips us with the mightiest weapon in the armory of heaven, and sends us forth, not to ignominious defeat, but to glorious and eternal victory." S. H.

## EXTRA COPIES OF THIS NUMBER.

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I issue five hundred extra copies of this number of THE GOSPEL MESSENGER for gratuitous circulation among all persons who may desire them. S. H.

## YOUTH'S GUARDIAN FRIEND.

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This is the title of an interesting, instructive, and excellent monthly periodical published for fifty cents a year in advance, by Elder J. M. Thompson, Greenville, Indiana. While useful to all the members of the family, it is especially valuable in training the young of both sexes in habits of right thinking, and speaking, and acting—in impressing upon them the beauty of reverence, truthfulness, honesty, virtue, kindness, and gentleness. The editor is one of our most able and esteemed ministers. The magazine is undenominational.—S. H.

## EXTRACTS.

Paris, Ky., August 21st, 1905.

Elder S. Hassell—

VERY DEAR BROTHER:—Please find enclosed money order for self and brother J. A. Dudley. Please pardon me once more, for being behind time, I have excused my tardiness on account of ill health, until I am ashamed to mention it again, nevertheless such is the case, now. I do not enjoy reading my papers to the full—until they are paid for—can not understand how good Baptists can be *content* to let them run year after year unpaid—upon the same principle, I presume, that many dear brothers and sisters let their pastors *go unrewarded* too often, I fear Bro. Hassell, because they have not *been rightly taught*.

Many of our dear people would rather *die* than *seem* to do something like Arminians. Oh, how many a *close* brother or sister has been *glad* to listen to the suggestion of “the wicked one,” that it was *wrong* to *pay their preacher*?

Shall you accept Bro. Oliphant's invitation to visit Indiana this fall? I trust you can, and can *take time* to stop with us in Kentucky. Numbers of our people, who read your paper, are anxious to meet you, including the little *new* church, of lovely Baptists, whom you would enjoy knowing, at Winchester.

Our church would esteem it a pleasure to entertain you, for we always take delight in the visits of God's true servants.

While writing the above our post-man delivered the September number of the GOSPEL MESSENGER.

I've read your editorial “The greatest are the humblest,” which I *fully* and *freely* endorse, as I do almost everything you write. And I do appreciate your efforts for peace among us; “blessed are the peace makers.” My dear father engaged for years in long and *bitter* strife with dear old Uncle Tom Dudley and party, as you know. I believe it was *the* greatest desire of his heart to have his father see their *errors* on universal indiscriminate predestination, etc. Before Uncle Tom died, he and Pa could *really enjoy* religious conversation—by each just resolving *not to mention those hobbies*. I have heard my father, later on, admit it might have been better for the church “if we had *fought less*, and *loved more*.” His last writings were *all* urging for peace.

But, dear brother, our Kentucky churches have never recovered from the blighting effect of that extreme doctrine, as preached by poor dear Uncle Tom and others. We are surrounded by all the so-called Christians. A number of our nearest neighbors *knew* Uncle Tom, attended his church four miles out from Paris, heard able Elders at their association and yearly June meetings; and these old men, some whose parents were Primitive Baptists, *constantly* say how “that awful doctrine broke down the churches, where Uncle Tom and his father preached it for over one hundred years. Bryan Station and Mt. Carmel churches have passed into the hands of Mission Baptists, and Campbellites, the latter in the past few weeks. Old Elizabeth church has possibly less than a dozen members. These neighbors further say, “how we can continue to *believe* this doctrine, after such results, they can not understand,” and only laugh with scorn, when we affirm we *do not* believe it, as those great *leaders* held it. I lend them my papers to read, and

read them to them, and yet "convince a man against his will, and he's of the same opinion still." It *suits* them to *think* we are "dying out," and they are *glad* to have *this* "old hobby" to attribute it to. Surely there never was a hobby so well, so faithfully ridden. And I certainly trust it will *soon* be rode to its *everlasting* death, if it be God's will; then may we have *rest* from this long, frightful war. We can, in truth, call these years of fightings by no milder name—fighting for what? fighting for the mastery! I can be the biggest man, the biggest preacher, if I can set up some new thing, that "God has not revealed" to that little fellow over there!! "Vanity of vanities, said the preacher, vanity of vanities, *all* is vanity." *Much* has been lost—nothing gained. The *same* result with Elder Burnham and Pence. God grant the Kirkland brothers grace to *see* their mistake—*great* grace to confess and retract, without going further into deep waters. Very sincerely,

Your sister in Christ, I do humbly trust,

(Miss) REBECCA DUDLEY.

Ideal, Perry Co., Miss., August 17, 1905.

DEAR BRO. HASSELL:—I have been reading the MESSENGER for several years and think it a good paper, but the last issue, the August number, is ahead of anything I ever read. I feel and believe the Holy Spirit was with all the writers of that number. It seems like I have tried to pray the Lord to be with all our editors that they might not sow bad seed, for it brings trouble or some discord among brethren. Oh, if we just had a faithful ministry, confusion would stop. Don't understand by this that there are no sound ones, for the Lord has said He would never be without a witness, so there will always be some here to tell the truth. If all the Baptists would follow the Bible, peace would be in our ranks. Oh, Lord, remember Thy people and may He bless you, Brother Hassell, to carry on the MESSENGER to His honor and glory.

Your brother, I hope,

S. V. FORD.

Maben, Miss., August 28, 1905.

Elder Sylvester Hassell—

DEAR BROTHER:—I send you one dollar, for which please send me the GOSPEL MESSENGER. I have been an occasional reader of the MESSENGER for many years. I have had a name among the Primitive Baptists about forty years, have been trying to preach for them about thirty years. I have always endorsed your advocacy of the doctrine as believed and preached by the majority of Primitive Baptists. If I have understood your views, I think they are in harmony with the general tenor of the Holy Scriptures. I would be glad to see you and much more so to hear you preach; and I will now say to you and the associate editors of the MESSENGER with you that I heartily commend you to God and to the word of "His grace which is able to build you up and to give you an inheritance among them that are sanctified by faith which is in Him."

Your unworthy brother, I trust,

C. M. SCROGIN.



Lexington, Okla., July 11, 1905.

*Elder Sylvester Hassell—*

DEAR BELOVED AND HIGHLY ESTEEMED BROTHER:—We receive the GOSPEL MESSENGER regularly and it is like cold water to a thirsty soul. When we read your and brother Henderson's communications, I forget all of the cares of this life. I can not see how any Baptist can object to the manner and spirit in which the GOSPEL MESSENGER is published. As I am too feeble to go round and get you subscribers, we feel it our duty to send you something. I send you one dollar and ten cents. I send the ten cents to pay postage for some of Brother Chick's pamphlets, "Your sin will find you out." I want at least ten of them to distribute. I wish every Baptist in this county had one, and if I had enough of them, I would try to get them to each of them. Pray for us. Now may God abundantly bless you and Brother Henderson, and may your last days be your best days, is our prayer.

(ELDER A. G. HEDGPETH.

P. S.—My peace proposition is for each and every Baptist to commence at home and examine themselves carefully and prayerfully, and see if they be in the faith.

A. G. H.

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## SELECTIONS.

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### OBEDY GOD RATHER THAN MEN.

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"We ought to obey God rather than men" (Acts v. 29), was the apostle's bold reply to the men who sought to withstand the work of God. And the word is as true now as then, for the curse and calamity of the church for ages has been submission to man rather than God. Such authority, once assumed and admitted, has no limits, until the great Antichrist sits in the temple of God, and makes laws as if he were the "one Lawgiver who is able to save and to destroy." Division, distraction, persecution and apostasy all spring from this baleful root, and power granted to good men with the best of intentions, is used by bad men for the worst of purposes.

The Holy Spirit is in the church. Christ is present with two or three. No convocation or conclave can have greater authority than His presence confers. The church in the house of Aquila or Onesimus is as authoritative in its legitimate acts as it would be if all the crowned heads and mitred ecclesiastics of the universe were present to lend it the sanction of their presence and their authority. Where Christ is, there is headquarters; and Christ comes and dwells with the individual soul. And when the Holy Spirit fills the heart, illuminates the mind, enlightens the understanding, and attends the word which is given us for our guidance and instruction, we are in subjection to a higher than human power.

We are to obey God. No man has a right to claim authority over a servant of the Most High. His master is the King of the universe. What others have no right to *claim*, we have no right to *concede* or *promise*. Who has a right to judge "another man's servant? To his own master he standeth or falleth." We are bought with blood, and bound by every gracious tie. Let us never yield to man the allegiance which is due to God alone.—*Selected.*

## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

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## ELDER J. B. J. BRICKEY.

Elder Jackson B. J. Brickey was born April 16, 1845, and died January 25, 1905, aged 59 years, 9 months and 9 days. He professed faith in Christ, and joined the Primitive Baptist Church in Tuckaleechee Cove, in 1869, and was baptized by Eld. Absalom A. Abbott, and came out of the water preaching. He was first married to Miss Martha Caylor, September 15, 1867. To them were born ten children. She was a Christian wife, a good neighbor, and a mother indeed. She died August 15, 1887. Her obituary appears in the GOSPEL MESSENGER of January, 1888. Her death was the hardest stroke of his life; he often told me that he never knew anything but to love her with all his heart, and said he believed we ought never to wish our friends back here to suffer, but still the very breathing of his soul was to call Martha. He went on preaching all he could, leaving his little children in the hands of the Lord, as he said, until November, 1893, when he was married to his second wife, Mrs. Laura E. Arnwine, November 23, 1893. To them were born four children. He was blessed with two good Christian wives, and mothers indeed, in Israel. His last wife and all of his children were living at the time of his death. He was ordained deacon of his church in 1871, and he was liberated to exercise in public in March, 1871, and was ordained to the full work of the gospel ministry October, 1871, by Elders A. A. Abbott and Henry Franklin, as Presbytery. He was soon called to take the care of churches and preached faithfully to from two to four churches all his life, except when he was not able to go. He never was a stout man, always suffering with bronchitis and lung trouble. At the time of his conversion the Tennessee Association seemed to be nearly gone down, the churches few in number, and but few members in the churches, and Bro. Brickey was the right man in the right place, and at the right time. His labors were wonderfully blessed. The churches were soon built up and flourishing under his labors. New churches were soon organized under his labors, and so mightily grew the word of God and increased that the missionaries in this country thought he would soon take away their State and nation, and they decided that it would not do to let him alone. He had written a circular letter in 1870, showing the difference between the missionaries and the old Baptists, and the old Tennessee Association heartily indorsed the letter, and printed it in their minutes of that year. Soon after this the missionaries concluded that he needed taking down, and they sent and brought their Goliath, and tackled him for a debate, and he told them that he had never preached or written anything that he was ashamed of, and would defend it at any time. Thus they challenged him for a debate, thinking he was too young to stand it, but at the end of two days, their champion walked up and took him by the hand and acknowledged, saying: "Bro. Brickey, you have outwinded me," this was the completest whipping the missionaries ever got in this country. Several of their members left them and joined the old Baptists after the debate was over; and some of those

who had been reared missionaries joined our people, and soon went to preaching, stating that the debate convinced them who was right, and they lived and died old Baptist preachers, on the Lord's side. Bro. Brickey was one of the best men I ever knew. He had the care of our church here, when I was converted. He married me, baptized me, wrote my license to preach, and was one in the presbytery that ordained me. I never saw him in life but to love him. He was always good, gentle and kind, and the most pleasant looking man I ever saw. He always had a smile on his face in the pulpit. His sermons was weighty and impressive. Other denominations would go for miles to hear him preach. He taught school for thirteen years at the same place at home, and they still wanted him to teach on. He would teach the children and preach to them, and many of them were converted under his labors, and the parents of the children loved him. One of his neighbors, an old man, and missionary, said: "He was the best man in our nation." I can truthfully say that if I had not lived by him, and known him so well, I would not have believed that such a man ever had lived as he was. After his second marriage he moved into Knox County, about fifty miles from this place, which made his preaching tours here very few. His last trip to this church was at our communion meeting in July, 1903. He preached Saturday and Sunday lengthily, and in time of footwashing a revival broke out, the church members shouting and Christians rejoicing. Bro. Brickey went to the back end of the house rejoicing and preaching. That scene will not be forgotten by this generation. He went home from here in July, and took lagrippe in January afterwards, and never got over it, although he lived until the next January. He took his bed in May, and never got up any more. He wrote me a letter the 14th day of July, while on his sick bed, and in that letter he said to me: "Bro. Oliver, now with eternity just before me, as I view it, I can say with great assurance, 'I know in whom I have trusted, that He is able to keep that which I have committed unto Him against that day.' I ask only to realize that I am in His almighty arms, and have the assurance of His spiritual presence to that degree that I may be able to bear witness for Him in death, as I have tried to do in life. *This I crave and expect; this is enough, here I rest, and am willing to resign all.*" He further said that after prayerfully searching God's word, he espoused what he thought was the cause of God and His true church, and said: "I feel assured of it yet, for my desires were not for wordly honor or gain, which is a great source of comfort to me now at this time." I was blessed, in company with Bro. A. W. Shields, to visit him the last days of July and the first of August. He could not get up without help, but was cheerful and rejoicing in the Lord with all his might. He told us the same that he had written, saying that if this was the Lord's time to call him home, he was resigned to his holy will. We left him rejoicing, and never got to see him any more. He gradually grew worse all the time. His bereaved, sainted, Christian, heart-broken wife writes me saying: "Brother Oliver, if you had been here with us during Mr. Brickey's last days, I know you never could have forgotten it, for he was the happiest person for a week before he died that I ever saw. He seemed to forget his sufferings and rejoiced and praised the Lord, and said these were the brightest days of his life. He said the room was filled with brightness, stars and angels were hovering around him, and he said he could see the green fields beyond. When he got



so weak he could not talk, he would whisper and say: 'All is bright; all is glorious; my room is filled with angels, and glory.' He passed away without a struggle, only those close to him knew he was gone. He had called the family everyone, one at a time, and laid his hand on each one's head, and asked God's blessings to guide and direct them through life, and bring them all safe to glory." Sister Brickey asks the prayers of all God's people to help her bear the stroke patiently. Bro. Brickey had all the good attention and nursing that a Christian wife and a kind family could give, and good physicians all the time. But alas! alas! the Lord called for His servant to come home from off the battlefield, and rest in the mansions of glory above. How we all miss him, no tongue can tell. His earthly remains are silently sleeping in the graveyard at Mays Hill Church, close by where he lived to await the general judgment morn, when the Lord will come Himself and take his body up with him into glory, and so shall he ever be with the Lord. Then let me say, dear bereaved ones, comfort one another with these words, (1st Thess. 4 ch., 1st Cor. 15 ch.). Says Eld. W. A. Gregory: "He was the best man I ever knew, I professed a hope in Christ while lying on his lap. He married me, baptized me, helped to ordain me, and always cared for me lovingly." Many others in this country feel to say the same thing, but he has gone to rest with Jesus, where we believe we shall all see him again at that day.

Dearest brother, thou has left us;  
 Thou to us no more canst come;  
 For thou hast joined the ransomed army,  
 In praising God around His throne.

W. H. OLIVER.

Cades Cove, Tenn.

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(Circular letter of the Tennessee Association of Primitive Baptists held at Cades Cove, Blount Co., Tenn., October 5, 1871, written by Elder J. B. J. Brickey.)

October 5, 1871.

According to act of the Association in 1870, we write the following letter, showing the difference between us, the old Baptists, and Missionary Baptists, which facts we state here being, as we understand, the difference between the two bodies.

In about 1800, and after years, the Baptists stood united, the regular and separate Baptists having united on the Word of God, and they became numerous. Then designing or covetous men, wanting to make merchandise of the Gospel and of the flock, (instead of feed them), sought to accomplish their covetous designs by bringing in certain institutions not known in Scripture nor to the Baptist Church before. Being like Israel, lusting after the things of the world, and to be like other nations and have a king to rule over them, when God has said they should not be as other people, that He was their King, therefore, they could not need anything more, for He is the portion of His people, and what doth He require of man: "Hear the conclusion of the whole matter, which is to fear God and keep his commandments, which is the whole duty of man."—Eccl. 12, 15.

Thus were these desiring to be like other professed churches having the institutions and things of the world brought into the church, and in order to satisfy the fleshly appetite for filthy lucre, these institutions must all be carried on with money. Accordingly, they



must have a convention outside the church to manage and regulate these machines, and with these institutions they split the church of Christ, and when they went off, then they must have a Doctrine and Faith to suit their institutions—(see their Faith and Doctrines.) They must now erect Colleges to educate young men to preach, and when he preaches he must be paid for it, and they that can not are not fit to belong to a church. He, being a man-made preacher, preaches the doctrine that suits the fleshly mind, (free-will.) Therefore, the world heareth them, thus denying the wisdom and power of God to select, fit and qualify His ministers to preach His gospel.

They passed and adopted a resolution in General Association—which Association grew out of Convention, with some little change—(see Minutes General Association of 1869), that the Creed of each church should read: "A brother having a call to the gospel ministry shall not be ordained to the full work until he obtains a good education, and then study a system of Theology at least one year." Thus making the commandments of God of no effect through their traditions.

Instead of going to the Scriptures for the qualification of Bishops as given by St. Paul, (1st Tim., 3d. ch., Tit. 1st. ch.), they teach for doctrines the commandments of men; thus denying the power of God to carry on His work without the mammon of unrighteousness and wisdom of the world (which is foolishness with God), being employed to direct and forward it.

Thus they went off, and these institutions and doctrines are the things that constitute the difference between the two bodies. We ever have and do offer to unite with them on the Word of God when they lay down the things they brought in contrary to the Word and to the Faith and Doctrines the old Baptists have ever stood on since the Apostles till the present time. For proof that we are and they are not the true Baptist Church, examine any and every history that speaks of Baptists—Orchard's History of Baptists in all ages, Burkett and others of United States Baptists—where you find none of the institutions among them as held by our Missionary Baptist brethren at present. Then how can they claim to be old Baptists, when their works deny it in every place?

When you examine the old writings and documents, then turn and look at their works since the split, and then you will readily see that they can not claim the name, because they can not own the faith and doctrines. Then you see they are of a very recent date, only about forty or fifty years old, at most. We, as old Baptists, hold that the Scriptures are a sufficient rule of faith and practice, and are able to make men wise unto salvation, through faith in Christ. We stand on the foundation, (which is Christ), and faith of Baptists in all ages. We denounce, as they did, all human creeds and doctrines of men brought into the church as rules to govern God's people; that God has the sole right and power to call, fit and qualify his ministers to preach His gospel, and they that are thus called of God speak the words of God, and no others; that he has power to carry on His work without employing the gold and silver of the world and wisdom of the same; that God's people don't preach for money but for the good of souls; so we differ not on baptism, not on communion, nor on final perseverance of saints in grace, nor on general judgment, &c., but these institutions that they brought in, never known before to Baptists, (but they were known to the Catholics and others), are what split and stand between the two bodies; and we think it all, when summed up, comes from the love of money, the root of all evil, which while they coveted, they went from the faith.

For proof of these facts, examine the works, faith and practice of Baptists, from the Apostles down to the split; then examine the same of each body since that time, which will prove the thing to a demonstration, out of the mouths of all, so that you need not take our word separate, but may read and see for yourself. Then let him that readeth understand.

As for education we believe it to be the duty of every man to educate himself and family as he is able, but education does not make a preacher nor a Christian, for only God can make men such.

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#### LEVI S. JONES.

Brother Levi S. Jones departed this life September 11, 1904, he was born the 15th of November, 1847, and was married to my sister, Crissie Taylor, January 23, 1873, by whom he had five children, one boy and four girls. His oldest daughter died a short while before he died and his only son died fifteen days after; they all had that dreadful disease, typhoid fever. Brother Jones was sick little over two weeks, but nothing could stay the hand of death. All was done that could be done by his loving wife and doctor, and kind friends. I was a frequent visitor and I never heard him murmur nor complain, but bore his sufferings with Christian fortitude. We have been intimate friends since 1870, and have spent many pleasant hours together. In his death, the church has lost a good member, his wife a good husband and his community a good neighbor. He was a good man in sickness. Brother Jones and his wife joined the church at Skewarkey, Saturday before the second Sunday in December, 1878, and they both were baptized the next day by our beloved pastor at that time, Elder C. B. Hassell. He was an humble, consistent member of said church to the time of his death. In his church he always filled his seat, unless providentially hindered. How sadly we miss him—we feel sure our loss is his eternal gain. Death was ordained of God, all things work together for good—all God's works glorify and praise his holy name. Surely death is a blessing to a Christian, though hard to part from loved ones. May the great head of the church who doeth all things well comfort and sustain the bereaved and troubled ones and give them an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

ELI TAYLOR.

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#### HENRY R. JONES.

The subject of this notice was born January 13, 1874, and died September 27th, 1904. He was the only son of Brother Levi S. and Crissie Jones. He was sick about a month with typhoid pneumonia. All was done for him that could be done. He was a Mason and they had a nurse from the hospital to wait on him, but nothing could stay the hand of death. His father died fifteen days previous to him. I am sure he never knew that his father was dead. His mother prayed to the Lord to spare her only son as her husband was taken from her as he was her only support. But it was not His will. He made no profession of religion, but was a warm friend to Primitive Baptists. He was kind, industrious, and very good in sickness.

It is so hard to part from our loved ones, but the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

Written by his uncle,

ELI TAYLOR.

## MRS. MARY E. PITT.

Mrs. Mary Elizabeth Pitt, daughter of Robert and Fanny Ricks, was born in Rocky Mount, N. C., September 19, 1846, and died, after three week's illness with paralysis and congestion of the brain, June 17, 1905, in Edgecombe County, N. C., at the home of Mr. Reddin Reasons, whose daughter her only child, Mr. W. B. Pitt, married. She lived at the old home of Elder Bennett Pitt and his son, her husband, Elder Cooper Pitt, and after her marriage and until her son's marriage last year, and, after the latter event, she lived with her son and his wife and their parents. After conviction for sin, she experienced a hope in Christ, and was baptized, with Sister W. C. Trevathan, by Elder John W. Purvis, in Tar River, near the Falls, the second Sunday in June, 1873. She was married to Eld. B. C. Pitt, October 8, 1867; her husband, a beloved Elder in the Primitive Baptist Church, a member of Lower Town Creek Church, eight miles west of Tarboro, N. C., died January 10, 1897, aged 49 years. At the time of her death, she was in her 59th year. She was a consistent member of the Primitive Baptist Church, and strong in the faith, and kind and attentive to the poor and afflicted, and quiet, patient, and never complaining in her sufferings, bereavements, troubles, and disappointments. She leaves one brother, two sisters, one child, one grandchild, and many other relatives and friends to mourn her loss, but they feel assured that she has entered, through the rich grace of a once crucified but now risen and glorified Redeemer, into heavenly and eternal rest. In her last illness, though unconscious most of the time, she sang a part of "Jesus, Lover of my soul."

Beneath the earth our loved one lies;  
Entombed and hidden from our eyes;  
Troubles and cares for her are past;  
To heaven the Lord has taken her at last.  
In her new home she will always shine,  
Eternal with our Father Divine.

Prepare, ye living, for the dread day,  
Indeed we must all be covered with clay  
To-morrow or we know not when;  
Then may we know our God, and flee from sin,

Rocky Mount, N. C.

MRS. S. O. POOL (Her Sister.)

## MRS. ANN W. MOORE.

My dear sister, Mrs. Ann W. Moore, died at 1 o'clock on the morning of the 28th day of July, 1905, at the home of her son-in-law, Mr. J. R. Worsham, near Forsyth, Monroe County, Ga., where she had moved to spend her declining years with her daughter, Sister and Brother Worsham. Sister Ann was the daughter of Duncan and Mary McCowen, who have long since passed away. She was born January 6, 1833, being, at the time of her death, 72 years, 6 months, and 20 days of age. She was married to Bro. E. M. Moore, by Eld. W. C. Cleveland (Senior), November 25, 1855, and she and her husband united with the Primitive Baptist Church at Smyrna, Monroe County, Ga., September 28, 1867, and were baptized by Elder James Stuart, where she lived an exemplary and useful member up to time of her death. She was a precious sister, and will be greatly missed, not only by the bereaved husband and children,



but by all who knew her, for to know her was to love her, while her very presence was a stimulant and comfort to the poor unworthy writer while trying hold up Jesus as the way and only way of salvation. Surely she a Christian woman. She always had great pleasure in entertaining her brethren and sisters at her home. She was gentle and smooth in all her words and actions. She took a great interest in the welfare of her children, said she had tried to raise them to live right, and hoped they would not forget it. She left an aged husband and six living children. Three have passed away; those that are living, three boys and three girls, are all grown and married. Three of them have made an open profession of faith in Christ, and united with the Primitive Baptist Church. May the good Lord bless them all, and in His mercy build up their faith and hope in a crucified and risen Saviour, that they may meet the dear wife and mother that is gone only a little while before in that eternal rest with Christ, where there is no pain or death, and where there will be no more parting. Sister's sickness was somewhat protracted, and her suffering great from that dreadful disease appendicitis; but while she was well aware of her condition, knowing that she could not get well, she never murmured; death had no terror for her; she said she desired, and felt to be reconciled to the will of God. This was in answer to a question I asked her. She said it might be best for the Lord to take her away, and her suffering would be over. She has left the evidence that her sufferings are now all over, and that they are all turned to joy and happiness with her Saviour.

And now, children, if you will allow me, I feel like I want to say a few words to you. I believe that none had a better mother than you; your welfare was her delight; her advice was always good; her mind was on you to the last. Remember her love to you, and her care and protection for you in all your raising. May the good Lord protect and guide you through life, that you may live as she lived, and finally save you in His Kingdom, where you can meet mother in that world of bliss to part no more.

Eld. W. W. Childs preached on the occasion to a large congregation of relatives and friends from 1st Cor., XV, the latter clause of the 54th verse—"Death is swallowed up in victory;" after which her body was laid to rest in the family cemetery, there to await the glorious morning of the resurrection.

Forsyth, Ga.

D. G. McCOWEN.

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#### MRS. PEARL HANSON CHAMPION.

The subject of this notice was a daughter of Brother J. C. and Sister E. H. Hanson of Opelika, Ala., and a granddaughter of the late lamented Elder W. M. Mitchell. She was born in Lee County, Ala., March 4th, 1872, and was married to Ira Champion, November 1st, 1904, at the residence of her parents in Opelika, and died at the Hill Infirmary, Montgomery, March 23rd, 1905, and buried on the 25th, in the Opelika Cemetery. The funeral services were conducted by Eld. Williams, Pastor of the Missionary Baptist Church, of which she was a member, having united with said church while attending the State Normal College at Troy, Ala., in 1889. Her mother states that Pearl became much concerned about her condition as a sinner after leaving home to enter the college at Troy, that there was no revival or protracted meeting in progress at the time she joined the church, and that her application for membership was unexpected at the time. Adorned with a brilliant intellect and a heart full of kindness to all, and of loving devotion to her parents, brothers and



sisters, and to her noble husband, this estimable woman commanded the highest esteem of all her acquaintances and the love and admiration of those with whom she was associated in the active duties of life. She evinced by her pious conversation and Christian devotion that she was a subject of the quickening power and regenerating grace of God. She had undergone a severe surgical operation, which for a short time gave hope of restoration to health, but some adverse condition ensued under which she rapidly declined unto the fatal end; all of which she endured with the utmost patience and resignation. All that mortal hands, prompted by love and tender sympathy, and all that medical and surgical skill could accomplish was faithfully done, no doubt; but the time had come for the release of the spirit from its prison house of clay, and the all merciful Father took His child to Himself.

While on her death bed, she had her devoted husband to write her parents, (who by reason of sickness at home could not attend her), saying that she was lying upon a hard bed, suffering indescribable pain, but God had been good and merciful; and she sometimes felt like singing praise to His holy name, and that her suffering was for His glory; that she sweetly remembered the good old songs she had heard at Mount Olive, which made lasting impressions upon her heart; that she desired to get well enough to go home and go to Mount Olive, where her grand parents are laid to rest; then to hear the gospel preached as in times past; and then she wanted to talk to those good people and tell them her experience, and of what beautiful things she had seen on her bed of suffering; and yet that she had not suffered like the Saviour. Her last words were addressed to her brother, Mitchell Hanson, who was the only one of the family present when she expired, which were, "My darling brother."

The surviving, sorrow-stricken husband was formerly a citizen of Troy, Ala., and knew the writer from his early youth. He was raised in this section, and was educated here, and his strictly moral conduct, and noble traits of character have won for him the esteem of all who know him. As a husband, he was as faultless as man could be in devotion to his loving helpmate, and to his aged parents he is still a dutiful son; and to him and to the entire bereaved and sorrowing family we tender our heartfelt sympathy and condolence.

J. E. W. H.

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#### CROWDED OUT.

Other matter and several obituaries are crowded out of this number of THE GOSPEL MESSENGER, but will appear, D. V., in the November number.

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#### DROPSY REMEDY.

Dropsy Remedy, purely vegetable, removes from one to two gallons of water in a day. Shortness of breath quickly relieved. Cures the worst cases of Dropsy in all its forms, and after being given up by the best doctors to die. Specially efficacious in Dropsy of the Heart. *Best and Cheapest* known remedy. Only \$1 a package, six packages \$5 by mail postpaid, and *free to very poor people* who are really unable to pay. Trial package free to any address, when name, age, address, and symptoms of patient are given, with ten one-cent stamps.

ELDER C. W. ANDERSON,

Pettigrew, Madison Co., Arkansas.

I know, from my own observation, that this is an effective remedy for dropsy, and I take pleasure in recommending it to physicians and patients.

S. HASSELL.

Vol. 27.

No. 11.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

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NOVEMBER, 1905.



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# The Gospel Messenger.

NOVEMBER, 1905.

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# The Gospel Messenger.

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. Devoted to the Primitive Baptist Cause.

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VOL. 27. WILLIAMSTON, N. C., NOVEMBER, 1905. No. 11.

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## THE FAMILY BIBLE.

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How painfully pleasing the fond recollection  
Of youthful emotion and innocent joy,  
When blessed with parental advice and affection,  
Surrounded with mercy and peace from on high!  
I still view the chairs of my father and mother,  
The seats of their offspring as ranged on each hand,  
And the richest of books, which excels every other,  
The family Bible that lay on the stand.

### CHORUS:

The old-fashioned Bible, the dear, blessed Bible,  
The family Bible, that lay on the stand.

The Bible, that volume of God's inspiration,  
At morning and evening would yield us delight;  
The prayers of our father, a sweet invocation,  
For mercy by day, and for safety by night.  
Oh! hymns of thanksgiving with harmonious sweetness,  
As warmed by the hearts of the family band,  
Have raised us from earth to that rapturous dwelling  
Described in the Bible that lay on the stand, etc.

Ye scenes of enjoyment, long have we been parted,  
My hopes almost gone, and my parents no more,  
In sorrow and sadness I live broken-hearted,  
And wander alone on a far-distant shore.  
O, why should I doubt a dear Saviour's protection,  
Forgetful of gifts from His bountiful hand?  
O, let me with patience receive His correction,  
And think of the Bible that lay on the stand, etc.



Though age and misfortune press hard on my feelings,  
I'll flee to the Bible and trust in the Lord;  
Though darkness should cover His merciful dealings,  
My soul is still cheered by His heavenly word.  
And now from things earthly my soul is removing;  
I shall soon be in glory with heaven's bright band,  
And in rapture of joy be forever adoring  
The God of the Bible that lay on the stand—  
The old-fashioned Bible, the dear, blessed Bible,  
The family Bible that lay on the stand.

LLOYD'S *Primitive Hymns*.

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TROY, ALA., Aug. 3, 1905.

DEAR BROTHER HASSELL:—I herewith send a private letter written by Elder W. M. Mitchell nineteen days previous to his departure; and it is, perhaps, the last private letter he ever wrote; and for this reason many will enjoy reading it as well as for the wholesome sentiments therein expressed. It came to me at a time when I was in great trouble, and it was very consoling and soothing to my aching heart. The circumstances which occasioned the correspondence between Elder Mitchell and myself at and before the date of his letter are plainly stated in the Minutes of the Ramah Council, including the "protest" alluded to in this last letter, and therefore I deem it unnecessary to explain them through the GOSPEL MESSENGER, as anyone desiring information on that subject can obtain a copy of the Ramah Council pamphlet by writing me and sending a one-cent postage stamp.

If my last letter has not been written, it will be soon, and I would be glad even to hope that it may be sanctified to the comfort of some poor, troubled soul as this of Elder Mitchell was to me.

J. E. W. H.

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OPELIKA, ALA., Feb. 7, 1901.

DEAR BRO. HENDERSON:—I have received your letter, and I do feel greatly drawn to you, and I trust the Lord gives me the spirit of fervent prayer for you in this perilous hour of your ministry, and may I tell you that

there is hope that the things which are now "happening to you" will in the end, by the overruling power and grace of God, fall out rather to the furtherance of the gospel and your having increased strength in the ministry. There was a time once with the Apostle of Christ that all they that dwelt in Asia of his brethren forsook him, both ministers and brethren, but none of those things moved him from the faith and order of Christ, nor from taking pleasure in reproaches and necessities for Christ's sake. There is a glorious blessedness in being allowed of God to be put in trust with the gospel and to suffer for Christ's sake. Strong trials need strong help, and such help is always at hand and with you in the trial. Who knows but you are come to the kingdom for such a time as this? When Esther saw that her life and the life of her people were at stake, she said, "I will go in unto the king; if I perish, I perish." She did not go without a strong trial of faith. She needed strong help right at that time, and each step was ordered by the Lord, and she found Him a present help in trouble, and a help to get out of it.

There are times in the progress of the church of God in this world that a calm and faithful, open and bold, defence of the true principles of our worship, seems to be more strikingly needed than at other times. Daniel the prophet felt this when he and his brethren were required to bow with a whole nation of idolators and worship the golden god of Babylon. He opened his window and bowed to the God of Israel and prayed as he had done before the decree of death from the lions had gone forth against him. What a sweet night's rest he had with God's angel holding the mouths of those lions as still as death and as quiet as lambs!

The refusal of the majority of the church to allow your protest to go on record is a virtual admission they have no case than can be sustained by the Scriptures. But the sooner we can know that there are two sides to this Associational trouble the better, and the sooner it can be faithfully proclaimed to us—"Who is on the Lord's side"—the better, especially after much admonition, exhortation and "*all long-suffering.*" The Lord has already by your ministry and prudent management

"opened the eyes" of many, and turned them from the darkness of superstition and tradition to the light of gospel truth, and I hope they may be saved from these errors, and still have a name and place among all those who have an inheritance in the church by faith in Christ. There are two sides to this matter in some localities, more strongly marked than in others. On one side is the pure and naked word of the Living God; on the other side are the inventions of men. We must fall on one side or the other. He that is not with Christ and His authority is against Him, and is throwing his strength and influence with the works and ways of men. We can not be on both sides. "We can not serve God and mammon." And I do pray that you and the brethren who have stood firmly with you on the word of God may have grace given you in this hour of need, and at last come through, and out of the furnace without the smell of fire upon your garments of truth.

I seldom write as much as I have now written you. But feeling a little inclined this morning to say something, I have written a few lines at a time till it is rather lengthy.

May the Lord bless you and your household and the churches of your charge, and may you yet live, if God's will, to see and enjoy peace in the churches and see the fruits of your tears. It does not seem that myself and wife can endure our infirmities much longer. Love to all who love and serve our Lord Jesus.

W. M. MITCHELL.

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HOPEWELL, MERCER CO., N. J., Sept 14, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER IN CHRIST:—I have this week returned from a visit to Maine, where I have attended the Conference of the church at North Berwick, and the Maine Old School Baptist Association, held at Whitefield, in that State. This, as you know, is my old home State, and the church at North Berwick is the place where, forty-two years ago, the first Sunday in September, I was baptized and received into the fellowship of the people of God. It is a very dear spot to me. But after the lapse

of forty-two years, I find but few of those who so lovingly received me into their company remaining. I am glad to visit them, but am saddened greatly, as I look over the congregation and miss so many who were dear to me then. I have, in all these past forty-two years, missed but few of their annual conference meetings. They continue three days; and always, on Saturday afternoon, the supper is administered. It was this year, as it has always been, a solemn season with all who were permitted to attend. Elder F. W. Keene is the pastor of that church now. Elder Wm. Quint was their former pastor for forty-two years. Both he and their present pastor have been sound, clear men, following no new notions, and preaching experimental and Bible truth at all times. At this meeting Elder Keene's youngest daughter was received for baptism with great gladness and love. Others seem to be waiting anxious for the clouds to lift, that they may come also.

The second meeting, at Whitefield, was good and strengthening to all who love the cause of God and truth. Two candidates were received there for baptism, and Elder Keene administered the ordinance in the afternoon of Saturday. The church there also decided to observe the ordinance of the Supper that same afternoon. It was a solemn season. At this place, forty-three years ago, it was my privilege to hear, for the first time in my life, gospel preaching. The upper room still stands where I first met with the people of God, and heard the blessed gospel of free and sovereign grace. I had received a hope in the salvation of God one year before, when sixteen years of age, and I can never describe how eagerly I looked forward to this Association and with what joy I was permitted to attend the meeting and mingle with those who loved God, and who spoke in their preaching, and in their conversation, as I felt. It was, to me, a meeting full of wonder and gratitude to God. How like a little child I felt, as I mingled with the dear old saints, and heard their testimony regarding the Lord's dealings with them. This spot is also most dear to me, as all who have passed through the same experience well know it must be. But here also the aged ones have passed on to their long



home. Those of the present generation are also dear to me, and are just as worthy and steadfast in the truth as were the fathers, but still, I do greatly miss the former generation, who were so kind to me in my youthful days. One of the two received and baptized at this meeting was a youth of eighteen, just my age when I was baptized. I could but think of the trials which must await him, but I also thought of the grace which would surely be his. I thought of what Elder Gilbert Beebee said to me the evening before I came to the church, "If the Lord strengthens you to take the first step in obedience, can you not trust him to strengthen you in the time to come also?" It has been so all along with me, and I am sure that it will be so with this young brother also.

But I had not purposed to write all this when I began. I had not expected to attend these meetings, but brother Keene wrote me that he knew of none who were expecting to be with them among the brethren in the ministry. I have always felt under obligations to be with them at their annual gatherings, when they were not supplied with other ministers. They are removed several hundred miles from other brethren and churches. This is the cause of but few attending their annual meetings. My purpose, as I have written you before, has been to be with you at the Kehukee and the Contentnea Associations in October, and so I had not expected to go to Maine this month. As things were there, I felt that I ought to be with them. I can not well attend both the Maine and the North Carolina meetings the same year. I do not feel like leaving the church here so much in so short a time. My chief object in writing this letter is to say that I feel that I shall be compelled to give up my contemplated visit with you this fall. No one can be so sorry as I am about it. I have looked forward to a renewal of old acquaintances, and to meeting and hearing many ministers whom I learned to love in my former visits with you. I wanted to see and have opportunity to converse with you again. But all this is denied me this year. It is the will of God, and His will is best.

At the Kehukee Association give all the dear brethren my earnest love. I remain, as ever, your brother in the gospel of Christ our Redeemer,

F. A. CHICK.

SOUTHAMPTON, BUCKS CO., PA., Oct. 10, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER:—I was just about to write to you when your very kind and brotherly message came by postal-card. I enjoyed my visit very much at Brother Slade's house with you and Walter and the family, at the Association, on the ground, and at each of the houses and churches which I visited. And it is very pleasant and gratifying to receive this kind expression from you, with the assurance that the brethren and friends were given to find comfort and pleasure in my visit and preaching. It is very encouraging to me, for it is my habit of mind to greatly question the benefit of my visits to the churches and brethren. My visit to Whitaker's I enjoyed very much, and was glad I went. I was thankful to be with brother and sister Slade a night, and enjoyed the conversation. He is in a sad condition, but I feel the assurance that he will again be delivered. I hope it may be so. I left Bro. Gold's Thursday afternoon after a good visit and two meetings, and returned by way of Norfolk and Washington, and reached home Friday at 2 p. m. to find my wife still a little better than when I left her. I wish to be thankful to the Lord for all His tender care. I am thankful to you for your brotherly attention and care. I am glad to tell you that my expenses were fully paid, and I had some over. My wife joins me in love to you, and we hope to see you here in the Spring, D. V.

Your brother in hope,

SILAS H. DURAND.

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## THE NEW HUMAN INVENTIONS INTRODUCED AMONG A FEW OF OUR PEOPLE.

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PELHAM, GA., Sept. 18, 1905.

MY DEAR BROTHER HASSELL:—I am glad of your firmness in contending for the faith in this dark hour. I endorse your views on protracted meetings, instrumental music as a part of worship, and your position against the reception of alien baptism. It grieves my poor heart that such innovations should enter our dear people as federal government, foreign missions, etc., but thank

God there are a few like Elijah, who will hazard their lives for the truth. We need faithful watchmen upon the walls who will preach the whole truth and condemn all innovations that would divide our people. There is no use to talk about unity in the family of grace until we are willing to walk in the "old paths." Good, precious brethren who are godly men and whose hearts are in the work of the Master and truly desire unity may introduce measures for that unity that would tear our dear people into atoms. We had better be contented and not be so restless. In avoiding one extreme we are subject to go to another. If we love each other we do not want to press our views to the alienation of good brethren. It is safe to be at the feet of our dear brethren. When we join the church we should forsake the world with all its vain and sinful allurements, be willing to suffer afflictions with the people of God rather than to enjoy the pleasures of sin for a season. Oh! how my poor heart goes forth in love to the dear church of God. I loved her when I went to her and while she was not perfect; then it would be presumptuous on my part to think that my weak efforts to revolutionize her would raise her to the mount of perfection. I want to see her contend for the same old God-given principles for which she has hazarded her life in the past. It is wrong to introduce and press things that will drive good old faithful brethren and sisters from us. If we are stronger than our brethren, we ought to be better prepared to nurse them and care for them. If we love each other, we should so live as to let that love continue. If we will preach the truth in love and labor to unify the church by contending for the old landmarks and put everything unscriptural away and just be contented to be simple, old-fashioned Baptists, we would no doubt have great prosperity among us. If disorders get into the church, do not try to bend the discipline to cover up that disorder. If any are wrong, let them get right. If any are in Babylon, let them come out, if they want our fellowship, and do not let us go to them to get it. If any are among us who are so very much dissatisfied that they are all the time criticizing our people and praising the

enemy, it seems that they have more love for the enemy than for the church of God. The church is no prison. We just want those who love us, love our blessed Saviour and His precious truths. I fear there are some Orpah's who still love Moab (things of the flesh) better than they do the church of God. Those who are firm on all the vital points should be cautious not to divide over some hobby. It has been my privilege to attend the Upatoie, Ocumlgee and Echeconnee Associations. The meetings were sweet and spiritual with a large attendance of ministers proclaiming the good news of salvation by grace. It was the theme of the ministers to exalt Jesus and abase the creature. Much love was exhibited in all the meetings. Churches seemed to be prospering, and the good brethren and sisters seemed to be contented in the old paths. They do not want the progressive religion that is so pleasing to the carnal mind. May God keep us all to be humble and enable us to examine ourselves, confess our faults, and strive for the things that make for peace.

Yours in bonds of love,

LEE HANKS.

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### THE UPPER CANOOCHEE ASSOCIATION IN GEORGIA.

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COLUMBIA, S. C., Oct. 5, 1905.

DEAR BROTHER HASSELL:—I have just returned from a visit to the Upper Canoochee Association of Georgia, which was held with the Canoochee church, Emanuel County, on the 29th and 30th of September and the 1st day of October, inst., the last day being Sunday. The visiting preachers present were Elders T. E. Sikes and J. W. Smith from the new Beulah Association, Ga.; J. D. Draughan, of Fisher's River, N. C.; R. H. Barwick, of the Ochlocknee, Ga.; W. W. Riner, of the Upatoie, Ga.; H. B. Wilkinson, of New Canoochee, Ga.; J. T. McArthur, of Ramah Primitive Baptist church, Wilkinson County, Ga.; M. F. Stubbs, of the Lower Canoochee, Ga.; J. M. Thomas, H. W. Smith and the writer, of Prince Williams Association, S. C., besides those of their own Association. Elder S. M. Anderson was mod-



erator, and Elder W. A. Lamb clerk. The churches were very well represented, so far as I could understand, and all the letters contained encouraging news with little exception, and nothing of a serious nature. Some of the churches reported a considerable increase of members added during the year. Elders H. Temple and J. W. Brown are in the bounds of this Association, both able ministers of the precious word, and there are others that I can't remember now. We rejoiced to see such a good spirit manifested as was at that meeting; peace and unity prevailed. There was a very large gathering, especially on Sunday, and unusually good order around the stand. The preaching was edifying to believers of the truth as it is in the Lord Jesus Christ. The moderator and clerk did all in their power to make the meeting a success, and the brethren and sisters were careful to see that every one was provided for during our stay in their midst, that brotherly love might continue. The meeting closed Sunday evening, and we all left homeward. I was taken care of Sunday night by brother and sister Lee Turner at their comfortable home, where I staid Friday night also, and Monday morning. Bro. Turner accompanied me to the railroad.

Bro. Hassell, we are still receiving the welcome visitor in our home, THE GOSPEL MESSENGER. May the Lord bless you to continue the same.

Your brother in hope,

A. J. HARRISON.

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#### THE LAW OF THE LORD IS PERFECT.

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Though I have so often read and pondered the "perilous times" that should come when false prophets and teachers should not only bring in damnable heresies as to doctrine, but who as despisers of government or law, as presumptuous, self-willed and covetous, should by feigned words make merchandise of the brethren, etc., it still seems strange and unaccountable to me that the Primitive Baptists, after eighteen hundred years of oneness of faith, and almost sameness of practice, and especially as to mode and manner of public worship in songs, should now in the end of the world discover a defect, or lack in that respect, and would remedy that defect by the introduction of an organ in the church to lead in this worship. This issue has been threatening us in places for a few years past; but we have met it with kindly admonitions in love, and waiting for the effect. But when a leading minister tells a church that has an organ to which the chosen pastor and a part of the mem-

bership are opposed to "hold to the organ and let these go," it seems the time has come for more than private remonstrance. What! organs more necessary, more sacred, more to be desired than that God-given principle, that divine binding of renewed hearts—*fellowship*; and break this bond for an organ? True, it cost money, and they paid for and placed it in the church house in all kindness; but do they consider the price paid for those brethren and sisters they would thus destroy, or give in exchange for an organ?

Our church, or "meeting house," we dedicate to God as where we, as a church, will render Him public worship in spirit and in truth, and that according to the gospel law of Christ. The owner, lord and master of a house is its sole law-giver. To honor the Lord is to observe and execute the laws He has given to regulate every department, and not to add or take from in any particular. The object of the Lord's visible house on earth is the public worship of God, according to the gospel law. As to the literal house before dedication, we may build it here or there, after this or that manner, and indeed all things necessary to the worship of God may be by the law of expediency, or according to our judgment, and one may differ from another; but when it comes to that worship, that is, to its manner, it must be according to Christ. Hence, the churches established, set in order, perfected by the apostles, are, or should be, the same to-day as when first established, since the law and gospel of Christ is like Christ, the same yesterday, to-day and forever. Hence, also, everything added into that worship is an innovation.

But a member lately told me that they wanted the organ to draw and hold their children, lest otherwise they would naturally be drawn to other denominations and finally swallowed up by them. I replied I thought their house was for the worship of God. "Oh! yes," she replied, "but we must do something to attract and draw our children or they will be lost to us as a denomination." But I said, "In vain do we worship God, teaching for doctrine the commandments, or, for practice, the ideas, of men; nor can you save your children by infringing upon the house or the worship of God; nor would you infringe upon your neighbor's house as you have thus upon the house of God. Nor would you allow your neighbor to place a musical instrument in your house as indicating your deficiency in law and judgment concerning music. The Lord's house is His house, and His laws only must regulate the service. Yet you have placed there a catch to draw and hold your carnal children. Every householder or master is the lord and law of his own house. In your house you are law-giver. You may invite whom you please to your table to eat; but not to your neighbor's, or to the Lord's table. You may lawfully place all manner of musical instruments in your house, as did David, and sing praises to God on them, or otherwise; but you have no legal right to place them or any one of them in your neighbor's house, nor in the Lord's house; indeed, the Lord has declared a fearful penalty to any who would add or take from His law. His law is perfect, regulating every relative position in the life of His people. And when it comes to His worship in songs, an apostle says, understanding what the will of the Lord is, "In psalms and hymns and spiritual songs, singing and making

melody in your hearts—not in an organ—to the Lord.” (Eph. v.) Also, “I will sing with the spirit and with the understanding.” And David who went with others “to the house of God with the voice of joy and praise,” said, “My mouth shall praise Thee with joyful lips”; and, “open Thou my lips, and my mouth shall show forth Thy praise.” (Psalm li. 15.) Again, “So will we render the calves of our lips,” as “with one mind and mouth we glorify God”; the while “teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” (Col. iii. 5.) Thus the true worship in song must come from the renewed heart that feels and pours it out an offering in praise. Hence the plea that the organ gives tone and volume to the sound of music, while acceptable to man, could not be to God. The world and carnal mind is a friend to the organ; they plead for them; but is this not a sign that it is not of Christ?

Indeed, I do believe that if other so-called churches had never adopted the organ, our churches had never thought of bringing them into our houses. Do we presume to compete with those others in musical attractions so as to hold our children? Why, our little one-organ attraction beside their grand organs and other musical instruments would be as nothing.

A sister lately said to me that in whatever way she worshipped God at home she could in church; said she played on an organ at home to God's praise, and therefore might at the Lord's house. No, I replied, because your law prevails at home as it should, and by which you may have an organ and other musical instruments, that you want, and which I greatly admire and wish in all homes that want them; and there you may invite all your friends of whatever sects to join you; and when dinner is served you may invite to partake at your table. Thus I honor the laws of your house. But so you could not do in the Lord's house (see Matt. xxi. 12), if we as truly honor His laws and methods of worship which have been established near two thousand years. Thus you could not do in a neighbor's house with impunity. Jesus in giving that great commission to preach the gospel to every creature, and binding them to “observe all things whatsoever I have commanded you,” had nowhere commanded or given an inference that an organ would be admissible in His house of worship. The apostles in declaring that gospel, nor in establishing and setting in order the things necessary for the worship of God according to this gospel, never mentioned them. The gospel Scriptures, so thoroughly furnishing to all good works, nowhere mentions them.

But perhaps the Primitive Baptists are beginning to feel too primitive—too far behind this age; and are tired of the same old-time sameness; tired of living alone, separate, and unlike other nations around; tired of that divine hand and rule that is hidden and would hide them from the world. Perhaps lurking envy and pride are, unawares, making them like Israel of old, to crave the great pomp and glitter of a king to go out before them.

But what harm in an organ, you say? What harm, in a like sense, in leading your Christian Methodist friend to the Lord's table? Why usurp the authority and prerogative of the Master, who alone



establishes His method of service in song; and who alone invites to His table?

Besides, if otherwise right, it gives offence; and to whom? Generally to those dear, aged soldiers, who have so long stood firm and fought faithfully for the cause. But it is their infirmity, their weakness for traditions, you say. But God may call it their strength for truth and "the good old way" that Jesus set at the beginning. In any case, these are the very things with which you, as the strong, should bear. Would you destroy such weak ones for whom Christ died for something of far less utility or necessity than the meat to which Paul referred in this connection?

Then, as to results, as already seen in part. The organ in church service originates a new order, for it naturally calls for select music and a choir; the younger members will naturally lead in this where the old will not, cannot follow. Things of Christ are Christ-like. Is this tendency of the organ like Him?

Oh! my brethren, when the church on earth ceases to stand in comparison to others, so-called, just as Jesus did among and as compared to the great men around Him, let me be forgotten in the dust. And how was that? Without form or comeliness, hated, reviled, spoken evil against, not fit to live, betrayed and slain as a malefactor in the name of Moses, or law religion. God grant me the grace to live my few more days, and to die in an old-fashioned church.

Brethren and sisters, think on these things, and determine for the truth, the right way, as if Jesus were present. There is no compromise or middle ground where you could say it does not matter to me whether a church has an organ or not; he, and that, that is not for Christ is against Him.

R. ANNA PHILLIPS.

Route 1, Walden, Ga.

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Pelham, Ga., October 11, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER IN THE LORD:—I have thought a great deal of the time that I met you and the place that I met you, and have longed to once more have the opportunity of meeting you, but I do not know whether I will ever be accorded that sweet privilege again or not, but I hope so. Since I saw you last, I have had many troubles and conflicts to pass through, and while I am oftentimes led to believe or, rather, fear, that I am not one of God's elect, yet I have some sweet communions with Him, and when those times of sweet peace and communion come, I feel to thank God from the very depths of my poor soul, for His goodness and mercy, for I am made to feel that He has been merciful to me, when I did not deserve it, if I had been dealt with according to the deeds done in this old body of mine. What has made my poor heart more glad than anything that has taken place in some time past, is the bright prospects that we have, in this country, for peace in the Old Baptists' ranks. The time is nearing when the Old Baptists can come together as a unit, and praise the Lord, as of old, thanks be to His matchless name.

Your unworthy brother in a little hope,

O. B. BUSH.



## EDITORIAL.

SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala.

Parties desiring to communicate with either of the editors of THE MESSENGER personally, have their addresses as above. All remittances and communications for THE GOSPEL MESSENGER should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr. G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to THE GOSPEL MESSENGER. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

## THE 140TH ANNUAL SESSION OF THE KEHUKEE ASSOCIATION.

The 140th Annual Session of the Kehukee (the oldest and largest) Primitive Baptist Association was held with the church at Beargrass, Martin County, N. C., Saturday, Sunday, and Monday, September 30, and October 1-2, 1905. There were in attendance about three thousand people, and twenty-eight ministers, including seventeen of the Kehukee Association, and eleven of other Associations—the other ministers being Elders Silas H. Durand of Pennsylvania, G. W. Stewart of Alabama, and P. D. Gold, Isaac Jones, J. B. Burch, L. H. Hardy, J. E. Adams, C. C. Bland, J. S. Corbitt, W. W. Brinson, and J. S. Ward of North Carolina. The weather was fine, the proceedings of the Association harmonious, the preaching sound, able, and comforting, and the most of the people very orderly, quiet, and attentive. The old Kehukee Association stands to-day upon the same foundation upon which it was formed 140 years ago—the doctrine of God our Saviour, of salvation by sovereign and almighty grace, as set forth in the Old and New Testament Scriptures, without varying one hair's breadth from that Divine and Infallible Standard, and it uncompromisingly opposes all the additions

and subtractions made by uninspired men in every form, every age, and every land. In its Corresponding Letter, which was unanimously adopted, it emphatically declared its utter opposition to all the new things, all the pretended religious improvements, sought, during recent years, to be introduced among our people in a very few other States, to conform Primitive Baptists to the religious world, make their doctrine and worship more pleasing to the carnal mind, and to get all the world into the so-called church, which is incomparably worse than having no church at all—these new things being protracted meetings, professional revivalists, mourners' benches, organs in church-houses, choirs, and associational or federal government of our churches. We want none of these so-called improvements in religion, but really humanly invented and modern departures and degenerations from the pure and simple faith and practice of Christ and His Apostles and of our Baptist forefathers, whom we believe to have been far wiser spiritually than all the people of this dark, worldly, sinful, conceited, and perverse generation.

The next session of our Association is appointed to be held, if the Lord will, simply for His pure worship and for our spiritual edification, with the old church at Flatty Creek, in Pasquotank County, North Carolina, fifteen miles south of Elizabeth City, when and where we hope, Providence permitting, to meet with a goodly number of our brethren and sisters and the friends of simple and eternal Bible truth, October 6th, 7th, and 8th, 1906.

S. H.

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### GOOD WORKS.

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A good work is one done from the love of God, and according to the law or commandment of God. Primitive Baptists believe in doing, and sincerely if imperfectly do, good works of this Bible kind. As Brother P. D. Gold well says, in *Zion's Landmark* of October 1, 1905, "there is plenty for us all to do. Keep yourself unspotted from the world. Bring up your children in the nurture and admonition of the Lord. Visit the sick

and minister to the needy. Search the Scriptures to see what they say. Attend to your own meetings. Be not busy-bodies in other men's matters. Provide things honest in the sight of all men. Walk by faith. Love the brotherhood. Fear God. Pray without ceasing, and in every thing give thanks." To which may be added:—Love the Lord with all your heart, mind, soul, and strength, and love your neighbor as yourself. Do justly, love mercy, and walk humbly with your God. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you. Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Seek first the kingdom of God and His righteousness. All things whatsoever ye would that men should do to you, do ye even so to them. Avoid pride, hypocrisy, covetousness, idolatry, malice, evil-speaking, selfishness, licentiousness, and intemperance. Live peaceably with all men. Overcome evil with good. Having food and raiment, be therewith content. Follow after righteousness, godliness, faith, love, patience, and meekness. Be rich in good works, ready to distribute, willing to communicate. Deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world. Ask God for wisdom. Be swift to hear, slow to speak, slow to wrath. Be doers of the word, and not hearers only. Confess your faults one to another, and pray one for another. Lay aside every weight, and the sin which easily besets you, and run with patience the race that is set before you, looking unto Jesus the author and finisher of your faith. Love one another with a pure heart fervently. Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Glorify God in your body and in your spirit, which are His.

Here is indeed enough for any human being, any child of God, to do; and we can obey these commandments of

God only by His grace, and to Him will we gladly ascribe all the glory. The human mind has never conceived, and can never imagine, a religion more perfect than the Christian religion—a religion which, if universally prevalent, would fill the world with heavenly holiness and happiness, and with the glory of God.  
S. H.

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## WHAT CONDITIONS HAVE WE TO-DAY?

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SOME STARTLING FACTS SET FORTH IN ELDER G. W. STEWART'S "TWO WITNESSES."

1. Vast systems of religious imposture, and their success in making converts, by which millions are enslaved by priestcraft and thousands of God's people are in Babylon. See *Two Witnesses*, pages 220, 206.

2. Denial of the *full* or *real* inspiration of the Bible in so-called evangelical pulpits and theological schools of almost every denomination, and bringing under suspicion and disgust every book, doctrine, promise or fact in God's word by Christian colleges and theological seminaries. 221, 217.

3. In what is called the best society there is the decay of faith, the changing of beliefs and aims, a loosening of anchors and drifting with the tide; and while it may deny the decay of faith, yet inwardly it feels it, and its gospel is to get what it feels it most needs here, whether it be in society, business or politics, and by whatever means it can within the law. 218, 219.

4. Increase in the profession without the evident possession of the Christian religion, for while there was, from 1850 to 1880, almost a threefold and fourfold increase in the profession of the Protestant and Roman Catholic religions, there was also a like proportion in the increase of crime; and the latest statistics show that there was, from 1850 to 1890, an increase of 170 per cent in the population of this country, and during the same period crime increased at the rate of 445 per cent. 234, 236, 242.

5. The fixed and avowed purpose of the Roman Catholic Church and the oath-bound obligation of its priests



to destroy our civil and religious liberties and to establish Roman Catholicism upon the ruins thereof. 306, 309.

6. The inclination and tendency of the so-called Protestant denominations to adopt Roman Catholic doctrines and methods, thus departing more and more from the simplicity of the gospel of Christ, and by a false and dangerous liberalism making the downfall of our liberties easier for the Romanists. 110, 134, 145, 148, 150, 231, 216, 213-215.

7. A stupendous missionary scheme, of human origin, ostensibly for the conversion of the heathen nations.—Its converts hired and in its employment or in some way supported by it—many of them not only numbered as converts, but lots of them put into the ministry, without any profession on their part of any change of heart; and this system, be it remembered, was, in 1900, in China, enforced by the navies and armies of five world powers, which butchered Chinese, looted their treasury and forced them to agree to pay an indemnity of \$333,000,000. They undertake to blast their religion into the Chinese with dynamite, shoot it in with thirteen-inch guns, and trade it in with opium and mean whiskey; and the system is now maintained with smokeless powder and dynamite. 88, 89, 100, 101, 98, 99, 109, 111.

8. Misapprehension and consequent misrepresentation and abhorrence of the old-time religion; the high and holy way of the Lord; and the simplicity of gospel truth and practice as preached by and exhibited in the lives of Christ and His apostles. 42, 43, 222, 231, 150, 151.

9. The whole civilized world of all religions or of no religion is facing an epidemic of crime—crime, too, of the most monstrous and unnatural character,—the bottom going out of society everywhere, and the whole world being filled with the corruption and violence of the days of Noah and of Lot, constituting a sign and a warning and signifying the nearness of the end. 238-241.

10. An easy and sleepy indifference, a lamentable and inexcusable ignorance, and a criminal and suicidal carelessness on the part of the people generally concerning these things.

These appalling facts, proving that we are rapidly nearing the end of the present dispensation, and that Christ, the Divine, Supreme, and Final Judge of the human race, will soon, at His Second Personal Coming, visit this guilty world with the terrific and consuming lightnings of His righteous, omnipotent, and eternal wrath, while He will save every one of His poor, humble, godly, and trusting people, are given with full details and authorities in Elder G. W. Stewart's *Two Witnesses*, advertised on the third page of the cover of THE GOSPEL MESSENGER. S. H.

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### HOLDING THE TRUTH IN UNRIGHTEOUSNESS.

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Brother G. B. Neisler, of Abbott, Ark., requests my views of Rom. i. 18, which reads as follows: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

The wrath of God is His holy indignation against sin, whether of men or of angels, and is demonstrated by the punishment of all offenders against His holy and righteous law. The revelation of divine wrath was first to Adam, when he was expelled from the Garden of Eden; and since his fall, all who descend from him and therefore inherit his depravity by nature, are children of wrath. Eph. ii. 3.

The wrath of God is revealed from heaven, the eternal throne of Jehovah, and the seat of His universal government; and is visited upon men, and nations, and kingdoms of the earth because of their unrighteousness; and the Apostle teaches in this chapter that there is no excuse for the ungodliness of men; for they are made conscious of their accountability to God, and are instructed out of the law as expressed by Moses to the Jews, and possessed by the Gentiles, written in their hearts, their conscience bearing witness to the just requirements of the law of God. Rom. ii. 14, 15. They held the truth as contained in the law, yet they transgressed every precept of it, as also did the Jews. It is not reasonable that God would have given a law to man and yet with-

hold from him the capacity to understand its requirements, hence the expression in the 19th verse, "Because that which may be known of God is manifest in them, for God hath shewed it unto them." This also signifies that man's capacity is limited so that he can not know *all* about God, yet the system ordained for the instruction of the human mind is commensurate with his (man's) capacity, and develops the truth that man is under the most solemn and binding obligation to honor and obey his Sovereign Creator; and now, being in possession of the knowledge of this truth, and yet go on in open rebellion against God is to hold the truth in unrighteousness.

The revelation of God to man is first in His law; and even in nature, man is conscious of his personal guilt; but it requires the power of quickening grace to enable him to realize the exceeding sinfulness of his heart and the nature of the penalty of the law as affecting his future, everlasting destiny. While in an unregenerate state, he holds and maintains the truth of God as revealed in the law, and as sanctioned by his own conscience, he is still inclined to sin, and is a willing servant of sin; and thus he holds the truth of God in unrighteousness. The visible creation, the actual existence of things, testify of the existence and being of God, "even His eternal power and Godhead"; and the instruction imparted to the human mind by these visible evidences makes void every plea for justification on the ground of ignorance.

The Jews knew God in His manifest power to deliver them from bondage and to care for their wants in the wilderness; they saw His works for forty years, and yet they glorified Him not as God; they went into gross idolatry, and transgressed every precept of the law of Moses. They maintained throughout their wicked career that God spake to Moses, and that God delivered them by His almighty power from their afflictions in Egypt; and yet they were stiff-necked and rebellious people, they held the truth in unrighteousness, and were held guilty in common with the Gentiles, and chargeable with the same wicked deeds.

So viewing the prospect from a legal standpoint, there is no reason to expect aught but the wrath of God; this is all that is revealed in the law, which is a ministration of condemnation; because of the transgression. But the gospel reveals the righteousness of God as being given or imputed to His elect people; and the Apostle was not ashamed to declare the gospel to Jews and Gentiles, and to all nations of men, as the power of God unto salvation to every one that believeth. There is no revelation of wrath in the gospel, but salvation from the wrath to come through the atoning merit of Jesus' blood, who "humbled Himself and became obedient unto death, even the death of the cross"; and it is by His obedience that "many shall be made righteous." (Rom., 5th chap.) Thus it appears that we must be made free from all unrighteousness in order to escape the wrath of God; and it is an amazing truth that He was made to be sin for us who knew no sin, that we might be made the righteousness of God in Him. Amazing grace indeed; that removes the damning stain of guilt and renders the once-guilty sinner holy and without blame before God in love, according to the sovereign election of God by and grace given in Christ Jesus before the world began. This all-wise and all-powerful grace alone can shield the poor sinner from Divine wrath.

"O, for this grace let rocks and hills  
 Their lasting silence break;  
 And all harmonious human tongues  
 The Saviour's praises speak."

J. E. W. H.

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## QUESTIONS AND ANSWERS.

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1. Q. What is meant by the Apostle Paul when he beseeches us to "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service" (Rom. xii. 1)? A. The inspired Apostle, instead of commanding us as our master, here humbly and tenderly beseeches us, as his brethren, not by the threats and terrors, but by the mercies of God, His electing, redeeming, renewing, and preserving mercies, His sov-



ereign, free and unmerited mercies, as set forth in the previous part of this glorious and wonderful epistle, to present our bodies, in which our souls dwell, and through which our souls outwardly manifest their good or evil disposition towards God and man—to present our bodies, not as the dead sacrifices on patriarchal and Jewish altars, nor as the dead so-called mass on Catholic altars, but as a living sacrifice, a sacrifice, belonging to the living God, and inhabited and purified and consecrated by His living Spirit, holy, because thus occupied, as a temple, by His Holy Spirit, and therefore acceptable or well-pleasing to God, which is not a mere superstitious, outward, formal, mechanical service, but a reasonable, inward, moral, and spiritual service, such as He, in His holy law of love, and in His blessed gospel, requires.

2. Q. What does Paul mean when he says “I was free-born” (Acts xxii. 28)? A. That his father had, in some way not now known, obtained the right of Roman citizenship. This right exempted its possessor from the lash. The right was obtained by purchase, and as a reward for signal services to the Roman government, and by inheritance or birth. Paul obtained it by birth; his father or grandfather may have rendered some extraordinary service to Rome.

3. Q. Are there any of the churches planted by the Apostles yet in existence? A. No human being on earth *knows*. The *Seculum Obscurum* or *Obscure Age* between A. D. 70 (the destruction of Jerusalem by the Roman General Titus) and A. D. 100, and the Dark Ages of barbarism between about 500 A. D. and 1500 A. D. destroy the possibility of any such *knowledge*, no matter what unbelieving or heretical bodies may pretend and what believing and sound bodies may guess. The God of Providence, who is the God of grace, thus annihilates the proof of all *material* succession from the Apostles, and emphasizes the sole importance of *spiritual* succession of Apostolic Truth.

4. Q. Is it right in this age, as it was required of the churches of the saints in the Apostolic Age, to mark and avoid those who cause dissensions and offences contrary to the doctrine of Christ and His Apostles, and

who serve, not the Lord Jesus Christ, but themselves, and who by good words and fair speeches deceive the hearts of the simple" (Rom. xvi. 17, 18)? A. It is just as right and vitally necessary now as it was then, if not more so; for the Apostles were living then, and could authoritatively and effectually correct such errors and disorders; but they solemnly warned the church that, in the latter times, there should be a falling away (I suppose a great and general falling away), a departure from the faith, a giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron," "having a form of godliness, but denying the power thereof" (2 Thess. ii. 3; 1 Tim. iv. 1, 2; 2 Tim. iii. 1-8, 13). We see these dreadful, but truthful predictions, realized in the present generation, more than ever before, which proves that God inspired the Apostles to write these prophecies, and that we are nearing the end of this dispensation, and should be careful to mark and avoid all, no matter who they are, who depart from the pure, entire, and eternal truth of God as set forth in the Old and New Testament Scriptures.

5. Q. Is the Pope Antichrist? A. *Anti* is a Greek proposition, and means *against* or *instead of*; so that Anti-Christ means an opposer and a rival of Christ—an opposer of Christ under the guise of Christ. The Apostle John says that there were many Antichrists in his day (1 John ii. 18), and he names, as the principal one, him "that denieth that Jesus is the Christ," or that "confesseth not that Jesus Christ is come in the flesh" (1 John ii. 22, 23; iv. 3; 2 John 7). There were, in the Old Testament Dispensation, many opponents and rivals of the Divine-Human Christ or Messiah predicted by the prophets; but the chief personal Antichrist of that Dispensation was Antiochus iv. (Epiphanes), King of Syria, who "persecuted the Jews, prohibited circumcision, and substituted the worship of Jupiter Olympus, with whom he identified himself as God, instead of the worship of Jehovah, in the temple at Jerusalem." And so, while there have been and are many Antichrists under the New Testament Dispensation, such as Judaism (or Legalism), Gnosticism, Docetism, Sacerdotal-

ism, Sacramentalism, Socinianism, Deism, Positivism, Agnosticism, Mariolatry, Bibliolatry, Churchianity, the Worship of Saints and Relics, Secretism, Lodgism, Meanism, Revival Preachers, Mourners' Benches, Costly Church Buildings, Instrumental Music in Churches, etc., no informed and honest believer, who reads 2 Thess. ii. 1-12; 1 Tim. iv. 1-3; 2 Tim. iii. 1-13; 2 Pet. ii.; Rev. viii., xvii., and xviii., can for a moment doubt that the Pope of Rome, the head of the Roman Catholic Apostasy, the Great Whore of Babylon, drunk with the wine of her fornication with the kings of the earth and with the blood of the saints and the martyrs of Jesus, who sits in the pretended temple of God and claims Divine infallibility, and who has tortured and murdered more than fifty millions of the followers of Christ, who has shed more rivers of blood and caused more unmerited suffering than any other institution ever known among men, and who, inspired by Satan, has working signs and lying wonders, will be the chief personal Antichrist at the rapidly approaching end of the Christian Dispensation; and that around him all minor Antichrists will rally, and that these wicked deceivers of men and enemies of God will be instantly and eternally destroyed by the Lord Jesus Christ at His second personal and visible coming to the world to take vengeance in flaming fire upon His adversaries and to be glorified in the perfect and everlasting salvation of all His chosen, redeemed, and regenerated people. S. H.

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### REMARKABLE PROVIDENCES.

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"Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." Psalm cvii. 8, 43.

I feel like I want to tell the readers of THE GOSPEL MESSENGER some of the dealings and providences of God with me. The first week in June, 1903, I was taken sick and remained sick for three weeks. I was in bed almost all that time. On Thursday before the fourth Sunday in the same month the Lord restored me to health. The fourth Saturday and Sunday was our meeting time.

And on Thursday I was thinking about our meeting, and oh! how I longed and desired to be able to go to meeting once more, and hear the blessed gospel proclaimed. It seemed that if I had all this world in my possession I would give it freely just to be restored to health so I could go to meeting and hear the gospel preached. While I was in this frame of mind and desiring those things above all earthly treasures, these words ran through my mind as though some one had spoken them to me, "Why not ask the All-wise Physician, who can heal all manner of sickness, to restore you to health?" I replied to those words and said, "Lord, increase my faith." And it pleased God to increase my faith, in a moment, in the twinkling of an eye, I was enabled to ask in faith, doubting nothing, and I became so happy that I got up off the bed, shouting and praising God for His goodness and mercy toward me. For He had led me to His banqueting house, and His banner over me was love. I never lay in bed any more, for I was not sick any more, and I went to our meeting on Saturday and Sunday, and heard the word of God preached, and it was surely a feast of fat things to me.

Your little sister in a precious hope,

(MRS.) B. A. CROWLEY.

*Kennedy, Ala.*

The Lord is the Great Physician of both soul and body, and He will at last heal all His people of all their diseases, and fill their hearts with thankfulness to Him for His great and wonderful mercies. S. H.

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## EXTRACTS.

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Goshen, Ala., R. F. D., No. 1, Sept. 4, 1905.

*Elder J. E. W. Henderson, Troy, Ala.*

DEAR FAITHFUL PASTOR:—I have just read your articles in THE GOSPEL MESSENGER. I enjoyed them. I have also read the *Baptist Trumpet*. In reading the articles from the brethren scattered abroad I rejoice to see that there is a unity of feeling, and that there is yet a goodly number of the Lord's people contending for the faith once delivered to the saints. I also rejoice to know that we are in line with those brethren, and are trying to contend for the same doctrine—the doctrine of our fathers, and, I believe, taught by the apostles, and our blessed Saviour. If not deceived, I desire to serve



the Lord in truth and sincerity, and if I am not thus serving Him, I pray that He will show me my error and help me to renounce it. I am trusting the Lord for a great deal. I realize that He is able to do more for me than anybody on earth can do, and when this short life ends, all that our friends can do for us is to consign us to our final resting place. The united prayers of all the people on earth could not raise us from our lifeless state; but our Saviour is able to resurrect our bodies and fashion them like His own glorious body, and present us to the Father as the people He died to save. Then, and not until then, will we be able to ascribe to Him the praise due to His holy name.

I had a dream last night that I thought a good deal about, not that I attach any special significance to the dream, but in thinking over it I have thought of some things that I will relate. I dreamed that I was going to be hung. I did not know for what cause I was going to be hung. I do not remember feeling any sense of guilt, but it was plain to my mind that I was going to be hung. I awoke, and of course endeavored to dismiss it from my mind. I went back to sleep and dreamed the same thing again, and further dreamed that I saw them conveying my casket to the place of my execution. I awoke again, and my mind was so disturbed that I could not sleep. In reflecting over it, I thought how shocking it would be to hang a man that was innocent of what he was charged with, and that possibly some had been hung when they were innocent. While thus thinking and wondering what my dream meant, if it meant anything, this thought came to my mind, "The Saviour was crucified and slain, and He was innocent indeed."

It would be shocking to know that a man had been hung when he was innocent if we knew that we were responsible for it in any sense; but it would be indeed mortifying and harrassing to our minds if we felt that we were. I have thought of what the Bible says, "that He died for our offences," "He was made sin for us who knew no sin."

I sat down yesterday evening to write, and could not think of anything to write. I decided that I would not write you at all; but I felt somewhat a desire to write you some of my thoughts about my dream.

Yours unworthily,

I. F. WILLIAMS.

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Andalusia, Ala., Nov. 20, 1904.

*Elder Sylvester Hassell.*

MUCH ESTEEMED BROTHER IN CHRIST:—I send one dollar to pay for GOSPEL MESSENGER for another year, as my subscription expires in December. I do not want to miss a single number. It is all the preaching I hear, and is such a comfort to me in my loneliness, that I expect to take it as long as I live and can see to read it. Hoping the Lord will continue to direct your pen, I am,

Your sister in hope,

MRS. E. J. THOMPSON.

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Huntington, Ind., Oct. 5, 1905.

DEAR BROTHER HASSELL:—I was at Bethel, Fairfax County, Va., last Saturday and Sunday, and baptized our precious child, Hassell Leigh, nine years old. The sweet little brother, may our God bless

him! I cannot describe my feelings as I lead him into the yielding tomb. I am so unworthy of the Lord's blessings.

Our meetings in the east were pleasant throughout, and I greatly love the people whom I visited. Sister Bretz accompanied me. We cannot tell how thankful we are to the precious kindred for all their acts of kindness.

Your brother,

GEO. A. BRETZ.

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Robersonville, N. C., Sept. 26, 1905.

*Elder S. Hassell.*

MY DEAR BROTHERS—Enclosed find herewith my check for \$2.00, for which please give me credit on your MESSENGER.

May God continue to give you good health and strength that you may be able to send forth the message of God through your paper for many years to come.

I dearly love to read the MESSENGER and am always looking forward for the next issue.

Wishing you good health and a long life, I am,

Yours in love,

J. C. ROBERTSON.

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Collinsville, Texas, June 2, 1904.

*Elder Silvester Hassell.*

MY DEAR AND PRECIOUS BROTHER:—Inclosed find money order for \$2.00. I have thought for some time I would send my dues, but was waiting and hoping to have something good to write from Texas. We are divided here, and I think without a just cause. I believe, as a whole, the Baptist family are agreed on all vital points. I believe that the great sin has been that hydra-headed monster, jealousy and envy. I fear this is the great cause.

I love and endorse the stand you take, and if all of our brethren would do the same we would not have any cause to mourn over the bleeding and distracted condition of our beloved Zion.

May the Lord God bless and be with you and your associates in preaching and sending forth the GOSPEL MESSENGER to many of the saints of our God.

Yours,

P. M. PEARCE.

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Crandall, Texas, May 17, 1904.

DEAR BROTHER HASSELL:—I have been taking the MESSENGER eighteen years; I hope I can pay for it as long as it advocates the doctrine it has since I have been taking it. Remember us in your prayers.

N. J. IVY.

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#### RESOLUTION OF NEW HOPE ASSOCIATION, ARKANSAS.

*Resolved*, That this Association feels it a duty that it owes to the brotherhood to warn them of the disorder of Elder W. J. Hull, who was for many years a member of this body, and highly esteemed by us as an able defender of the Primitive Baptist doctrine. But in the year 1869 we were compelled to withdraw fellowship from a disorderly faction for holding protracted mourners' bench revivals, and receiving missionaries on their baptism. In 1874 we withdrew from

another faction for holding to the eternal two-seed and non-resurrection doctrine. Later Elder L. E. Bagwell was excluded from a church in our body on account of the soul-sleeping doctrine. Elder Bagwell and one Isaac Pounds, a member of the faction excluded in 1869, constituted a church at National Springs known as Primitive—a Primitive church, so-called. In its membership it partakes of all the disorders, and was organized by ministers standing in a state of exclusion from us. Elder Hull left us and allied himself with this so-called Primitive church, after it had been dropped from this body. The so-called Primitive church deceived this Association as to its origin, and obtained membership with us for one year, and when the facts were discovered, it was dropped from our fellowship. Primitive church is a party composed of members excluded from us, or baptized by ministers who had been excluded from us, and were at the time standing in a state of exclusion.

And further, Elder Hull has conducted himself in such a way, in business matters, as to obtain a bad report from them that are without.

We hold ourselves under obligation to prove every statement made herein when opportunity is offered; and in the event of failure to do so, we will gladly retract and make amends, as we have no desire to injure any one wrongfully.

Without personal malice, but from a sense of duty, and, we hope, in the fear of God, we make these statements, to prevent brethren at a distance from being imposed upon.

Done by order of the New Hope Association in session with the church at Union, Johnson County, Ark., Saturday before the fourth Sunday in September, 1905.

ELDER W. A. BARHAM, Moderator.  
J. F. HUGHES, Clerk.

It is requested by this Association that the *Primitive Baptist*, *GOSPEL MESSENGER* and *Baptist Trumpet* publish these proceedings, and other Baptist papers please copy.

J. F. HUGHES, Clerk.

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## SELECTIONS.

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### THE DENIALS OF ANTICHRIST.

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The religion of Christ is not based upon an arrangement of theories, but rather on an assemblage of facts. It does not deal so much with opinions, about which men may differ, as with facts which men cannot deny. The theories and religions of antiquity might retain their existence irrespective of the character or condition of their founders, but Christianity rest upon Christ. If there is no Christ there is no Christianity.

Antichrist comprises all that is opposed to Christ, and the work of antichrist is not the contradiction of theories concerning Christianity, but the contradiction of *facts concerning Christ*. "He is antichrist that denieth the Father and Son." From the beginning of the world the hopes and expectations of the church converged to

a single point, the coming of Christ in the likeness of sinful flesh to redeem a lost world. If He came not, prophecy failed, promises were deceitful, types and shadows were empty dreams, and the world's desire was vain. Hence the conflict between unbelief and faith concentrated on this question. Has Christ really come in the flesh? Is Jesus of Nazareth the anointed Son of God? If He has come, then the church has not waited and hoped and believed in vain; if He has *not* come, then darkness has covered the earth, and gross darkness the people, and no ray of light breaks in upon its dense and hideous gloom.

Christ came to earth the hope and Saviour of a ruined world. Antichrist denied that He had come, and sought to bury the world again in the darkness of despair. All faith and hope depended on the decision of this momentous question. Prophets, apostles, priests, rulers, kings, governors, mobs, soldiers, men and devils, all said their say, and offered their testimonies concerning the matter, until, finally, faith settled calmly down. "WE KNOW THAT THE SON OF GOD IS COME, and hath given us an understanding, that we may know Him that is true; and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life." No matter who might doubt or deny, their ignorance could not outweigh the knowledge of the true disciples of the Lord. And the people of God have accepted their testimony concerning Christ who has come in the flesh; who has dwelt among us; who has suffered in the flesh on our behalf; who has died and risen, and ascended to the right hand of God. On this great fact, as on a sure foundation, rests the faith of the church of the living God. Christ has come, and His coming gives us life and hope.

The religion of Christ is not a system of abstractions; it derives its whole power and value from the personality of Him who is "the author and finisher of our faith." Christ did not come to discover some way of life to man. He came to give man life by His own immortality. He did not come to show man the way, but He came saying, "*I am* the way, the truth and the life." The whole gospel system rests on His personality. He is the corner-stone laid in Zion, elect and precious; and the only faith that saves is the faith in Him. Not merely in His teachings, His cross, or His example, but in *Himself*, the Son of God, the Redeemer of man, the Saviour of the world.

Sitting to-day at the right hand of the throne of the Majesty on high, He waits until His enemies shall be made His footstool, and His work, now unfinished, shall be gloriously completed. But the completion of His work involves the return of Himself. He who came to proclaim eternal life must come again to manifest it in all its fulness and its glory. He who in the days of His flesh begun the work of redemption, shall finally crown it with everlasting triumph when He shall return again. And as the church of old looked forward to the coming of Christ, the Messiah, the promised seed of Abraham and of David; so the church of to-day looks forward to the return of Him who was crucified and rejected, the Lord, triumphant in the clouds of heaven. Eighteen hundred years ago antichrist denied that Jesus had come in the flesh. Then the beloved disciple wrote, "Who is a liar, but he that denieth that Jesus is the Christ?"



He is antichrist that denieth the Father and the Son." "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world." (1 John ii. 22; iv. 2, 3.)

But a denial that Christ *had* come in the flesh was no more unscriptural or antichristian than the denial that He *will* come again in power and great glory. The denial of the divine incarnation, and the disposition to spiritualize and etherialize everything pertaining to the Saviour, is essentially antichristian, and this denial is by no means rare at the present day. There are multitudes who deny that Christ *has* come in the flesh, that there ever was an indissoluble union of the human with the divine. They have theories and opinions and philosophies which do not accord with such facts and such statements. But the Scriptures are clear. He who was crucified on Calvary shall be enthroned on Mount Zion. He who bore the cross of anguish shall wear the many crowns. He who was despised and rejected of men, a man of sorrows and acquainted with griefs, shall yet see of the travail of His soul and shall be satisfied. The same Jesus who was born in Bethlehem, baptized in Jordan, crucified on Calvary, and who ascended from Olive's brow, shall come again in power in great glory, in like manner as He ascended to heaven, with the voice of the archangel, and with the trump of God, to raise the dead, to change the living, and be glorified in his saints and admired of all them that believe. Each one of these facts is plainly, clearly and positively stated in the sacred Scriptures. To deny that Jesus Christ *has* come in the flesh is the work of antichrist. To deny that He *is coming* again in the glory of his Father is to deny the truth of His own words, and refuse to believe the promise which He has made, "If I go away I will come again." There were many antichrists of old who denied that Christ had come in the flesh. There are others who deny that He shall ever come again the second time without sin unto salvation. But there are those who "know that the Son of God is come," and who, upon the authority of His word of promise know that He will come again in the glory of His Father to gather His redeemed, and establish His kingdom. Let others doubt, and cavil, and question as they will, let it be ours to believe what God has said, to trust His living word, and "to wait for the Son of God from heaven, even Jesus, which delivered us from the wrath to come."—*The Christian*.

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

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W. C. LOWE, SR.

Brother W. C. Lowe was the son of Isaac and Elmira Lowe (his mother being a Primitive Baptist), and he was born June 3, 1839, and died August 11, 1905, after three days' confinement to his bed at

his home in Lafayette, Ala. He was married to Miss Martha Sutton December 20, 1859, to which union were born eight children, six boys and two girls, four of whom are still living. He joined the Primitive Baptist church at Macedonia in August, 1869, and was baptized by Elder H. R. McCoy. He was always faithful and true to his church, and welcomed brethren to his home and enjoyed their visits. The writer was intimately associated with him for more than twenty years, and found him always deeply interested in the truth of the Bible. He was a constant reader of the Holy Scriptures, and took them as the only rule of faith and practice. It could be truly said of him that, like Cornelius of old, "he gave much alms to the people, and prayed to God always." His daily life and conversation showed his trust in the Lord; and, though he dreaded the sting of death, he believed that God would give the needed grace, when the time came, to those who trusted Him. His family and church and friends miss him greatly, but believe that he has only passed over the river, and is resting in that Better Land where sin and sorrow, sickness and death are unknown. The following was clipped from a paper published in his own town, and shows what his neighbors thought of him. May the Lord bless the sorrowing ones.

J. T. SATTERWHITE.

Opelika, Ala.

"DEATH CLAIMS W. C. LOWE, A HIGHLY RESPECTED CITIZEN.

On last Friday morning, at his home in LaFayette, Mr. W. C. Lowe, Sr., breathed his last. Mr. Lowe was in feeble health for several years before his death, having had a pulmonary trouble, but managed to attend to his duties most of the time. He was 66 years of age and was a highly respected citizen, a man of successful business affairs, a devoted member of the Primitive Baptist church and an exemplary character. He leaves a wife and four children, John T. Lowe, of Plant City, Fla.; F. M. Lowe, of Birmingham; W. C. Lowe, Jr., of Penton; and Mrs. Henry Pate of LaFayette. The funeral took place at Macedonia Sunday in the presence of many bereft relatives and sympathetic friends, Elder W. B. Morgan conducting the ceremony."

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#### MADISON GUNN.

Madison Gunn was born July 26th, 1819, in Newton County, Ga., and reared in Butts County, Ga., and moved to Alabama, September, 1847, and married Miss Ariann M. Duson, February 4, 1854. To this union were born four children, three of whom and their mother preceded him to the grave—one being drowned July 26, 1876. They united with the Primitive Baptist church of Christ at Mt. Hickory, Chambers County, Ala., August 19th, 1857, and were baptized by Elder J. W. H. Cliett, and lived happily together until it pleased the Lord to take her from him, August 15th, 1859. In 1863, April 26, it pleased the Lord to give him Mrs. Martha J. McKamie, the daughter of J. W. Carlisle, as another helpmeet, and also a Primitive Baptist; and to this union were born five children, all of whom were living at the time of his death, which occurred December 30, 1904, at his home in Coosa County, Ala. He served two years in the late war between the States, for which he was drawing a small pension at his death. He was a strong believer in salvation by grace and grace alone, earnestly contending for the faith once delivered to the saints. He was ever ready to give an answer to every one that

asked him the reason of his hope. He was a regular attendant at his Conference so long as he was able, and when called upon he gave very instructive exhortation, sung a hymn, and offered prayer. He was well posted in the Scriptures, and therefore he was a very good disciplinarian, demonstrated by there never being a charge against him by his church. He loved to talk of God and His goodness. The writer spent some pleasant hours with him. May the good Lord comfort his dear bereaved companion and children, and may they, by the grace of God, be enabled to follow in his footsteps. He was quietly laid to rest December 31, 1904, in the Bethesda Cemetery, after the writer had spoken to a large concourse of sorrowing relatives and friends, from the 2 Tim. iv. 7, closing remarks having been made by Elder D. S. Martin.

J. R. MONK.

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#### MRS. W. D. McRIGHT.

Sister McRight, wife of Brother W. D. McRight, was born March 30, 1861, and was married to Bro. McRight April 10, 1886. To this union were born two boys and one girl, all living. She joined the Primitive Baptist church at Smyrna, Coosa County, Ala., in the year 1886, and was baptized by Elder N. M. Cook. In 1892 they moved to Arkansas, and in a short while she was in the constitution of the church of Corinth, Pike County, Ark., and in 1895 she united with the church at Pleasant Grove, near Kirby, Ark., and lived a beloved and faithful member until her death, which occurred November 1, 1904. She was in bad health for two years, which ended in dropsy of the bowels. All was done for her that a kind husband and good friends could do, but all to no avail. God was her best friend; He said, "Child, come home," and she was ready without a murmur. We think it hard to give up such a good sister, wife, and mother as she was, but what a blessed thought that we had a good one to give up! It is the Lord that giveth, and the Lord taketh away; blessed be the name of the Lord. We will say to the children, Remember your kind mother's advice. She would say, "Live right, be kind to all." We want you all to follow her good example here; and, when time is no more on earth, O may we meet on that happy shore where parting is no more! Her stay on earth was 48 years. She was beloved by her church and all who knew her. After a short service by her pastor, Elder D. M. Thrash, she was laid away in the cemetery at Kirby, Ark. Done by order of the church in conference, this November 12, 1904.

ELDER D. M. THRASH,

J. M. GEVIOKE,

B. M. POUNDS,

*Committee.*

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#### MRS. MATTIE PARHAM.

Sister Parham, wife of Brother L. E. Parham, daughter of Brother Ben and Nansey Caldwell, and granddaughter of Elder Creed Caldwell, was born April 30, 1861, and was married to Brother L. E. Parham December 14, 1886. To this union were born five children, three boys and two girls, one boy dead. She and her husband joined the Primitive Baptist church at Sharon, Monroe County, Ga., the first Sunday in September, 1893, and was baptized by Elder W. C. Cleaveland. She died at her home at Unadilla, Ga., July 2, 1905. She left a kind husband, four children, one sister, and a host of relatives and friends to mourn their loss, but we believe that our loss is her



eternal gain. She was a kind wife and a good mother. She was kind to all and especially to the sick and the poor. She had a kind word for all. She had that dreaded disease, consumption. All was done for her that doctors, a kind husband, and good friends could do, but all to no avail. God was her best friend. He said, "Child, come home"; and she was ready without a murmur. We think it hard to give up such a good wife, mother and friend as she was; but what a blessed thought that we had a good one to give up! It is the Lord that giveth, and the Lord that taketh away; and blessed be the name of the Lord. I will say to the children, "Remember your kind mother's good advice. She would say, "Live right; be kind to all." I want you all to follow her good example here, and when time is no more on earth, O may we meet on that happy shore, where parting is no more. I pray that the Lord may give the husband grace that he may be ready, when the Lord calls, and that he may, like Cousin Mattie, fall asleep in Jesus.

Asleep in Jesus, blessed sleep,  
From which none ever wake to weep!  
A calm and undisturbed repose,  
Unbroken by the last of foes," etc.

J. R. ADAMS.

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MRS. A. A. MORAN.

Our sister, Arreha Amanda Moran, the wife of Bro. J. M. Moran, was born June 15, 1833, and departed this life June 30, after a short illness. She leaves a husband, one son, and five daughters to mourn their loss, which we believe to be her eternal gain. She united with the Primitive Baptist church at Ebenezer, Tallapoosa County, Ala., in 1852, and lived a devoted member until 1877, when she and her husband, Bro. J. M. Moran, moved to Arkansas, where she lived a faithful and devoted member until her death. Sister Moran had the traits of a true Christian. She was always willing to lend a helping hand to the sick, often going through cold and heat to administer to their needs. She was truly a faithful sister, a kind and loving mother, and a devoted wife, unwavering in her honest and conscientious conviction of salvation by grace, ever holding the doctrine of God our Saviour above everything else. Her hope was solely in what Jesus had done for her, without works on her part. She was greatly beloved by the brethren, sisters and friends who knew her, and the church has surely lost a mother in Israel. But we are not to mourn as those who have no hope, for we believe that she is enjoying the bliss of eternal glory. We can say to the husband and children, Take courage and try to follow the example that she has left, for we believe that she lived the life of the righteous, and was one of those that worshipped God in spirit, and rejoiced in Christ Jesus, and had no confidence in the flesh. She departed in the full triumph of a living faith in Jesus. We as a church greatly miss her, but we will have to humbly bow in submission to the providence of God. Done by order of the church in conference, this August 12, 1905.

J. M. MORAN,  
ELDER D. M. THRASH,  
B. M. BOUNDS,

*Committee.*



## EULA BRASWELL.

Death strikes down the tallest of men and women and consequent changes are continually occurring among nations and communities. But we have been taught, O Lord, that Thou art the same yesterday, to-day, to-morrow, and forever; that with Thee there is no variableness nor the least shadow of turning. So in the midst of our grief we turn to Thee for help.

Just when life seems brightest and most promising it has to yield up to death. Just when our fond hopes are brightest, death comes blighting them, and we are made so very sad.

Blessed be the God and Father of our Lord, who of His abundant mercy hath begotten us again unto a lively hope by the resurrection of Christ from the dead to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us, by the power of God through faith unto salvation, ready to be revealed in the last time. Eula Braswell, eldest daughter of Mr. and Mrs. T. A. Braswell, was born in Laurens County, Ga., April 20th, 1892, and died at Wrightsville, Ga., on Saturday, June 24, 1905. She wasn't sick but a few days, and didn't seem to suffer any pain until just before she died. Her papa and mamma were sick during her illness, but nursed her well, but to no avail. It is a beautiful thing that to the end of her life she bent reverently before that mother, whose example and teaching and prayer had so fashioned her mind and all her aims. Character abides. We bring nothing into this world; we can carry nothing out. We ourselves depart with all the accumulations of tendency and habit and quality which the years have given to us.

Eula is lost to us, but not to her Saviour; lost from earth, but entered heaven; lost from these labors and toils and perils, but entered into everlasting peace and happiness. Blessed be God, who gives us this hope in this hour of calamity and enables us to triumph through Him who hath redeemed us.

Weep no more for Eula, for she has passed from a world of sin and sorrow only to be in heaven forever, where sickness, sorrow, pain, and trouble can not enter. She had never spoken of her hope in Christ, but we believe she had one. She liked to read the *MESSENGER* and *Banner*, and during her illness she read them some. She was a good student and was so obedient and kind to her teachers. She had been attending the Nannie Lou Warthen College, and the spring session had just closed. She loved music and could perform on the piano well. She was so kind and affectionate toward her father and mother, and her little brother and sister. When I would visit their home she would run out to meet me, and throw her arms around my neck and kiss me. Her death was such a great shock to me, for I loved her dearly. Dear brother, weep not for your precious child, for she is freed from sorrow and is now resting in heaven, where we hope to meet her some sweet day. It is so hard to think that we will never see little Eula's face any more in this world; but when we behold it in heaven it will be Oh, so beautiful and sweet! How sweet will be the meeting in the New Jerusalem!

It is not unnatural for us to weep when our loved ones pass away. The tie is so close, and when we realize that they are soon to be ushered out of our presence forever our hearts are so sad. But God tells us in Rev. 21st chapter and 4th verse, that "He shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

"Life is but a transient flower,  
 The sweetest buds last but an hour;  
 Even so, the full blown rose,  
 Knows but half of human woes.  
 Then we behold in sore dismay,  
 The rose did bud to pass away;  
 Thus we are taught that earthly ties,  
 Though born in buds, in blooming dies.  
 But Oh! 'tis strange that joys so sweet  
 Are given to perish at our feet,  
 And we required to plod our ways,  
 With only hope of better days.  
 On the golden streets the holy people  
 Are passing to and fro,  
 And saying as they meet, "Rejoice,"  
 Another long waited for is come;  
 The Saviour's heart is glad, a younger sister  
 Has reached the Father's Home."

The funeral services were conducted from Mt. Gilead church, on the fourth Sunday morning, June 25th, by Elder H. Temples, in the presence of a large concourse of sorrowing relatives and friends, after which the body was interred in the cemetery at the same church. Bro. Arthur and wife were unable to attend the funeral. In conclusion, I will say I hope God will comfort all those who are weeping on account of sweet Eula's death. And may we be prepared to meet her in that sinless land, where joy reigns supreme.

Stitson, Ga.

DR. B. D. BRASWELL.

*Signs of Times* please copy.

#### MARY C. OLIPHANT.

Mary C., daughter of Burton and Sarah Simpson, was born in Green County, Ind., September 8, 1846; moved with her parents to Monroe County, Ind., and was married to R. A. Oliphant December 29, 1861. She was the mother of twelve children, nine of whom are living, as follows: Belle, wife of John Inman, Gara, Mo.; Eliza F., wife of Elder C. W. Radcliff, Wadesville, Ind.; Missouri E., wife of David Heflin, Orresburg, Mo.; Carrie L., wife of Jacob Swearingen, Stanberry, Mo.; Cordelia E., wife of Austin Kiser, Orresburg Mo.; R. B. Oliphant, Orresburg, Mo.; I. O. Oliphant, Gilman City, Mo.; O. A. Oliphant, Grant, Neb.; O. D. Oliphant, at home.

The deceased sister told Brother Inman that she was ready and willing to go, the Lord's will be done, but like a true wife and mother, regretted to leave Richard and the children, but would soon be let loose from this prison of clay. She soon sank rapidly and fell asleep in Jesus the 15th day of June, 1905; was buried in the beautiful cemetery near the West Union church house, Orresburg, Mo., to await the blessed resurrection. Thus closed the eventful life of the wife of our dear brother and fellow laborer in the cause of our dear Redeemer. She suffered much with liver trouble, as the doctors called it. All that mortal hands could do could not stay the call "Come up higher." Her children all were permitted to gather home once more, and sad though it was, all could look mother in the face and say from throbbing hearts, Farewell. "Asleep in Jesus, blessed sleep, from which none ever wake to weep." The wives and husbands of all the children were also present, except dear Brother Radcliff, whose absence was much regretted.

In 1875 she, with her husband, united with Union church of Primitive Baptists, and was baptized by the late Elder E. D. Thomas. In 1882 Brother Oliphant and wife moved to Nodaway County, Mo., and were in the constitution of West Union church, and she remained a faithful and devoted member until death. Faithful in holding up the weary hands of her dear husband in the ministry, making her home a resting place for Primitive Baptists, and especially the ministers, untiring in her zeal and love of the cause of our dear Lord, cheerfully adding her mite for the good of the cause, cheerfully and lovingly bearing a double portion of life's cares which fall to the lot of a preacher's wife. None but them and the Lord knows the many sorrows and trials that are unread in the hearts of the dear sisters who often weep and in prayer "take all their burdens to Jesus."

I was called in and tried in great weakness to preach on this occasion to a very large gathering of friends and brethren and sisters, and used as a text Eph. i. 10. The Lord alone can comfort the hearts of my brother and family. May He come into their hearts by His blessed Spirit and cause them and us all to lean upon His strong and all powerful arm and find the sweet promises of the gospel a balm for all our troubles.

Your poor brother, I hope,

I. J. CLABAUGH.

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#### MRS. MARY ANN McCREIGHT.

Sister McCreight, wife of Brother W. D. McCreight, was born March 30th, 1861, and was married to Brother W. D. McCreight April 10, 1886. To this union were born two boys and one girl, all living. She joined the Primitive Baptist church at Smyrna church, Coosa County, Ala., in the year 1886, and was baptized by Elder N. M. Cook. In the year 1892 they moved to Arkansas, and in a short while she was in the constitution of Corinth church, Pike County, Ark., and in 1895 she united with Pleasant Grove church, Kirby, Ark., and lived a beloved and faithful member until death, which occurred November 1, 1904. She was in bad health for two years, which resulted in dropsy of the bowels. All was done for her that doctors and a kind husband and good friends could do; but all to no avail. God was her best friend. He said, "Child, come home," and she was ready without a murmur. We think it hard to give up such a good sister, wife, and mother as she was; but what a blessed thought that we had a good one to give up. It is the Lord that giveth, and the Lord that taketh away; blessed be the name of the Lord. We will say to the children, Remember your kind mother's advice. She would say, Live right, be kind to all. We want you all to follow her good example here; and when time is no more on earth, Oh! may we meet on that happy shore, where parting is no more. Her stay on earth was 43 years. She was loved by her church, and all who knew her. After a short service by her pastor, D. M. Thrash, she was laid away in the cemetery at Kirby, Ark.

Done by order of the church in conference.

B. M. POUNDS,  
J. M. LIVEOAK,  
D. M. THRASH,  
*Committee.*

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#### HOMER L. AND RUFINIA F. HARTSFIELD.

Homer Lloyd Hartsfield and his little sister, Rufinia Flortine, were son and daughter of Deacon W. J. Hartsfield and wife, Adora Harts-



field. Little Homer was born 29th of August, 1901, and died 20th of June, 1902, making his stay on earth 9 months and 22 days. Little Rufinia was born February 21st and died April 13, 1905. These were two sweet, precious babes, who budded on earth to bloom in heaven. They both died from consumption. Their sweet lives were short, but each of them suffered awfully before the end came. God only knows the deep anguish of that father's and mother's soul as they watched their sweet babes pass out of time into eternity, and none can give reconciliation but God alone. Dear Brother and Sister, I would comfort you, but vain are my words if the Lord does not speak too. Hence "I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. As your sweet jewels are being gathered home to God, you have less treasure on earth but more in heaven. You know your little "babes are gone to rest, to dwell with God forever blessed." We can not wish them back again, but say "Dear babes, with God remain." These two sweet babies were in due time after death laid to rest in the cemetery at Ebenezer church, where they wait the voice of the mighty God to raise their sleeping dust in spirituality in the full likeness of the blessed Saviour of sinners.

Written by their poor and afflicted uncle,  
Columbiana, Ala.

S. S. CRUMPTON.

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#### CHANGE OF RESIDENCE.

Elder A. B. Morris has removed from Lafayette Springs, Miss., to Oxford, Miss.

---

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S. HASSELL.



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S. HASSELL.

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Vol. 27.

No. 12.

# THE GOSPEL MESSENGER.

"SPEAKING THE TRUTH IN LOVE."—Eph. iv. 15.

Williamston, North Carolina.



PUBLISHED MONTHLY.

PRICE, \$1.00 A YEAR, IN ADVANCE. SINGLE COPY, 10 CENTS.

DECEMBER, 1905.



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# The Gospel Messenger.

DECEMBER, 1905.

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# The Gospel Messenger.

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Devoted to the Primitive Baptist Cause.

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VOL. 27. WILLIAMSTON, N. C., DECEMBER, 1905. No. 12.

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## LOVE AND SUFFERINGS OF CHRIST.

I Cor. ii. 1.

O Love Divine, what hast Thou done?  
The Lord of life hath died for me!  
The Father's co-eternal Son  
Bore all my sins upon the tree;  
Immanuel for me hath died;  
My Lord, my Love, is crucified!

Ye mourning sinners, passing by,  
Behold the Prince of life and peace;  
Come, see, ye worms, your Saviour die;  
And say, Was ever grief like His?  
Immanuel for me hath died;  
My Lord, my Love, is crucified.

Is crucified for me and you,  
To bring us rebels near to God;  
Believe, believe the record true,  
The church is bought with Jesus' blood;  
Immanuel for me hath died;  
My Lord, my Love, is crucified.

Then let us sit beneath His cross,  
And gladly catch the healing stream,  
All things for Him account but loss,  
And give up all our hearts to Him;  
Immanuel for me hath died;  
My Lord, my Love, is crucified.

—CHARLES WESLEY (1742).



## LOVE.

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PLEASANT GROVE, ALA., Sept. 26, 1905.

*Elder S. Hassell—*

DEAR BROTHER:—I have read with sweet comfort to my soul your article in THE GOSPEL MESSENGER headed, "The Nothingness of an Unloving Religion," and I know from the Bible, observation, and experience that it is true. The more love we possess, the more perfect, righteous, happy, humble and kind we are to saint or sinner, friend or foe. Oh! there is nothing half so sweet, so dear, so precious as love; there is nothing to be compared to it, and everything must be forsaken for it. May the Lord enable you to continue beseeching His children to love one another as Jesus has loved them, and forgive each other as God, for Christ's sake, has forgiven them. Then peace will flow from heart to heart like a river of life till Christ shall come to receive His bride to the paradise of God. Oh! precious Love, dearest Love, sweetest Love, purest Love, Thou art all in all to my soul. Oh! lead me, guide me, save me, and Thine shall be the praise now and forever. Dear brother, this divine love is unspeakable; it is full of glory, and passeth knowledge; therefore, its greatness and worth cannot be expressed by either saint or seraph. Oh! how sweet to live in love, and die in love, and be carried to and abide in the city of love with its holy and lovely inhabitants forever. When you find Him whom my soul loveth, tell Him I am sick of love.

W. S. BROOM.

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MORE BLESSED TO GIVE THAN TO RECEIVE.

(Acts xx. 35.)

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WASHINGTON, BEAUFORT CO., Nov. 1, 1905.

*Elder Sylvester Hassell—*

VERY DEAR BROTHER:—As vile and insignificant as I feel, I am again impressed, if not deceived, to write something for the readers of THE GOSPEL MESSENGER. I wish I could tell just how and what I feel; but I wonder if

some of you wouldn't think, Well, she is indeed a fit subject for the lunatic asylum. But truly when there is anything that the Lord (for I believe it is the Lord) would have me do, until I am made willing, I am miserable. When He makes me to know He is God, i. e., when He teaches me, then He has to lead me, for I find and see more and more of my nothingness and unworthiness. The year 1905 is drawing to a close. Thanksgiving day, or the day appointed for Thanksgiving, is to be between this and the close of the year; and there are many poor, distressed, afflicted and oppressed among us. I am poor, but have more than some, and am willing to divide with those who have less. I have seen and often felt in my experience that he or she that wouldn't divide a little wouldn't divide a heap, and I know it is the truth, and some of the happiest seasons of my life have been when I have divided my little; for "he that hath little hath no lack and he that had much had nothing over." On one occasion I went to see a poor, afflicted sister Baptist. She told me of her sufferings; how she had worked, lying in bed, to try to get something to help pay due bills, and how her own wealthy kin wouldn't take the quilts she would make to help pay her board (and they were very pretty, and she was staying with them). Now, she was comparatively a stranger to me, and she knew nothing about me, but the poor, tried, tired soul must open its sorrows sometimes to some one, and my heart went out in such tender sympathy that I gave her every cent I had. It was not much, but all I had with me, for I wasn't at home. After giving to her, I went to where I was stopping, and there came in quite a crowd after supper. All seemed to be enjoying themselves, but I wondered if any in that crowd was as happy as I; for these words, a precious promise, had been given me: "He that keepeth My commandments, he it is that loveth Me, and I will love him, and My Father will love him, and We will come unto him and make Our abode with him." Oh! the joy of those moments I have never forgotten. Sometimes I get to thinking of all things that concern me naturally; it would seem an idle tale to the rich man, and surely also to my human nature, for me to be con-

tinually giving my little. But what I have God gave to me, and He can take away that little, and leave me without any, and I fear not to do, if there is anything I can do. And surely we must deny self, take up our cross and follow Jesus. So now, as Thanksgiving is approaching, let us remember the many poor and afflicted among us. I have had so many occasions for thanksgiving during this year that oftentimes the tears of joy would flow down my cheeks when none but God was near. May God add His blessing to what is here written, if there is anything in it that will praise Him, is my humble prayer.

Very affectionately, BETTIE Z. WHITLEY.

---

### THE REGIONS BEYOND.

---

"To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hands."—2 Cor. x. 16.

There is so much for a preacher to learn that we who have the authority of the church to preach need to tremble and fear that we come far from filling the true measure of a minister of the gospel. Evidently the apostle would have us to learn something useful to the preacher and something useful to the church from these words. The welfare, peace and prosperity of the church often depend upon the conduct and character of the preacher who serves as pastor or who preaches for the church. Preachers differ in habits, dispositions and attainments. Home preachers are stay-at-home men, and frequently we find, if they have but one or two charges, that they are engaged in making a livelihood for themselves and families. Others are serving the churches as best they can, and, like Paul, taking not aught from the brethren. Others have a greater or less desire to travel and preach. Now as to the first mentioned: in humbleness of soul and a deep knowledge that the Lord has not required at their hands a greater or more extended service, they are worthy of the respect and honor due for humble, devoted service to the cause of truth. They may have a desire to preach the gospel in regions beyond, but, being of a timid disposition and reserved habits, they have not taken advantage of the open door set before them. The



care of a family has also much to do in prescribing the liberty that others enjoy. We note that Peter, who had at least a wife, did not travel around among the churches as much as did Paul, who had no wife. These gifts have been placed in the body as it hath pleased the Lord. I mention this so that our churches who have faithful pastors that confine their labors at home ought to lift every burden from them that they can, and not run wild or get excited or go to extremes when a traveling preacher comes around, for the probability is that your home preacher knows more of your real needs than the traveling man does.

Now, as to the second preacher mentioned. If he has been blessed of the Lord and does not need to be helped on the way, he certainly will not use this as an occasion to oppress others who are less favorably situated. The injunction to give thyself wholly to the work may mean only so far as an open door has been shown them. Occasionally we notice this Scripture used to show that a call to the ministry necessitates a man abandoning all other employment, yet Paul worked with his hands to avoid being chargeable to the brethren. It is said Paul abode with Aquila and Priscilla, for they were of the same craft, and he (Paul) wrought, for by occupation they were tent-makers. (Acts xviii. 3.) This certainly can be no wrong, but is a full measure in the ministry, wholly given to the work. Yet we cannot think this means for a preacher to refuse to preach the gospel wherever and whenever the Lord opens a door. It is good to wait upon the Lord and to enquire for the Spirit to direct. It was the Spirit that bade the apostle to go or not to go into certain cities. Wherever the Lord hath need, He will not fail to send His ministers to preach the gospel to the hungry and thirsting poor. In regions far beyond you are many who need the bread of life broke to them; who need the ministry of the word, and what a blessing that many good brethren are so blessed with a sufficiency of this world's goods that they can go out into regions beyond without being chargeable to any, and preach the gospel of the grace of God—to hunt and fish in destitute places for the poor of the fold! The cry of the destitute



the Lord will hear, and will supply their wants. Had you thought, my brother, that the strong churches do not so much need your ministry as those in regions beyond, where there can be no worldly cause for boasting, where no other minister has labored, and where there is a real cry going up, "Come over into Macedonia, and help us"? The field is ripe for harvest. The laborers are few. "Go ye," says the dear Redeemer, "into all the world." To every creature this gospel is to be preached. Do as the apostle. Let us take him for our pattern. We will be safe to do so. And as the Lord has prospered you and blessed you, why should you not go and hunt for the poor and destitute and preach where others have not labored? Now, to the last named preacher that desires to travel all the time and preach, let me say: My brother, this calling is a great calling. Do not be misled by fleshly considerations. Your calling as an evangelist is of the Lord. He hath need for you if your appointment is divine. You ought to go to those regions beyond. Your mind, if of the Lord, ought to also wait for an open door. O how many go where the strong are gathered! How many go where the multitude assemble, where loaves and fishes are distributed! Do you, oh! do you not hear the cry of the perishing sheep and lambs that are scattered in the wilderness, where the wolves and wild beasts roam to destroy? If in your hearts you are moved to preach the gospel in regions beyond, where no others have labored to make ready things to your hand, where the cry of the destitute is heard by the Lord, you have the mind that moved the great apostle; your ministry is of the Lord. Not long since I saw a dear brother, Parmley, in Kansas, who inquired for the word of life. This dear brother I know. I felt like going at once, but fears within and fightings without have hindered me hitherto. It is with much fear and trembling that I attempt to speak a word. This poor, trembling writer has never dared to go far into the regions beyond. It may not be right, but I cannot go of myself—I am too poor and needy, and without Christ I can do nothing. Without Him I am altogether unprofitable, less than the least of all saints. The brother referred to is a dear lover of the truth, and I have

thought his own mind is moved by the Spirit of God to speak of the unsearchable riches of Christ. Be that as it may, he lives in regions beyond. The Macedonian cry is heard. The Lord grant to direct and move upon the great deep, and by His great creative power say, "Let there be light."

The Psalmist says: "Light is sown for the righteous, and gladness for the upright in heart." The Lord has sown this light in the hearts of His dear people. By this light the blind see and behold the beauty and glory of His reigning grace—grace that subdues the power of sin, that leads us to supplicate His throne for mercy. Dear brother and sister and poor and needy ones that dwell in the regions beyond the church, away from the precious privileges of the church, take courage. The Lord still remembers you. 'Tis He that gives you even a desire to think upon His dear name. The Lord will heal all your wounds and bind up your broken spirits. For the Lord hath triumphed gloriously. The sea will swallow up and utterly destroy all your enemies. Your hungry souls will be fed with manna from heaven. Your thirsty spirits will drink of the waters of salvation. God has given you to feel the need of His grace and then fills you with the precious promises of the gospel, feeds the hungry and poor, and sends the rich away empty. The Lord bless all who feel after Him and desire to know the joys of His salvation.

In hope,  
New Hampton, Mo.

I. J. CLABAUGH.

#### REMARKS.

The above touching, scriptural and excellent article of our dear lately deceased brother, Elder I. J. Clabaugh, was sent to me after his death by Brother J. W. Inman, of Gara, Mo., having been handed to him by Sister Clabaugh, who supposed that her husband had written it for THE GOSPEL MESSENGER. I take great pleasure in publishing it, as I did in publishing every communication from our beloved departed brother. He speaks from the very verge of the heavenly land, which I feel sure he has entered, and speaks most truthful, timely and im-

portant words. Dear Elder Respass and I had already written articles in THE GOSPEL MESSENGER on the great need of our true ministers preaching the gospel of Christ to His chosen people, whether of this or of other nations, in regions beyond where we have any visible churches. The Lord commands His disciples to go into all the world, and to teach all nations, baptizing those who by His grace receive those teachings in their hearts, in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all His commandments, and promising to be with us alway, even unto the end of the world (Matt. xxviii. 18-20; Mark xvi. 15, 16). Those of our ministers who are thus impressed of the Lord should go as the apostles went, not sent or supported by human societies, but guided by the Lord, and looking to Him for both natural and spiritual food and protection, and willing, if necessary, to labor with their own hands, and He will certainly fulfil His promise to be with them providentially and graciously, in all their labors and sufferings in His cause. May we heed the tender words of our dear departed brother, and of his and our loving, laboring, self-sacrificing, almighty and eternal God.

S. H.

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### EXCELLENT ADVICE.

---

MANASSAS, GA., Oct. 9, 1905.

DEAR BRO. HASSELL:—Words are inadequate to express my gratitude while I read the October number of THE MESSENGER. There seemed a constant motion of heart, saying, Bless the Lord! God bless the man! while I read after those faithful servants that were not afraid to tell Israel of her sins. I felt to take new courage, for surely there is a God in Israel, for in this number of THE MESSENGER was the condition of poor, bleeding Zion portrayed. I have wondered and studied and prayed over this sad declension for years, and sometimes I have almost given up in despair, and wondered what would become of the blessed old cause. My mind has been carried back when Zion's children were not allowed to worship only in secret places, and I have looked upon this



as a wonderful hardship; but I am now satisfied there was more love existing then than there is now. It is a wonderful blessing to be allowed to worship God under our own vine and fig-tree. And if we all could stop and think seriously how much we are abusing this blessed privilege, surely we would be more careful what we do and how we act. I have noticed Israel all along the line. When the Lord would wonderfully bless her as a nation, she would want to leave the line and be like other nations, and want to marry the daughters of other nations. And the same evil is still haunting spiritual Israel to-day. But as it has been, so it will be; God will pour out His wrath upon the unfruitful workers of idolatry. It has been a great wonder and surprise to me how a preacher or a church could persist and continue in a practice that they know is mortifying to the brotherhood and offensive to the cause; but where and when this is done they don't intend to do wrong, but they are just blinded by the god of this world to think they can improve on and make the old ship of Zion sail more smoothly and take on more passengers. This is something nice, especially if we could just get the honor of such a wonderful improvement. I think we need some improvement, but that is needed, I think, with the most of us in keeping our bodies in subjection; searching the Scriptures daily for our instruction, and doing what our hands find to do heartily unto the Lord for the good of Zion's children and the glory of God's good name. If it is to visit the sick chamber, do it. If to take a sack of meal and a side of meat to some poor helpless brother or sister in need, do it. If any brother or sister needs a word of encouragement, give it. If other brethren and sisters can't go in company dressed as you can, help them on, make them feel that you are not above them. If there is an evil report about some brethren or sisters, go to see them and if they are in error, convert them from their error if possible. If you are not looking after your pastor, do that. and when he gets old and unable to do you service longer, still visit him and care for him and make him feel that his labors have not been in vain. Let the preacher visit every member under his charge at their



private homes as often as possible, and make the poorest of the poor feel that he is not above them, and that he cares for them. The pastor should be familiar with the condition and circumstances of those of whom he has been made overseer. And if they have any hobbies, lay them down; don't preach the same thing every time you preach, for even if it is the truth, you can keep on with it until the church will become disgusted with you and your hobby. If you can find malice or jealousy in your heart, get rid of it as soon as you can; and when you go into the pulpit clear off these curses and abominations, and full of the graces of the Holy Spirit, such as love, joy, peace, long-suffering, brotherly-kindness and gentleness, you will be profitable to the cause of Zion.

Dear Bro. Hassell, my mind is not relieved, but I will stop for the present, and I will write again if the Lord will. I have been trying to serve Anderson church as deacon for thirty years.

Yours for the good of Zion and the advancement of the cause of God and truth. J. R. CALLAWAY.

---

KINGSBURY, TEX., Oct. 23, 1905.

*Elder S. Hassell—*

MY DEAR BROTHER IN CHRIST:—I want to say to you and Brother Henderson that I do still most heartily endorse the GOSPEL MESSENGER. I do believe, as your motto is, that you are "speaking the truth in love." I believe your position on all the issues now up among our people is a safe one. I do believe that the GOSPEL MESSENGER is contending for the faith as it was once delivered to the saints. I see no reason why its editors should change their course in conducting the paper. And I want to say that I endorse the *Monitor*, Brother Thompson's paper. I have been reading it a long time, and I consider it a sound and safe paper to read. I wish now to mention the names of Elders J. H. Oliphant, G. W. Stewart and Lee Hantes. These brethren are safe men to follow, in my opinion. I am willing for it to be understood that I am opposed to all the late progressive movements among our people. The old-fashioned way is

all I want. I am opposed to this money spirit that seems to be obtaining among our people. When it comes to that, that a money consideration is any part of what moves men out to make long tours, or to go to meetings, or attend churches, I am willing for it to be understood that it don't suit me. I am afraid that we have got lots of preachers that would not put themselves to any trouble to travel round and preach but for the money that is in it. It may be that I am a little too severe on this money question. I believe I want to do my duty by preachers; but I want them to do their duty, too, at home and abroad, and have their families to work and do their duty. I have been trying to preach to the people of Western Texas for nearly fifty years, and I feel that I can say in truth that I have never made a step or traveled a mile in all the years of my ministry for the sake of a dollar. I have always been willing to do what preaching I have done without money pay, and I feel to thank God that so far I have got along well enough. My race is now about run. In a few days I will be 74 years old; my wife is of the same age, only lacking a few days. We are alone at the old homestead, and have everything that we need in this world.

Our monthly meeting at San Marcos, our own church, has just passed. We believe the Lord was with us; it was a good meeting.

In conclusion, Brother Hassell, may the Lord bless you. I feel that you are a precious brother and a true servant of our Lord Jesus Christ.

Yours in love,

J. M. BAKER.

---

## PEACE AMONG OLD BAPTISTS—NO NEW THINGS DESIRED.

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PELHAM, GA., Oct. 31, 1905.

DEAR BROTHER HASSELL:—I was at the organization of the Lott's Creek Association in Bulloch County, Ga., Oct. 20th, 21st and 22nd. Nine churches were in the organization of the Association, and Elders H. B. Wilkenson, J. H. Smith, Frank Donaldson, M. M. Mattox. They were organized upon the substance of your peace propo-

sition protesting against instrumental music as a part of worship, and protracted meetings. They send correspondence to a number of different Associations, and received brethren from the Lower Connochee, Upper Connochee, Bethel, Ebenezer, New Beulah, Flint River and Prince Williams Associations. Sweet peace and fellowship prevailed. The Baptists of that country endorse the October MESSENGER most heartily. I have never seen more unity in the ministry than I have seen this fall. I am in good heart. I feel sure now that all peace-loving Baptists are going to put away these new measures and labor for peace. I think the very few brethren that have these things love the fellowship of the Lord's people better than dead instruments that tend to alienate us; and the protracted meetings that are occasioning dissatisfaction among us. That is right, dear brethren, let us strive for the things that make for peace, and be at the feet of each other, and put away all new measures that will divide us. I feel encouraged at the bright prospects for peace. Let us all be firm, but gentle and kind, and labor in love to save erring brethren. Our Baptists stand firmly against the new movement for Federal Government, Church Missions, Secret Orders, etc.

Yours in hope,

LEE HANKS.

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## FINAL PRESERVATION OF THE SAINTS.

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(Elder B. Lampton's Manuscripts.)

This is based on the union between God the Father and His children: "The Lord is my shepherd, I shall not want; surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever (Psalm xxiii. 1-6). "The righteous also shall hold on his way, and he that hath clean hands shall be strong" (Job xviii. 19). "I will come again, and receive you unto myself, that where I am there ye may be also" (John xiv. 3). Oh sacred union, firm and strong! How great the grace! If they ever die, then Christ must die also. If He lives forever, then they must live forever. "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye

also appear with Him in glory" (Col. iii. 3, 4). Go, Satan, climb up to heaven, and drive the angels down to hell; put out its lights; dethrone the Almighty, and palsy the arm of Deity: for this you must do before you can reach our life, which is Christ. "It is hid with Christ in God." "And they shall be My people, and I will be their God; and I will give them one heart, and one way, that they may fear Me forever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they *shall not depart from Me*" (Jer. xxxii. 38-40).

The above is a selection from *Lampton's Manuscripts*, and is argument seven on "Final Preservation of the Saints." This book is a strong defense of seven subjects as held by Primitive Baptists. It contains Elder Lampton's picture and 230 pages, well bound in cloth. It can be had for 50 cents by addressing Elder W. A. Chastain, Oxford, Ohio.

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CROSSVILLE, ILL., Oct. 11, 1905.

*Elder Sylvester Hassell—*

MUCH ESTEEMED BROTHER IN CHRIST:—I herewith send one dollar for the MESSENGER another year. While the practices of our people may differ somewhat from those of your people in the east, yet I am sure we are one in faith, and as such should labor together in love. As you are aware, our people practice feet-washing, hand-shaking and almost all the churches usually have, some time during the year, a week's meeting. Notwithstanding, we love the doctrines so ably set forth in the MESSENGER, and we are truly thankful to the dear Lord that we have never had a division in our Association upon any of the many questions that have agitated the minds of our people in many places in the United States. There has been some uneasiness among us for the past two years in regard to the new things advocated by Elder Todd, and since he has gone to his own place, taken up by others, yet we feel confident that the great body of Baptists throughout the Middle West are sweetly united



against every form of Arminianism, and will continue to oppose all the heresies so prevalent among the religious world.

Dear brother, could you consent to visit us during the fall of 1906? We would take so much pleasure in arranging for you, and I am sure your visit would strengthen our cause. Please give this some thought, and, *if possible*, answer our request.

Praying the blessings of God upon you in your declining years, I beg to be your brother and co-laborer in the gospel of Christ.

W. C. ARNOLD.

#### REMARKS.

I visited Indiana and Illinois in 1893 and 1895; and as I am invited by Brother Arnold and have for ten years been urged by other beloved brethren in that section to visit them again, I may, if the Lord will, do so after the first Sunday in October, 1906. I am myself nothing and can do nothing without Christ, but I believe that the Lord can and will build up and unite His dear people in the most holy faith once for all delivered to the saints. Of course, our lives and health are uncertain, and everything in the future depends upon the Divine will. Other engagements seem to prevent my going west earlier than about October 10th. The trips I have made to these States I have greatly enjoyed; and I was especially delighted with the soundness of faith and the peace and love and fellowship then existing among our churches there. As might be expected, there are unessential differences in some little practices among our people in different sections of our extended country.

1. As for feet-washing, I have always engaged in it when I have seen it, although the Strict Baptists in England and nearly half the Primitive Baptists of the United States do not think it was meant as a literal ordinance to be practiced in the church, and the Apostle Paul seems to refer to it as a domestic and not a public duty (1 Tim. v. 10), and Matthew, Mark and Luke do not refer to it, and it is not mentioned as practiced by the churches in the Acts of the Apostles, and John, who speaks of it in the thirteenth chapter of his Gospel, does not speak of

the Lord's Supper; yet Christ literally washed His disciples' feet, and told them that they "also ought to wash one another's feet" (John xiii. 4-17). I therefore never have objected, and never could object to washing a brother's feet, either literally or spiritually. The example and word of Christ are enough to command my obedience, no matter what any human being on earth may say. 2. In regard to persons' shaking each other's hands, there is nothing said about it in the Bible. The right hand of God is spoken of in the Scriptures as a sign of righteousness, power, protection and blessing. His shaking His hand against or over or on persons or things is used as a sign of His cursing them (Isa. x. 32; xi. 15; Zach. ii. 9). The giving of the hand by one person to another is used, in the Old Testament, as a sign of the submission of the former to the latter (1 Chron. xxix. 24, margin; Ezek. xvii. 18); on one occasion, in the New Testament, the giving or clasping of right hands is used as a sign of fellowship or agreement. The shaking of each other's right hands is a modern sign of friendship, and as such it is not objectionable; but this can be done before and after a private or a public meeting, yet, except in receiving a person to fellowship, the Scriptures do not mention this as a part of the worship of God. 3. In regard to a church's having a week's meeting during the year, only some of our churches in the Middle West have long held this custom, while the great majority of our churches in the United States have never held it. Of course, if they feel especially impressed of the Lord to do so, and if the ministers preach the unadulterated truth of the Scriptures, and care is taken not to so excite the natural feelings of the hearers who are not members as to induce those who give no satisfactory evidence of regeneration to join the church, our other churches will not make this matter a test of fellowship; but, as I have said in my editorial reply to Elder Simms in this number of THE GOSPEL MESSENGER, the great majority of our churches prefer themselves to abide by the perfect example of the Lord Jesus Christ and that of His most devoted servant, the Apostle Paul, in having public meetings, at one place, of only two or three days at a time.

I am rejoiced, and I hope thankful, to know that our churches of the Middle West have not been carried from their ancient scriptural moorings by the modern tides of Arminianism. But I am truly sorry to learn that three of our able ministers, in that section, who were considered sound when I last visited them, have gone so far from us that they have at last joined the Arminian ranks, and that there is reason to fear that a few others, in that part of our country, are moving in the same unscriptural direction. I recently met with one of our soundest and ablest ministers from the Middle West, and he said to me that one church of a hundred members that he served had far more spiritual life and activity in it than another church of three hundred members served by another minister who favors these modern revival measures. A regenerated and orderly church membership was one of the chief marks of the apostolic church, and has been one of the chief marks of Primitive Baptist churches, and I hope that it will always continue to be; but the great majority of professed converts at the modern so-called revivals of other denominations give but little if any evidence of their ever having been regenerated, and do not lead godly lives, and great numbers of them even soon fall away from their nominal profession of religion.

S. H.

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### SHALL THE HOLY SCRIPTURES CONTINUE TO BE OUR ONLY GUIDE?

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VALDOSTA, GA., Oct. 12, 1905.

"We believe the Scriptures of the Old and New Testament are the Word of God, and the *only* rule of faith and practice."

The foregoing quotation is taken from the Articles of Faith as published abroad by the Primitive Baptists throughout the United States. While many other so-called churches have turned away their ears from the truth and are trampling its holy precepts under foot, Primitive Baptists have contended and unswervingly maintained, all along the line, that nothing should govern us—that no law should control in faith and practice—except the law of God.



But the present tendency among many of our dear people is cause for alarm with me. I see things that cause me to think that some, even among our ablest and devout brethren, are looking more to the things practiced by our people in the past, than they are to the Scriptures. To be just like the fathers of twenty or fifty years ago, and to be unlike the Missionary Baptists, Methodists and others, seems to satisfy many, without any reference to the Bible on the points in question. During the last few years, and since the confusion on the subject of predestination has been so rife, I have observed that there has been a greater effort on the part of some brethren to interpret the meaning of the London Confession of Faith, and the Black Rock Convention, than to find out what the Bible taught. Not long since, here in Georgia, one brother said to another, "If Primitive Baptists would always find out the way the Missionary Baptists and Methodists are going, and then go in an opposite direction, they would be right nine times out of ten," to which the brother replied that "if the Primitive Baptists would find out what the Scriptures said and do that, without regard to what others are doing, they would be right ten times out of ten, which would be one better."

During the present year it has been my pleasure to attend what is now called "protracted meetings." One of them lasted eight days, and the other two six days each. And I must say that I never felt greater fellowship in my soul for the Lord and His afflicted people, never felt a greater desire to be unlike the world and to be more like Christ in my life. Part of the time the very atmosphere I breathed seemed holy and divine, and everything seemed to redound to the praise of God. What preaching I did myself and all that I heard was the same sweet old story of Jesus and His love. No "mourners' benches" were there, no "modern revival machinery," no exhortations to alien sinners to repent and believe the gospel, and no inducements offered to any one to unite with the church who could not give clear and convincing evidence that they had been with Jesus and had been taught of him.



But in the October number of the GOSPEL MESSENGER four precious brethren, Elders Hassell, Bullard and Stewart, and my dear and precious brother, Dr. E. B. Bush, all speak out reprovngly, and say that I have done wrong. And what hurts worse than than all is, not one of them offers one word of authority from the Bible for these reproofs; not one of them has offered a single text limiting the number of days in which we should meet for the worship of God; but they are content to cite the acts and doings of the Black Rock Convention, and the acts and doings of the Primitive Baptists since then. Dear brethren, is this a sufficient guide? And is it impertinent in me to ask for something better?

The only crime I am willing to plead guilty to, and the only true charge that any one can bring against me is, I am guilty of having attended meeting longer than three days at the same place; and to add to the magnitude of my crime, I have done so three times during the present year. And is it really an offence? If so, against what law? So far as I know I am ready at any time for trial. My only request is, that you only try me before that King who is to reign in righteousness, as my Judge, and let the twelve princes, who are to rule in judgment, be the jurors who shall sit in judgment on my case, and I know I shall be acquitted. But if I am to be tried before the traditions of uninspired men, however pious and godly they may have been, I am ready to lay my head on the block and let you have it without any contest.

I desire to be understood, once and forever, that I am not inquiring what the so-called religious world is doing, that I may do like them, or may be unlike them. I pray the Lord, and I humbly ask Elders Hassell, Stewart, Bullard and Bush to ever pray that I may not be enchanted away from the truth by the worldly spirit in other churches, nor become so disgusted with their unscriptural practices that I shall close my eyes and run in an opposite direction to my own destruction. I desire above all things to be a Bible Baptist. If it is unbiblical to have meeting longer than three days, I call upon the dear brethren mentioned above to bring in the proofs, and let us have the matter settled at once, and

I promise here and now to sin no more, and beg forgiveness for the past. But don't, *please* don't tell me what the Black Rock brethren thought about it; I am seeking for higher and better authority; I want you to take me back to the very fountain of truth—nothing else will satisfy me.

I would like, too, for one of these dear brethren to tell us through the MESSENGER if it was not at an eight days' meeting that Jesus, "on the last day, the great day of the feast, stood and cried, 'If any man thirst, let him come unto Me and drink' "? If our blessed Lord did really attend an eight days' meeting, does He not stand condemned by the last number of the GOSPEL MESSENGER? It is also said, in Acts v. 42, that the dear saints met daily in the temple, and in every house for the worship of God. If these dear old apostles could only rise from the dead long enough to read the last MESSENGER, would they not feel reproved for having hurt the feelings of these dear, good brethren?

Dear and precious brethren, let us all say again, and emphasize it, that "*we believe the Scriptures of the Old and New Testament are the Word of God, and the only rule of faith and practice.*"

May the Lord have pity upon Zion.

Your brother in affliction,

A. V. SIMMS.

(See Editorial reply.)

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#### MEEKNESS.

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I am Meek and Lowly in Heart. Matt xi. 29.

May we muse on our dear Jesus,  
Who was ever meek and mild;  
Meekness He will teach us,  
It adorns His every child.

Now, dear Saviour, take, O take us  
Under Thy delightful sway;  
And may Thy good Spirit make us  
Ever to resemble Thee.

O Thou meek and lowly Saviour,  
We'd for meekness ever pray;  
Make us meek in our behaviour,  
Make us meek in all we say.

—R. Burnham (1783).

## EDITORIAL.

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SYLVESTER HASSELL, Williamston, N. C. } EDITORS.  
J. E. W. HENDERSON, Troy, Ala. }

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Parties desiring to communicate with either of the editors of **THE MESSENGER** personally, have their addresses as above. All remittances and communications for **THE GOSPEL MESSENGER** should be addressed to Sylvester Hassell, Williamston, Martin County, N. C. Those who prefer to do so, can hand or send remittances to Elder Henderson.

Mr G. G. Mitchell (son of Elder W. M. Mitchell), Opelika, Ala., has kindly consented to receive and forward to me any amounts handed to him in payment of subscriptions to **THE GOSPEL MESSENGER**. So has Elder James J. Gilbert, Winchester, Ky.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

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## REPLY TO ELDER A. V. SIMMS.

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I have long known and loved Brother Simms, and I admire the gentle spirit in which he has written, and the principle upon which he insists that *the Old and New Testaments* (and no merely human and uninspired traditions) *are our only standard of faith and practice*. This is the grand fundamental principle of nearly all Protestant and Baptist Confessions of Faith, including the London Baptist Confession of 1689 and the Old School Black Rock Address of 1832, and it has for twenty-seven years—that is, during the entire period of its publication—been the most important and basal principle of **THE GOSPEL MESSENGER**. For several years I have published, near the top of the first editorial page, in each number of **THE GOSPEL MESSENGER**, the supremely important declaration of the Apostle Paul, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (1 Tim. iii. 16, 17). And, in **THE GOSPEL MESSENGER** of October, 1905, pages 367 and 368, I say that **THE GOSPEL MESSENGER** stands squarely upon the *scriptural principles*

set forth by our Baptist forefathers in the Old School Address of the Black Rock Convention, and believed and practiced by our brethren known as the Beebe and the Clark Baptists, and by all the Primitive Baptists of Virginia and North Carolina, and by the great majority of the Old School or Primitive Baptists of the United States. And then I quote the infallible language of the Lord Jesus Christ in regard to the certain, divine and eternal salvation of every one of His elect people, which does not leave the salvation of any one of His elect dependent upon any meeting or preaching or work or suffering of any human being. Notice that I say that THE GOSPEL MESSENGER stands squarely upon the *scriptural* principles, etc., thus making the *Scriptures the only real basis* of THE GOSPEL MESSENGER, just as the writers of the Baptist Confessions of Faith, including the London Confession and the Old School Address of the Black Rock Convention, and the great majority of Primitive Baptists rest all their faith and practice alone upon the Written Word of God. Now I will say that I have carefully searched the Scriptures, both of the Old and New Testaments, and I can not find, from the beginning of Genesis to the end of Revelation, that there was, by expressed Divine appointment, *a holy convocation or solemn assembly or meeting* of either natural or spiritual Israel for the public worship of God for *more than three days in succession*. To be sure, under the Levitical dispensation, from the departure of the Israelites from Egypt, under Moses, about 1500 B. C., to the destruction of Jerusalem by the Roman General Titus 70 A. D., the morning and evening sacrifices were offered *by the priests* in the tabernacle and afterwards in the temple, at 9 a. m. and 3 p. m., and these sacrifices were doubled on the Sabbath day, and in the Sabbatical months and years and the years of Jubilee, representing our duty and privilege, as priests unto God, of offering prayer and praise unto God repeatedly, not only one day in the week and one or two weeks in the year, but every day, both individually and in our families, not only for His natural blessings, but especially for His great sacrifice of His Son for us; but, under the entire Old Testament dispensation, *there were, by Divine appointment, in the*



*whole year, only seven days of holy convocation or solemn assembly or meeting of the people for public worship, and no two of these days were in immediate succession, but they were separated by several days or by a week or by months from each other.* These days of holy convocation were two at the feast of the passover (a week apart), one fifty days afterwards at pentecost, one at the feast of trumpets (the first day of the new civil year), one ten days afterwards on the day of atonement, and two at the feast of tabernacles (a week apart). Each of these seven days of holy convocation was a special Sabbath, a day of rest from servile work, and of public meeting for the worship of God; and during the period between these special Sabbaths, as during the period between the weekly Sabbaths, the people were required to work just as certainly as they were required of the Lord to rest on the Sabbath (see Exod. xii.; Levit. xxiii.; Numb. xxviii. and xxix.). Now coming to the New Testament, I find that the *custom* of both *Christ* and *His Apostles* was to teach or preach in the Jewish synagogues on the Sabbath day (Matt. 4:23; 9:25; 12:9; 13:54; Mark 1:21, 39; 3:1; 6:2; 13:10; John 6:59; 18:20; Acts 9:20; 13:5, 14; 14:1; 15:21; 17:1, 2, 10, 17; 18:4, 19, 26). The feast on the last day of which John says that Jesus stood and cried, "If any man thirst, let him come unto Me, and drink" (John vii. 37) was the feast of the tabernacles (John vii. 2); and we know, from Levit. xxiii. 35, 36, and Numb. xxix. 12, 35, that *only upon the first and the last* of this seven or eight days' feast was there a holy convocation or solemn assembly of the people; and the Apostle John does not record that Jesus preached on the first of these Sabbaths or upon any intermediate day, but *only upon the last*. Of course we learn, from all the four Evangelists, Matthew, Mark, Luke, and John, that Jesus and His Apostles preached not only on the Sabbath day in the Jewish synagogues, but on other days in private houses and in the open air; but I do not find *only one occasion* when Jesus preached *as many as three days in succession at one place*, and that was when on the east side of the Sea of Galilee. He healed the multitudes of their diseases, and fed four thousand men, beside women and children, with seven

loaves and a few little fishes, and His disciples took up seven baskets full of the food that was left, *and then Jesus sent the multitude away, and He Himself went away to another place* (Matt. xv. 29-30; Mark viii. 1-10). PRIMITIVE BAPTISTS THINK THE EXAMPLE OF THE LORD JESUS CHRIST, GOD MANIFESTED IN THE FLESH, INFINITELY SUPERIOR TO THAT OF ALL OTHER MERE MEN OF ANCIENT OR MODERN TIMES. In the first chapter of the Acts of the Apostles, we are told that the Apostles and other members of the church in Jerusalem, because Christ had commanded them to "tarry in Jerusalem until they were endued with power from on high" or were "baptized with the Holy Ghost," "continued there with one accord in prayer and supplication" from Christ's ascension to pentecost (10 days); but not one word is said about any preaching until the Holy Ghost was shed upon them abundantly on the day of pentecost (Acts ii.), when they were all filled with His influence, and spoke of the wonderful works of God with other tongues as the Spirit gave them utterance, and Peter stood up and preached the gospel of the Son of God with the Holy Ghost sent down from heaven (Acts ii.; 1 Pet. i. 12), and three thousand, believing in Christ, were baptized, and "continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers, and had all things common, and sold their possessions and goods, and parted to all, as every one had need, and continued daily with one accord in the temple, and broke bread from house to house, and ate their meat with gladness and singleness of heart, praising God, and having favor with all the people, and the Lord added to the church daily such as should be saved." How many days this wonderful work of the Spirit of God in the hearts and lives of His people continued to be manifested, at that extraordinary period in this extraordinary manner, we are not told; nor how many days the Apostles, "daily in the temple, and in every house [just after the day of pentecost] ceased not to teach and preach Jesus Christ" (Acts v. 42). But soon after this Stephen suffered martyrdom, and the apostles and disciples "were scattered abroad, and went everywhere preaching the word" (Acts viii. 4). And we are not told, in the New Testament, of

any other meeting of the saints on earth for the public worship of God, for more than two or three days in succession. The Apostles were not commanded to stay in one place one or two weeks or one or two or more months and preach the gospel there every day, but to "go into all the world, and preach the gospel to every creature" (Matt. xxviii. 19, 20; Mark xvi. 15, 16)—just as Christ had done in the Jewish world, so were His disciples to do in both the Jewish and Gentile world. Paul was the most laborious and self-sacrificing, and, in those respects the most Christ-like of all the Apostles; he was the Apostle of the Gentiles, our special Apostle, and he wrote one-third of the New Testament; and Primitive Baptists quote from him more than from all the other Apostles; and his manner or custom was to work six days and nights with his own hands for the necessities of himself and of those who were with him, and to preach the gospel in the synagogues or some other place on the Sabbath day and on the first day of the *week*, (1 Cor. 15:10; 2 Thess. 3:8, 9; Acts 20:33-35; 16:13; 17:2, 3; 9:20; 13:5; 14:1; 18:4), and he disputed or reasoned daily, with those whom he met, as to the Messiahship and Divinity of Jesus of Nazareth (Acts 17:17), and he did as he did as an example for us to follow him (2 Thess. 3:9); and for 1800 years the Old Baptists have known no better examples than those of Christ and Paul to follow, and have been content to follow their divine examples. In the October MESSENGER Brother Bush, and Elders Bullard and Stewart and myself do not object to meetings of more than three days if the Lord prolongs the meetings as He did after the ascension of Christ and after the outpouring of His Spirit on the day of Pentecost, and if the scriptural truth alone is preached and practiced as it was then, and as it certainly will be if the Lord prolongs the meetings; but we do object to the purposes and methods of such meetings when they are appointed by men to make money and applause and excitement and to deceive the people, who have no divine change of heart, to make a vain and hypocritical profession of religion; and we are fully assured that, among other denominations, these modern humanly-protracted meetings certainly have this demoralizing tendency; and



what we have written has been written in humble and tender and solemn love to warn our dear brethren who have been going into these meetings of *their almost universal evil tendencies and results*. If our ministers do go into such meetings, I hope they will be *careful* to preach nothing but the pure, entire, and eternal truth of the Scriptures, as Brother Simms says that he feels that he has done, and not plunge into the carnal allurements and deceptions of the Arminian world. Meanwhile the great majority of Primitive Baptists prefer to abide by the example of our only Head and Master, the Lord Jesus Christ, and His most devoted servant, the Apostle Paul, and, *unless He specially so indicates at the time*, not to have meetings for more than three successive days in one place; and we look, with longing hearts, far beyond these scenes of toil and strife, sin and sorrow, parting and death, to that Holy and Happy World,

"Where congregations ne'er break up,  
And sabbaths never end,"

where we shall be engaged, during the ceaseless ages of eternity, in the perfect, loving, holy, and blissful service of our Divine and Adorable Redeemer.

Some Primitive Baptist churches in North Carolina and other States receive, and their pastors baptize, hundreds of members without any organs or protracted meetings. I express my own feelings, and I believe that I express the feelings of more than ninety-nine hundredths of all Old School or Primitive Baptists in the world when I say that I would not give one good, sound, exemplary God-made gospel preacher for all the organs and all the other musical instruments that human beings have made from the beginning of the world or will make to the end of the world.

S. H.

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### THE CONECUH RIVER ASSOCIATION.

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The above title is used with reference to a Union meeting of the Baptists of the Primitive faith and order from several churches; indeed, any church, no matter where located, if known to the church where the meeting is held to be in order and fellowship with the Primitive



Baptists, may, if she desires, send a letter and messengers to represent her in the meeting, the message in every case addressed to the church with which the meeting is held. It is a meeting of the saints for worship, and when assembled, the church holds a conference and invites all the brethren of like faith and order to seats; opens the door for membership and attends to such church business as is found necessary, calls for communications from sister churches, either verbal or written, and welcomes all present to join in the worship of God. It is not a consolidation of several churches into a distinct and separate religious organization, but a church meeting, and all the business is done by order of the church that entertains the meeting, which church alone is responsible for what is done in conference.

After the meeting adjourns, there is no association of the kind in existence until some church assembles and organizes conference and entertains the children of God in a similar manner.

There are no organic associational laws, constitution nor rules of decorum; neither is there any official associational correspondence appointed nor received. The church is the only religious institution with divine authority to transact ecclesiastical business, and to set in order the things that may be found wanting, and should not appeal to any human institution to regulate her internal affairs.

My objection to organized Associations of Primitive Baptists has been urged against me as a departure from the practice and order of the Primitive Baptists, as will appear from the following extract from the printed minutes of the Ebenezer Association of Alabama, which met with Mt. Zion church, Butler County, Ala., October 1-4, 1904, which is as follows: "12. Called for report of Committee on Documents. Committee submits the following, viz.: 'Since Elder J. E. W. Henderson has departed from the practice and order of the Primitive Baptists, and has, as we believe, unlawfully and without authority, or approved (*approval* is meant, perhaps) of any regular orderly church in our union, we hereby declare for the information of all concerned that we consider Elder Henderson in gross disorder, and will not fellowship or receive into our houses either Elder Hen-

derson or any other who is now or may hereafter affiliate with him."

It would have been but justice to me and to the cause had that august body published some specifications of my disorder and departure from the "practice" of the Primitive Baptists; but if they knew of anything of that nature in particular they withheld it, and left the way open for the reader to imagine any and all manner of evil conduct on my part, from the slightest offense to murder in the first degree. Now, I am able to prove from the records of every church of which I have been a member that there has never been the least charge entertained against me by any church; and that no charge has ever been brought against me before the church at any time or place where I was a member.

But behold, dear reader, what reproach and slander has been published against me by a few envious and jealous persons through the instrumentality of that humanly devised institution, called "The Ebenezer Baptist Association of the Primitive faith and order." Read the declaration again; note how sweeping and broadcast the unwarrantable act of that body. At the time of this session of the Ebenezer Association, 1904, it consisted of ten churches, with a total membership of 294; eight of these churches were represented by "delegates," in all numbering twenty-four; presided over by Elder E. L. Norris, who has since been called to his last reward. And those twenty-four men, without the shadow of authority in the Holy Scriptures, denounced me as having "departed from the practice and order of the Primitive Baptists," and declared for the ten churches and 294 members that they will "not fellowship or receive into their houses either Elder Henderson or any other who is now or may hereafter affiliate with him."

Now it is a source of deep sorrow to me to know that any set of brethren bearing the name of Primitive Baptists have been so influenced through the prejudices of a few designing men as to perpetrate so rash an act as the above. On the other hand, it is gratifying to hope, at least, that the nine churches represented in the aforesaid associational meeting at New Providence, with a membership of over 300, together with the rest of the

Primitive Baptist denomination, may be enabled by the grace of God to get along without the fellowship of the Ebenezer Association and the great privilege of entering into their houses.

The meeting first referred to, called the Conecuh River Association, was held with and by the church at New Providence, Crenshaw County, Ala., on the 6th, 7th and 8th of October, 1905. There were nine churches represented by letter, and messengers by authority of their respective churches. There were nine ordained ministers present from different parts of the country and different Associations and churches of our faith and order. The meetings from day to day were well attended, and we were much comforted and edified by the able discourses of Elders N. M. Cook and R. B. Smith, from the Wetumpka Association; Elder J. J. Byrd from Pilgrim's Rest church; Elders A. L. Ray and M. E. Petty, from the Choctawhatchie Association, and Licentiate Zack Stringfellow from Pleasant Grove church. Two members were added to the church on confession of faith who withdrew from the original church at New Providence on account of the unwarranted non-fellowship resolutions adopted by a majority of the members on the 5th day of October, 1901. For further information on this matter, send me a one-cent postage stamp with your post-office address and I will send you one copy of the Ramah Council meeting of Primitive Baptists.

I pray the readers of THE GOSPEL MESSENGER to excuse the above reference to our old trouble in Southeast Alabama. I feel it my duty to defend myself and the brethren with whom I am identified for the reason that, if I remain silent, the brethren abroad who know not the facts in the case will take it for granted that the allegations against me referred to above are true, which would be great injustice, not to me only, but also to Elder Hassell, and ninety-nine one hundredths of the Primitive Baptists.

J. E. W. H.

#### REMARKS.

It is strange and sad that 24 men, calling themselves Primitive Baptists, and professing to represent 270 people also calling themselves Primitive Baptists, should



thus unscripturally and unwarrantedly proceed to attempt, without specifying any error or disorder of his, to destroy such a faithful minister of the Lord Jesus Christ as Elder Henderson, and almost all other Primitive Baptists in the United States. No even natural court, in so-called Christendom or even in heathendom, would have committed such a gross injustice. By their clearly unscriptural course, they simply destroy themselves—cut themselves off from the fellowship of the church of God. In their so-called “Constitution,” they actually make their Association a Supreme Court to finally decide all cases of order not only between the churches in their Association, but also between the members of each of their churches! Associations were not established by Christ or His Apostles, and are nowhere mentioned in the Scriptures, and the first Baptist Association was organized in Wales in 1649, and for fifty or more years all Baptist Associations were only simple yearly meetings for the worship of God, as Elder Henderson’s Association (the Conecuh River) is to-day. For his faithfully opposing *their* departure from the Scriptures, the “Ebenezer Association” unscripturally, presumptuously, and vainly declares Brother Henderson and all who dare to stand with him on the eternal Word of God to be in gross disorder! May the Lord enlighten the minds and soften the hearts of those who are guilty of this great sin against Him and this great offense against His people, and may He forgive them if in accordance with His holy and gracious will. It is better and safer to have the Lord on our side and all the creatures in the universe against us, than to have all the creatures in the universe on our side and the Lord against us. S. H.

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### QUESTIONS AND ANSWERS.

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1. Q. What is it that is born again—the old outer or the new inner man? A. The old or outer man or the body is not born again or made new until the resurrection at the last day, when Christ will come again in His new, spiritual, or glorified body, and raise the bodies of His dead people and change the bodies of His living peo-



ple from a state of humiliation, infirmity, decay, disease, and dissolution, and make them like unto His body of glory, spiritual, powerful, immortal, and incorruptible by that mighty power whereby He is able to subdue all things to Himself (Philip. 3:20, 21; 1 Cor. 15:12-58; 1 Thess. 4:13-18). During the present earthly life the new birth or regeneration or begetting again or resurrection from death in trespasses and sins is in the spirit, the spirit of the mind, the heart, the inner man (Jer. 31: 31-34; Ezek. 36: 26, 27; John 3: 3-8; Rom. 2: 29; Gal. 4: 6; Eph. 4: 23). The word rendered "a man" in John 3: 5 is simply the Greek indefinite pronoun "*tis*," meaning "*one*," and is so rendered in the Revised Version; just as the words rendered "whosoever" in 1 John 3: 9 and 5; 1 are the Greek words "*pas o*," meaning "*every one that*." And even in the soul or mind of one "born again" or "born from above" (as the original in John 3: 3 literally means), there dwells not only the Spirit of God but a fleshly or evil spirit, which are contrary one to the other, so that the new or heaven-born soul needs continually to watch and pray and fight against and mortify this evil principle of its old or Adamic nature, and never becomes wholly sanctified or sinless during its present earthly state (Rom. 7; 1 Cor. 3: 1-4; Gal. 5: 16-25; Matt. 6: 13; 26: 41; Col. 3: 5-17; Eccles. 7: 20; 1 John 1: 8-10).

2. Q. What is the sin against the Holy Ghost? A. I do not find this phrase in the Scriptures; but Christ says that blasphemy against the Holy Ghost, the Spirit of God, the Spirit which dwelt in Him without measure, and by which He both spake His wondrous words and did His wondrous works in healing the diseases of poor, sinful, suffering humanity, and in dispossessing them of evil spirits, knowingly, wilfully, and malignantly ascribing to Satan these manifest works of the Holy and Benevolent Spirit of God, was a sin that never should be forgiven (Matt. 12: 22-37; Mark 3: 22-30; Luke 12: 10). It was a certain sign that those human beings who were guilty of such an inexcusable, malicious, and diabolical slander against the Divine Author of all holiness and all good were forever given up by God to hardness of heart, impenitence, and unbelief, and perdition. Eld. J. R.

Reſpass ſaid that he did not know that any human being ſince the aſcenſion of Chriſt could be guilty of this unpardonable ſin; neither do I nor any other human being on earth know. Certainly no other human being, except the Lord Jeſus Chriſt, the Divine Man, was ever filled with the infinite plenitude of the Holy Spirit, and no ſuch clear manifeſtation of the Divine Holineſs and Mercy was ever made on earth ſince the world began. Of whatever ſins we are guilty, we know that if Chriſt has given us repentance for them, He has alſo granted us forgiveness for them (Acts 5: 30, 31).

3. Q. What is the meaning of Hebrews 6: 4 6? A. To underſtand this momentous queſtion aright, it muſt be known that in the original there is no "if" (nor is there in the Revised Version). The writer, who was, as we believe, divinely and infallibly inſpired (whether he was Paul, or Luke, or Apollos, or Barnabas, no human being now on earth knows), herein declares the impoſſibility of the ſalvation of thoſe who have a clear *head* knowledge of Chriſt as the Son of God and the Saviour of ſinners, from the written word and Providence and miniſtry and Spirit of God, and who, even after ſuch head knowledge, deliberately, wilfully, and perſiſtently fall away, in doctrine and life, and perſiſtently fall away, in doctrine and life, from their nominal profeſſion of faith in Chriſt; for ſuch is the holy purpoſe of God, and this conduct of ſuch enlightened profeſſors of Chriſtianiſm is an evidence of their juſt abandonment to everlaſting ruin; for they manifeſtly proclaim that the ſacrifice of Chriſt was inſufficient for them, and that He muſt come here and be crucified again, which He never will (Heb. 10: 14; Rev. 1: 18). The language ſeems to me to be equivalent to the inſpired declaration of the Apoſtle Peter to the Jewish Sanhedrim, when, in preaching Chriſt to them, he ſaid: "This was the ſtone which was ſet at nought of you builders, which is become the head of the corner; neither is there ſalvation in any other, for there is none other name under heaven given among men, whereby we muſt be ſaved" (Acts 4: 11, 12). And it is ſimilar in meaning to the language of Chriſt: "I am the way, the truth, and the life; no man cometh unto the Father but by Me" (John 14: 6). And not a *head*

knowledge, but only a *heart* knowledge of God will avail for our salvation. "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6). And a heart knowledge of God and Christ will show itself in the life, and is itself eternal life (John 10: 27-30; 17: 1-3; 1 John 2: 27). Balaam and Jude had a head, but not a heart knowledge of Christ, and they were lost.

4. Q. When was Christ crucified, and did He lie in the grave three days and three nights? A. No human being now on earth knows exactly in what year, much less in what month or on what day Christ was either born or crucified. The latest estimates of His birth vary from B. C. 2 to B. C. 7, and from January to December; and the latest estimates of His crucifixion are March or April, A. D. 29 or 30. Mr. Philip Schaff, in his seven-volume History of the Christian Church, he says that the probable date of Christ's birth was January B. C. 4 or December B. C. 5; and that of His crucifixion April 7, A. D. 30. Johnson's Cyclopedia thinks that He was born December 5 B. C., and crucified Friday, April 7, A. D. 30. Dodd, Mead & Company's New International Encyclopedia thinks that He was born between B. C. 9 and 7, and that he was crucified Friday, March 18, A. D. 29. The Funk & Wagnalls Company's Jewish Encyclopedia states that Jesus was born at Nazareth (which all Christians know is a falsehood, for He was born at Bethlehem, both according to the prophet Micah, 5: 2, and Matthew 2: 1, and Luke 2: 1-7), and that His birth took place about B. C. 2, and His crucifixion March or April, 29 C. E. (Christian Era). He lay in the grave parts of three days and nights, a part of Friday, all of Saturday, and a part of Sunday, and this period, in the Jewish style of speech was called three days and three nights, as will be seen by examining 1 Sam. 30: 12, 13; Esther 4: 16; 5: 1; and Matt. 27: 63, 64. All historians, both Jewish and Gentile, are agreed pretty nearly in regard to the dates of Christ's birth and death; the most important facts, by far, are that He was born and died, according as the Old Testament prophecies had foretold for hundreds and thousands of years, and that, also



according to those prophecies, He was God manifest in the flesh, and lived a sinless life, and preached the blessed and eternal truths of His gospel, and died as a sacrifice for our sins, and arose for our justification, and will come again to raise the dead, and judge the world, and send the wicked to hell, and gather the righteous, His loved, chosen, redeemed, and regenerated people, to the heaven of perfect and eternal holiness and happiness, and that we are subjects of His Divine salvation.

S. H.

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## REMARKABLE PROVIDENCES.

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"Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men!" "Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord." Psalm cvii. 8, 43.

### THE HEAVEN-SENT BREAKFAST.

Mr. H. L. Hastings, of Boston, says (in his "Ebenezers") that on the afternoon of Christmas day, 1866, he went into a humble chapel on Lowell Street, and found a physician delivering a brief address in reference to the gracious providences of God, and His guiding hand as seen in the affairs of life. He spoke in substance as follows:

Once in my visits about the city, I stepped into a store, and commenced to talk upon the truths of revelation, and the conversation presently turned upon the faithfulness of God in providing for His people. And the merchant said: In the city of Portland there resided some years ago a rope-maker named H——. He was regarded in prosperous circumstances, and doing a comfortable business. In the year 1812 the "embargo," which was laid upon exports, ruined his business; he could not sell his ropes; and he finally fell into straitened circumstances. He had a wife, a frail and feeble woman, who had been afflicted with pulmonary disease for twenty-five years, and he had also several children. One cold, snowy, winter's night their last morsel of food was consumed: he had no means to obtain more, and the children went supperless to bed. The man was not a Christian, and was in great distress; the woman was a child of God, and knew there was a hiding-place for tossed and troubled souls before the throne of grace. The husband retired to rest with the children, and the feeble wife and mother remained to pray, and plead the promises of God who feeds the hungry from His bounteous hand. The night wore away while she continued in earnest supplication, and about two o'clock in the morning something seemed to bid her go to the door. She opened it; the snows were drifting, and the storm was howling without, but in the entry there stood a large basket. Unable in her feebleness to lift it, she dragged it within the door as best she could, and uncovering it, beheld bread, beef, potatoes, butter, ham and a variety of other articles of food—an abundant supply for present and pressing wants. For all these things



she thanked and praised the Lord, and having done so, proceeded to prepare a breakfast for the family; boiling some potatoes, cooking some meat, and placing them with the bread and butter upon the table. When all was done, she called her husband and bade him come and see the breakfast that the Lord had provided for them. But he, ignorant of God's wondrous workings, supposed that hunger and trouble had made her insane, and begged her to be quiet, and said that he would certainly get some food in the morning. But she insisted that he should come and see the food that the Lord had provided for them. At length the odor of the smoking breakfast reached his nostrils, and he came out, and saw with grateful wonder the food which the Lord had given to feed his suffering family. The children were waked up, and the heaven-sent breakfast was eaten with keen appetites and reverent and thankful hearts; but the source of the supply, or the hand by which God sent it, was yet a mystery. Nothing about the basket gave indications of the place from whence it came, and they could only give thanks to the Giver of every good and perfect gift for such timely aid. One day, some time afterwards, some one was looking at the bottom of the basket, and discovered on it the trace of two initials, nearly obliterated. At once the man recognized them as the initials of a grocer who lived at the next corner, and concluded that the basket came from him. The grocer was a believer in the final salvation of all men, and was not regarded as especially devout; but it seemed evident that the Lord had used him to convey food to this suffering family. The rope-maker's wife lost no opportunity, but speedily called upon the wife of the grocer, saying, "I have come to tell you how the Lord heard my prayers." "Stop," said the grocer's wife, "hear my story first. That cold, stormy night, when I lay in bed with my little infant, only a few weeks old, on my arm, and the winds were howling around, some one came to me and took hold of me, and said, 'Mr. H——'s folks are starving, and you have bread enough; send them some bread.' I waked my husband and told him. He said, 'It is false; Mr. H—— is better off than I am. He does not need bread.' Soon the same hand was laid upon me again, and the message was repeated, 'Mr. H——'s folks are *starving*, and you have bread enough; send them some bread.' I again urged my husband to go, but he refused. The same hand laid hold upon me the third time, and the same voice spoke to me once more, 'Mr. H——'s folks are *starving*, and you have bread enough; *send them some bread*.' I entreated my husband to go, but he had no faith in it; and I said to him, "Husband, you take care of the child, for I am going to carry Mr. H——'s folks some bread. I cannot stay. God will take everything we have if we do not do it." Seeing that I was determined to go, he offered to go for me, and he took the basket. I called after him, and told him to put in bread and potatoes and butter, etc., and he went out in the storm, and waded through the deep drifts of snow, and left the basket in your entry." The rope-maker's wife then had her story to tell about the sore distress, the weary night watch, the agonizing prayer, and the timely answer, which brought comfort to both soul and body in that wild and stormy night. "And," said the merchant who told the story, "I was one of the children who ate that breakfast which the Lord thus provided." "And," said the physician, that merchant is Mr. H——, of this city."

This was the physician's story as nearly as we can repeat it, and we have placed it among these records of prevailing prayer, in hope

that from it some of God's poor children may derive comfort in the time of trial and distress, and be enabled to plant their Ebenezers, or memorials of divine faithfulness thick amid the shadowy pathways of this weary world, until they shall reach that land where "they shall hunger no more, neither thirst any more, for the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters." Still, as of old, God humbles His people, and suffers them to hunger, and feeds them in unknown ways, that He may make them know that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live." (Deut. viii. 3.) Happy are they who apply these lessons of His providence, and learn more and more perfectly to trust His faithful word.

S. H.

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### CLOSE OF VOLUME XXVII.

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With this number closes the twenty-seventh volume of THE GOSPEL MESSENGER. Notwithstanding our unworthiness and sinfulness, the Lord has unceasingly manifested His long-suffering and mercy to the human race and to all His chosen people, including ourselves, if we indeed be His people, though we feel to be less than the least of all saints, utterly underserving all His countless natural and temporal, much less His spiritual and eternal mercies. He has blessed the most of the world with fruitful seasons and sufficient harvests and good prices; put an end, through our nation, by its President, to the terrible war between Japan and Russia; and terminated the ravages of the yellow fever pestilence in the southern part of our country; and given us peace and prosperity, for which we ought to prove our thankfulness by obedience to His holy and wise and beneficent commandments, and by kindly acts to the destitute and afflicted among us. Through the Divine goodness my own health has been better than for six years past; and, besides attending to the MESSENGER and my correspondence and my usual appointments at our monthly, quarterly, yearly, and union meetings, I have been blessed with the precious privilege of meeting with the dear people of God, for His worship and our edification, at the Ketchikan, Ebenezers, Va., Kehukee, and White Oak Associations, at all of which I am glad to say love and peace prevailed, and the eternal truth of God was clearly and ably maintained. I would praise the Lord for all these rich and unmerited blessings, and for the increasing cir-

culatation of THE GOSPEL MESSENGER, which I believe is due, under the Divine favor to its steadfast scripturalness and conservatism.

I print three hundred extra copies of this number for gratuitous distribution. S. H.

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## EXTRACTS.

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Columbus, Ga., Oct. 10, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER:—Why there has been so much said about predestination is a mystery to me. Who of God's humble poor could object to being conformed to the image of God's Son? "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." (Romans viii. 29.)

"Moreover whom He did predestinate, them He also called." Who would object to being called, called of God? "And whom He called, them He also justified." Now I think all of God's little ones would be glad to be justified by a risen Saviour. "And whom He justified, them He also glorified."

"And the glory which Thou gavest Me I have given them, that they may be one, even as We are one." (John xvii. 22.) Now the glory that the Father gave the Son, He says I have given them, them that were justified, them that the Father gave Him before the foundation of the world.

"Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." (Eph. i. 5.)

I think all of us would be glad to know that we were in that number of children adopted in Christ Jesus. What a glorious thought! And why our preachers will take up predestination, and create so much disturbance about it is a mystery to me. And I do wish they would quit it. If they can't say anything to comfort and build up the little ones, don't say anything at all, but let predestination alone. I think I can see a beauty in it; I rejoice at the thought of being conformed to the image of God's dear Son. Now, Bro. Hassell, if I have said anything wrong, I hope you will pardon me, and pray for me and mine. I am as ever, your humble sister in Christ, as I hope,

MRS. F. A. LAND.

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Columbus, Ga., Oct. 9, 1905.

DEAR BRO. HASSELL:—I have just finished reading the October number of the MESSENGER, and am constrained to say, "Bless the Lord, O my soul," for the comfort derived from reading it, and especially the articles, "Old Time Religion," "Protracted Meetings," and "Modern Revival Machinery." These are excellent pieces, and I believe timely spoken. They have expressed my feelings exactly. Hence, to know that I do not stand alone in this very important matter, it brings forth the words written above, "Bless the Lord, O my soul." I lived with the Missionary Baptists eleven years, and had my fill of protracted meetings, and when I came over to the



Primitive Baptists, I had no idea of finding such an element as that among them. So I must say that I am opposed to protracted meetings of the modern style. In talking to a brother once on this line, I told him that it would take the church longer to get these "revival converts" out than it took to get them in the church. True, they may gather some good material, but the majority of them will be Ishmaelites, who can at best worship God in the letter, and the same spirit is boasting to-day of the great work they say they are doing for the Lord in saving the world. It is too trashy to consume any time with; it is like the house built on the sand without any foundation. The true child of God worships God in spirit, and has no confidence in the flesh. When the church of God tries to conform to the ways of the world, she will sooner or later find herself in Babylon. No, brethren, we must forsake all for Christ, and let our light shine. Sam Jones once said to his brethren, "You hypocrites, you have gone with the world to their places of amusement, and the world with you to the church, and in crossing the line of distinction you have marked it out, and I can't tell you from one of the world." Said he, "If I meet you on the street, you will say, 'Howdy, Bro. Jones, I am so glad to see you,' and then turn round to your fellow-man and cheat him out of his horse." These, my brethren, are Ishmaelites, and let us try to keep them out of the church, for they are not living stones, and will always prove to be a curse to the church. At the same time, we should give those who bring forth fruits meet for repentance, the proper encouragement to join the church; but every child of God, before joining the church, should first count up the cost as Christ has admonished us to do. May the good Lord keep us from extremes. I was at a Primitive meeting once, and they received a member in the following manner: The minister asked her some questions in a low tone of voice, and she answered them in the same way; he then stated to the church briefly what she said; they then received her into the church. This, in some instances, might satisfy, but I would not like to adopt that as a rule. At another time a Primitive Baptist minister said, when giving an invitation for members, "We have a nice, respectable place to baptize; you will not be exposed to view," leaving the impression that they might be too proud to be baptized in the ordinary way, as Christ was in Jordan. May God bless us all, especially the household of Faith.

T. W. BLAND.

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Lewisburg, Tenn., R. R. No. 7, Oct. 27, 1905.

*Elder Sylvester Hassell—*

DEAR BROTHER IN HOPE OF ETERNAL LIFE:—I will write you a few lines as I wish now to send money order to pay for the Messenger for the coming year (1906). If I am spared to live until that time I want the dear little MESSENGER to read, for I greatly enjoy reading from your gifted pen, also Bro. Henderson's writings, and all that write for it. I love to read the experiences of the dear ones that write them. Our little church at Stephen's Grove are in peace and fellowship. We have dear Bro. Agee for our pastor this year, and he is a real good preacher I think—one that can explain the Scriptures so plain that a child can understand them it seems to me. I was very sorry to hear of Bro. Corcoran's death. Though I never saw him, I have read his writings, and believe he was one of God's true ministers; he will be greatly missed. Also Bro. I. J. Clabaugh; he was



indeed a good writer, but the dear Lord has called them home from this world of trials and sufferings to enjoy that sweet rest above. We hate to give up the dear, gifted ministers, but our God is able to raise up others in their place. The year 1905 is fast drawing to a close. It seems, since I am getting old, time flies swifter than it used to, yet we know it does not. But if I could rightly improve my time, it seems that I could feel better; but when I would do good, evil is always present; so it seems I am always doing the thing I ought not. Oh! dear brethren and sisters, pray for me, that I may not fall by the way, but hold out faithful to the end.

Your unworthy sister, if indeed one at all,

MRS. R. J. CHILTON.

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Moscow, Fayette Co., Tenn., Oct. 16, 1905.

*Elder S. Hassell—*

DEAR BROTHER IN HOPE:—As my time is out with the October copy of our dear paper, THE GOSPEL MESSENGER, and I feel that I cannot well do without it, as it is such a welcome "messenger," and I have been taking it for twenty-one years, and have never missed a copy, I herewith renew my subscription. I certainly enjoy reading it, for it contains so much to feed my poor hungry soul. I hope you may be spared many years yet to fill its pages with such good messages as you have done in the past. And I hope that all who have subscribed for it will pay their dues, for certainly they ought to feel it their duty to do so. I hope your health has greatly improved, and that you will continue in good health. My family is tolerably well. Inclosed you will find \$1.00 to pay for the MESSENGER another year. I am so sad to know that dear Brother Elder S. F. Cayce is no more on earth; he certainly will be greatly missed. I have known him personally for twenty years, and have loved him for the "truth's sake." I have been taking the *Primitive Baptist* ever since the first year of its publication. He certainly died at his post, and I feel he has entered into the joys of his dear Saviour, never more to suffer. I hope we all may be as ready as he, when the summons comes, to meet the loved ones, never to part again. May the dear Lord be with you always to strengthen you in your many duties, and to continue to preach the unsearchable riches of Christ, is the wish of your little sister in hope of eternal life,

MRS. BETTIE CLARK.

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Upton, Texas, October 9, 1905.

*Elder S. Hassell—*

DEAR BROTHER:—If one as unworthy as I feel should claim such relationship with you. I enclose at my risk a one dollar bill to pay for the dear old GOSPEL MESSENGER another year. It is a welcome visitor at our house. We are always anxious to get it. I seldom ever lay it down until I have read it through. It and the *Trumpet* is about all the preaching I get these days. I live something near twenty-five miles from my church, and I am close on to seventy-five years old, hence seldom ever get to my church meetings. I seldom ever meet with an old Baptist. I am surrounded by good Christian people (so-called)—Methodists and Campbellites—but they are but little enjoyment to me. I have been wanting to sell out and move near some church, but as yet I have failed, and will have to content myself the best I can with my lot.

My heart's desire and prayer is that you may be spared many years to publish the GOSPEL MESSENGER. And whenever I fail to renew, you may take it for granted that another old sinner has passed over the river, and you may stop sending it. May the blessings of God ever attend you, is the prayer of your unworthy brother in hope,

F. M. SCALLORN.

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## SELECTIONS.

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### FALSEHOOD OF EVOLUTIONISM AND "HIGHER CRITICISM."

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Prof. Hugo De Vries, one of the highest authorities in biology, now tells us that Darwin's theory of the slow development of species by infinitesimal gradations is wholly untenable. These species come into being, he says, suddenly, and their cause is wholly unknown to the scientific mind. There is, therefore, no "law" of evolution as was maintained by Darwin. It follows, as a consequence, that evolution as an explanation of the origin of species drops entirely out of the reckoning. It is what the Scotch call a "fond imagination." These statements are fortified by Prof. De Vries by the record of experiments scientifically conducted in thousands of cases for many years. What will become of the "theology of an evolutionist" now, all the way from the brilliant but misguided Lyman Abbott down to the silliest "me too" who echoes his thoughts? The Rationalists, the destructive critics, the worldliness of the churches and the substitution of reformation for regeneration, character for Christ, civic righteousness or personal holiness, and human endeavor for atoning blood, have frozen out godliness, emptied the churches and scattered men in every direction. Revival or ruin are the alternatives facing the church to-day.

Dr. Emil Reisch has been giving a course of lectures upon the higher criticism in Edinburgh. Here is an extract as published in an English paper: "The Higher Critics—they may be Canon of so-and so or Bishop of so-and-so—what they say is that this Bible is a forgery. This is what it comes to, there is no mincing the matter. I am a Hungarian; I can also turn words and twist them just as I like, and appear very rhetorical, and say: 'Oh! the faith is not touched. The great teachings of the Bible are not touched by Higher Criticism!' They are! There is no use to call a thing other than by its name. To say that the Higher Criticism leaves the great issues of faith out of the question is a lie!—a lie for which in ordinary society a man is kicked out of a drawing-room—a lie that renders a man impossible among civilized gentlemen and ladies." This is certainly plain speaking, but it is exactly what we have always said in this magazine. We have been blamed for using such unvarnished terms. It has been said that we were no scholars and to this we have plead guilty. There are not many scholars at the present day; but no one can lay that charge to Emil Reisch. The time will come when the men who have followed these higher critics will blush with shame at their own stupidity in being mislead by high-sounding claims.

—*Watchword and Truth, of Boston.*

### GOD'S WRATHFUL PUNISHMENT OF COVETOUSNESS.

The sin of covetousness will not go unpunished. The divine displeasure has often been visited upon those who have allowed their hearts to be filled with this sin. Upon Achan, who coveted and grasped the wedge of gold, the silver shekels, and the Babylonian's garment at Jericho, that displeasure fell in terrible judgments as he and all his were stoned to death. Upon Gehazi, who ran after Naaman, and by lying words secured two talents of silver and two changes of raiment, it fell in the leprosy of Naaman, cleaving to him and his seed. Upon Ananias and Sapphira, who kept part of the price and lied to the Holy Spirit it fell in their being suddenly smitten.—*C. A. Cook, in Stewardship.*

### WORDS OF THE DYING.

We have been at considerable pains to gather the last words of many eminent men and note what they said as they were face to face with eternity. Then, if ever, a man is honest. Then, if ever, we can trust his testimony. First, we will give the last words of some eminent men who were not famous either as Christians or as skeptics. Looking into eternity these men spoke as follows:

Aristotle: "In pollution I entered the world, anxiously have I lived in it, miserably do I depart from it. O Thou Causer of causes, have pity upon me."

Philip II of Spain: "O would God I had never reigned. What doth all my glory profit, but that I have so much the more torment in death."

Charles IX of France: "My mind and body are both disturbed. Every moment visions of murdered corpses, covered with blood and hideous to the sight, haunt me."

D'Israeli: "I am overwhelmed!"

Goethe: "Open the shutters, and let in more light."

Schiller: "Many things are becoming clearer to me."

Beethoven: "Now I shall hear."

Pichter: "My beautiful flowers, my lovely flowers!"

Mirabeau: "Let me die to the sounds of delicious music."

Thomas Jefferson: "I resign my soul to God, my daughter to my country."

These will serve as samples of simply eminent men face to face with death. Aristotle knew nothing of revelation, but he felt, as Socrates said, the need of some "sure word of promise." We will now give the last words of a few noted unbelievers:

Tom Paine: "Taking a leap in the dark. Oh! mystery."

Hobbs: "I am taking a fearful leap into the dark."

Byron: "Shall I sue for mercy? Come, come, no weakness. Let's be a man to the last."

David Frederick Strauss: "In the enormous machine of the universe, amid the incessant whirl and hiss of its jagged iron wheels, amid the deafening crash of its ponderous stamps and hammers, in the midst of this whole terrific commotion, man, a helpless and defenceless creature, finds himself placed, not secure for a moment that, on an imprudent motion, a wheel may not seize and rend him, or a hammer crush him to powder. This sense of abandonment is, at first, something awful."



Had Voltaire died an infidel, his last words would have been in point, but happily he recanted his infidelity and professed faith in Christ, building a church at his own expense.

Here are some dying testimonies of eminent Christians:

Sir Philip Sidney: "I would not change my joy for the empire of the world."

Samuel Johnson: "Believe a dying man. Nothing but salvation in Christ can comfort you when you come to die."

Luther: "Into thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth."

Neander: "Let us go home. Good night."

Bunyan: "Take me, for I come to thee."

Wesley: "The best of all is God is with us."

Baxter: "I have peace, I have peace."

Rutherford: "Glory shines in Immanuel's land. Oh! for arms to embrace Him. Oh! for a well-tuned harp."

Toplady: "The sky is clear, there is no cloud. Come, Lord Jesus, come quickly."

We have gathered a number of others, but these are all we can well take space for now, and they are enough. Surely the Christian life is worth living for the triumphant death that follows it. "Let me die the death of the righteous, and let my last end be like his."—*Western Recorder*.

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## OBITUARIES.

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"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

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### JOHN H. PICKARD.

John H. Pickard was born January 3, 1841, and departed this life September 28, 1905. He was twice married, first to Miss Mattie Periman in 1865, and to this union were seven children, four girls and three sons; they all survive him but one daughter. He was married, secondly, to Mrs. Lottie Shepperd, to which union were born two sons and one daughter: they all survive him, except his second wife, who died March 15, 1904. He and his first wife joined the Primitive Baptist church at Good Hope, Upson County, Ga., by experience and baptism, where she lived a devoted member till death. His second wife joined at Good Hope by experience and baptism, where they both lived consistent and worthy members until they joined at Bethlehem by letter, April 6, 1895, where they remained acceptable members till death. Brother Pickard was afflicted for several years, but bore it with much patience and Christian fortitude, and died in the full triumph of that faith, to await the resurrection morn. He took great delight in singing the sweet songs of Zion, and was ever faithful in the discharge of his duties. Not only the church will miss him, but a host of friends, who were limited only by his acquaintance, will shed a tear over his departure. We will meet him no more on earth, but by the grace of God we hope to meet him in the New Jerusalem, the city whose maker and builder is God, where we can mingle our voices and praises forever. May the God of all grace comfort those who are so bereft by his departure to be with his precious Saviour, by giving us grace to be reconciled to all of His dealings with us, and by giving us that sweet assurance that



when we have run the race set before us we may hear that good and welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." For we are fully persuaded that Brother Pickard is now sweetly resting in the arms of a glorified and risen Saviour. His body was laid to rest in the cemetery at Barnesville, Ga. The funeral and burial services were conducted by Brother W. W. Childs.

J. M. McFARLIN.

#### J. H. WEED.

Brother J. H. Weed was born in South Carolina May 13, 1821, and moved to Georgia in 1838. On November 1 he was joined in matrimony to Miss Rosanna Wells. The fruit of their married life was eight girls and four boys. Two boys preceded him to the grave, one was shot dead by his side in the dreadful carnage of the sixties. His dear companion passed over the river of death May 11, 1899. The subject of this sketch departed this life July 28, 1903, living on earth eighty-three years, two months, and fourteen days. He joined the Primitive Baptist church at Friendship, Gwinnett County, Ga., in June, 1840, and was baptized by Elder Kinchen Rambo. His children are all but one members of the same church. He has fifty grandchildren (ten dead) and twenty-five great-grandchildren. When our father died he was a consistent member of Bethlehem church, Norcross, Ga., and was present at his last conference meeting before death. He was a valiant, faithful soldier, in many hard-fought conflicts, in the army of the Lord Jesus, for sixty-three long years, and his besetting sin was conquered in the end. He was a man of doubts and fears, and his comrades, left behind to battle on in this sinful world, believe that Jesus, his Captain, imparted courage and strength to overcome his enemies, and fall asleep in his blessed Saviour. He was confined to his bed but two days, and at the last moments of the ebbing out of mortal life he sang, "There's just one more river to cross," etc. As husband, he was kind and tender hearted; as a father, he dearly loved his children; as a neighbor, ever kind and faithful, always ready to help raise the fallen and supply their needs; as a member of the church, willing at all times to do his part, according to his ability. He many times visited the Associations, often as messenger. He loved the doctrine of salvation by grace, and enjoyed the preaching. But death strikes down the good, the best, the rich, the poor, the highest, the lowest alike, such changes are all the time taking place by death, for the "wages of sin is death"; but God is the same yesterday, to-day and forever; with Him is no variableness. All His people must die corporeally, or be changed in body as well as in spirit, to live eternally in glory with Him. So, dear brothers and sisters, in the midst of our grief for the loss to us of a dear father, let us realize that our loss is his everlasting gain. And help us, Lord, to trust on, believing our father's demise was for the best. While he is lost to us on earth, he is saved in heaven, no more to toil or suffer, where are endless peace, joy and happiness in the presence of Him who hath redeemed his soul from the power of sin and the grave.

The funeral service was conducted by Elders J. T. and J. A. Jordan (by his request), who are the Senior Elders in the Yellow River Primitive Baptist Association, and who spoke very comforting words to us whose hearts were sorely torn. It is natural for us, when our loved ones are taken from us by death, to weep and cry; the tie is

so close that we cannot help it. But let us ask the Lord to give us the Holy Spirit of resignation, and heal our broken hearts, and wipe away all tears from our eyes, for with our dear father there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Then let us not weep any more for father and mother, for they are forever gone from this world of sin. Let us hope in the Lord Jesus, who shall raise the dead, and conform His saints, in the resurrection, to the image of Himself, who gave His life to save them from sin, and to take them to rest, where we hope to be prepared to meet them in glory, some sweet day bye and bye, and be like Him, who was raised that we might be raised again. Amen.

Norcross, Ga.

MATTIE A. NASH (*daughter*).

### MRS. E. G. JONES.

Mrs. Eugenia Gertrude Jones, my sister, daughter of Mr. John B. and Martha G. Folks, was born February 21, 1877, in Lee County, Ala., and was married December 30, 1897, to Mr. J. J. Jones. She departed this life July 15, 1905, and was laid to rest the third Sunday (being next day) by the side of our precious mother, who crossed the river of death to enter into the joys of her Lord June 4, 1897. She leaves a grief-stricken husband, three children (the youngest being only four months old), father, four brothers, and one sister, besides more distant relatives, and a host of friends to mourn her loss. Yet we grieve not as having no hope, for we feel assured our precious sister is at rest, and at the resurrection will come forth with all the redeemed to meet her Lord in the air. Though not a member of the church, she expressed a desire to unite with the church about two years before her death; she said she felt her sins forgiven. There is none can realize how deeply I suffer when I remember I will never see her smiling face or hear her cheerful voice any more on earth but the Lord. Yet sometimes, by the grace of God, I hope I am enabled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." She was a dutiful child from her youth, good and kind to everybody; her schoolmates loved her dearly. In our mother's sickness she was untiring in administering and waiting on her. It has been said of her, there was none better to wait on the sick. She was a good wife and mother. Words are inadequate to express what I feel toward her: suffice to say that her life, though short, is worthy of emulation. Written by her sorrowing sister.

LULA LAND.

Columbus, Ga.

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